

1877
May 5th

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$\frac{8}{5} - \frac{8}{6}$

WHAT IT IS.
VVITH ALL THE KINDES, CAUSES,
SYMPTOMES, PROGNOSTICKS,
AND SEVERALL CVRES OF IT.

PHILOSOPHICALLY, MEDICAL-
NALLY, HISTORICALLY
opened and cut up,

With a Satyricall PREFACE, conducing to
the following Discourse.

MACROB.

Omne meum, Nihil meum.

Omne tulit punctum qui miscuit utile dulci.



AT OXFORD.

Printed by JOHN LICHFIELD and JAMES SHORT,
for HENRY CRIPPS. A^d Decr. 1624.

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AMERICAN

ALPHABET

OF THE

INDIAN LANGUAGES

AND

OF THE

INDIAN

ALPHABET

OF THE

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OF THE

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ALPHABET



HONORATISSI-
MO DOMINO, NON
MINVS VIRTUTE SVA

QVAM GENERIS
SPLENDORE

ILLVSTRISSIMO;
GEORGIO BERKLEIO;
MILITI DE BALNEO,
BARONI DE BERKLEY,
MOVBREY, SEGRAVE,
D^O DE BRVSE.

DOMINO SVO
Multis Nominibus Obseruando,

HANC SVAM
MELANCHOLIAE
ANATOMEN;
IAM DENVO
REVISAM,
D.D.

DEMOCRITVS Junior.

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DEMOCRITVS IVNIOR

TO THE READER.

CEntle Reader, I presume thou wilt bee very inquisitiue to know what personate Actor this is, that so insolently intrudes vpon this common Theater, to the Worlds view, arrogating another mans name, whence hee is, why he doth it, and what he hath to say? Although, as ^a he said, *Primum si noluerō, non respondebo, quis coactus* ^b *est?* I am free borne, and may chuse whether I will tell, who can compell me? And could here readily reply with that *Egyptian* in ^b *Plutarch*, when a curious fellow would needes know what he had in his basket, *quum vides velatam, quid inquiris in rem absconditam?* it was therfore couered, because hee should not know what was in it. Seeke not after that which is hid, if the contents please thee, ^c *and be for thy vse, suppose the man in the Moone, or whom thou wilt to be thy Author;* I would not willingly be knowne. Yet in some sort to giue thee satisfaction, which is more then I need, I will shew a reason, both of this vsurped name, Tittle, and Subiect. And first of the name of *Democritus*; lest any man by reason of it, should be deceiued, expecting a Pasquill, a Satyre, or some ridiculous Treatise (as I my selfe should haue done) or some prodigious Tenent, or paradoxe of the Earths motion, of infinite Worlds *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidentall collision of motes in the Sun, all which *Democritus* held, *Epicurus*, and their master *Leucippus* of old maintained, and are lately reuiued by *Copernicus*, *Brunus*, and some others. Besides it hath bin alwayes an ordinary custome, as ^d *Gellius* obserues, for later writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a Philosopher as *Democritus*, to get themselves credit, and by that meanes the more to be respected. 'Tis not so with me,

^e *Non hic Centauros, non Gorgonas, Harpyasq;
Inuenies, hominem pagina nostra sapit.*

No Centaures heere, or Gorgons looke to find,
My subiect is of man, and humane kind.

Thou thy selfe art the subiect of my Discourse.

^f *Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostris arrago libelli.*

What e're men doe, vowes, feares, in ire, in sport,
Ioyes, wandrings, are the summe of my report.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, vse the name of *Mercury*, *Democritus Christianus*, &c. Although there be some other circumstances, for which I haue masked my selfe vnder this visard, and some peculiar respects, which I cannot so well ex-

^a *Seneca in Iuda
in mortem Clau-
dii Cesaris.*

^b *Lib. de curiosi-
tate.*

^c *Mosaë hæc tibi
usui sunt, quem-
vis auctorem
fingis. Wacker.*

^d *Lib. 10. c. 12.
Multa à male-
feriatis in De-
mocritum men-
commenta data,
nobilitatis, auto-
ritatisq; eius
persugio utenti-
bus.*

^e *Martialis lib.
10, Epig. 14.*

^f *Iuv. Sat. 1,*

[†] *Auth. Per.
Bessio. edit. Ce-
loria 1616.*

preſſe, vntill I haue ſet downe a brieſe character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is deſcribed by *Hippocrates* and *Laertius*, was a little wearith old man, very melancholy by nature, auerſe from company in his latter times, and much giuen to ſolitarineſſe, a famous Philoſopher in his age, *coævus* with *Socrates*, wholly addicted to his ſtudies, at the laſt, and to a priuate life, writ many excellent workes. A great Diuine, according to the diuinity of thoſe times, an expert Phyſitian, a Politician, an excellent Mathematician, as his *Diaſcorius*, and the reſt of his Workes doe witneſſe. He was much delighted with the ſtudies of huſbandry, ſaith *Columella*, and often I finde him cited by *Constantinus* and others, treating of that ſubieſt. Hee knew the natures, differences of all Beaſts, Plants, Fiſhes, Birds, and as ſome ſay, could vnderſtand the tunes and voices of them. In a word he was *omnifariam doctus*, a generall Scholler, a great ſtudent; and to the intent hee might better contemplate, I find it related, that he put out hiſeyes, and was voluntarily blind, yet ſaw more then all Greece beſides, and I writ of euery ſubieſt, *Nihil in toto opificio nature, de quo non ſcripſit*. A man of an excellent wit, profound conceit; and to attaine knowledge the better in his younger yeares, hee trauelled to *Egypt* and to *Athens*, to conferre with learned men, *admired of ſome, deſpiſed of others*. After a wandring life, he ſettled at *Abdera* a towne in *Thrace*, and was ſent for thither to bee their law-maker, Recorder, or Towne-clearke, as ſome will; or as others, he was there bred & borne. Howeuer it was, there he liued at laſt in a garden in the ſuburbs wholly betaking himſelfe to his ſtudies, and to a priuate life. *Sauing that ſometimes he would walke downe to the haueſ, and laugh hartily at ſuch variety of ridiculous obiects, which there he ſaw*. Such a one was *Democritus*.

But in the meane time, how doth this concerne mee, or vpon what reference doe I vſurpe his habit? I confeſſe indeed, that to compare my ſelfe vnto him for ought I haue yet ſaid, were both impudency and arrogancy. I do not preſume to make any parallell, *antiſtat mihi millibus trecentis, parvus ſum, nullus ſum, altum nec ſpiro, nec ſpero*. Yet thus much I will ſay of my ſelfe, and that I hope without all ſuſpition of pride, or ſelfe-conceit, that I haue liu'd a ſilent, ſedentary, ſolitary, priuate life, *mihi & muſis*, in the Vniuerſitie this twenty yeares and more, penned vp moſt part in my ſtudy. And though by my profeſſion a Diuine, yet *turbine raptus ingenij*, as he ſaid, out of a running wit, an vnconſtant, vnſettled minde, I had a great deſire (not able to attaine to any ſuperſiciall ſkill in any) to haue ſome ſmattering in all, to be *aliquis in omnibus, nullus in ſingulis*, which *Plato* commendeth, and out of him *Lipſius* approoueth and furthereth, *as ſit tabe imprinted in all curious wits, not be a ſlaue of one ſcience, or dwell altogether in one ſubieſt, as moſt doe, but to rowe a broad, centum puer artium, to haue an oare in euery mans boat, to taſte of euery diſh, and ſip of euery cup*, which ſaith *Montaigne*, was well performed by *Ariſtotele*, and his learned Country man *Adrian Turnebus*. This rouing humour (though not with like ſucceſſe) I haue euer had, and like a ranging Spaniell, that barks at euery bird he ſees, leauing his game, I haue followed all, ſauing that which I ſhould, and may iuſtly complaine, and truly, *qui ubiq.*

Hip. epiſt. Damaget.

Laert. lib. 9.

Horatulo ſibi cellulam ſeligens ibiq. ſcriptum includens, vixit ſolitarus.

Fluuit Olympiade 80. 700 annis poſt Iroian.

Diaſcori. quod cunctis operibus facile excellit.

Laert.

Col. lib. 1. c. 1.

Constant. lib.

de agric. paſſum.

Oulacium vo-

ces & linguas

intell. gere ſe di-

rit. Abdereni

epiſt. Hippoc.

P. Sabellius

exempl. lib. 10.

oculis ſe priua-

uit, ut melius

contemplationi

operam daret,

ſublimi vir in-

genio, proſunde

cogitationis, &c.

Naturalia,

Moralia, Ma-

thematica, libe-

rales diſciplinæ,

artium, omni-

um peritiâ cal-

lebat.

Veni Athe-

nas, & nemome

movit.

Idem contem-

ptui & admira-

zoni habitus.

Solebat ad por-

tum ambulare,

& inde, &c.

Hip. ep. Damag.

Perpetuo riſu

pulmonem agi-

care ſolebat De-

mocritus, Iuven.

Sat. 7.

Non ſum dig-

nus preſtere ma-

gellam. Marr.

Scaliger.

In theozet.

Phil. Stoic. lib.

diff. 8. Dogma

cupidis & curioſis ingenij imprimendum, ut ſit talis qui nulli reſeruiat, out exactè unum aliquid elaboret, alia negligens, ut artiſices, &c.

Delibare gratum de quocunq. cibo, & putiſare de quocunq. delio iucundum. Effraes lib. 3.

est, nusquam est, which ^d *Gesner* did in modesty, that I haue read many bookes, but to little purpose, for want of good method, I haue confusedly tumbled ouer many Authors in our Libraries, with small profit, for want of Art, order, memory, iudgement. I neuer trauelled but in Mappe or Card, in which mine vnconfined thoughts haue freely expaciated, as hauing euer beene especially delighted with the study of *Cosmography*. ^e *Saturne* was Lord of my geniture, culminating, &c. and *Mars* principall significator of manners, in partile coniunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poore, I am not rich; *nihil est, nihil deest*; I haue little, I want nothing: all my Treasure is in *Minerva's* Towre. Preferment as I could neuer get, so am I not in debt for it, although my friends prouidence, care, alacrity, and bounty was neuer wanting to doe mee good, yet either through mine own default, infelicity, want or neglect of opportunity, iniquity of times, preposterous proceeding, my hopes were still frustrate, and I left behind, as a Dolphin on shore, confined to my Colledge, as *Democritus* to his garden, *Diogenes* to his tubbe, where I still continue, and lead a Monastique life, *mihi & musis*, sequestred from those tumults and troubles of the world, *Et tanquam in speculâ positus* (^a as he said) I heare what is done abroad, how others ^b runne, ride, turmoile, and macerate themselues in court & country, farre from those wrangling Law sutes, *anle vanitatem, fori ambitionem, ridere mecum solco*; I laugh at all, ^c *onely* (*secure, lest my sute goe amisse, my shippes perish, I haue no wife nor child-en, good or bad to prouide for.* A mere spectator of other mens fortunes and adventures, I heare new newes euery day, and those ordinary rumors of warre, plagues, fires, inundations, thefts, murders, massacres, meteors, Comets, spectrums, apparitions: of townes taken, cities besieged in *France, Germany, Turkey, Persia, Poland, &c.* dayly musters and preparations, & such like, which these tempestuous times afford, battels fought, so many men slain, monomachies, shipwrackes, Piracies, & Seafighths, Peace, Leagues, Stratagemmes, & fresh alarums. A vast confusion of vowes, wishes, actions, edicts, petitions, law-sutes, pleas, lawes, proclamations, complaints, grievances, are dayly brought to our eares, new bookes euery day, pamphlets, currantoes, stories, whole Catalogues of bookes of all sorts, new paradoxes, opinions, schismes, heresies, controuersies in Philosophy, Religion, &c. Now comes tidings of weddings, maskings, mummeries, entertainmētts. Iubilies, Embassies, tilts & tournaments, trophies, triumphes, reuels, sports, playes, then againe treasons, cheating trickes, robberies, enormous villanies of all sorts, funerals, burials, death of Princes; new discoueries, expeditions, now Comicall, then Tragicall matters. To day wee heare of new Lords and officers created, to morrow of some great men deposed, and then againe of fresh honors conferred, one is let loose, another imprisoned; one purchaseth, another breaketh, hee thrives, his neighbour turnes bankrupt; now plenty, then againe dearth and famine; one runnes, another rides, wrangles, laughs, weepes, &c. Thus I daily heare, & such like, both priuate, and publike newes, *privus privatus*, as I haue still liued, and so now continue, *statu quo prius*, left to a solitary life, and mine owne domesticke discontents: Sauing that sometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the haufen to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not choose but make some little obseruati-

^d Prefat. bibliothec.

^e Ambrosius & fortunari, Mars idem n. agisterii dominus, iux a primam Leovini regulâ.

^a Hensius.

^b Calidè ambientes, sollicitè litigantes, aut w. serè excident. res, voces, strepitum, contentiones &c. Cyp. ad Donat.

^c Vnicè securus, ne exicidam in foro, aut in mari Indico bonis e. laam. de e. me. si. lie, patrimonio, j. l. non. ium. sol. licitus.

3

^f Hor.

^g Per.

^h Hor.

¹ Secundam
mania locum erat
fondos populis
opacus, vitib usq
sponte natis; te-
nus propè aqua
defluebat, placi-
de murmurans,
ubifedile & do-
mus Democriti
conspiciebatur.

² Ipse composu-
it considebat, super
genua volucria
habens, & u-
trinq; alia pa-
rentis parata,
diffiditq; avi-
maria cumula-
tim strata, quo-
rum viderari-
mabatur.

³ Cum mundus
extra se sit, &
mente capus sit,
& nesciat se
languere, ut me-
delam adhibeat.

⁴ Scaliger ep.
ad Patisonem.
nihil magis le-
torem inuitat
quam inopina-
tum argumen-
tum, neq; vendi-
biliar merx est
quam petulant
liber.

⁵ Lib. 20. cap.
11. miras sequi-
tur inscriptionu
festiuitates.

⁶ Prefat. Nat.
hist. patri obse-
tricem, parturi-
enti filie accer-
sentimoram in-
iicere possunt.

⁷ Anatomy of
Popery. Ana-
tomy of im-
mortality,
Angelus Scalou,
Anatomy of
Antimonic, &c.

⁸ Cont. l. 4. c. 9.
non est cura me-
lior quàm labor.

⁹ Non quid d. de
nouo quid adde-
re aut à veteri-
bus pretermis-
sed proprie exer-
citantis causa.

on, *non tam sagax observator, ac simplex recitator*, not as they did, to scoff or laugh at all, but with a mixt passion,

^f *Bilem sapè, iocum vestri mouere tumultus;*

I did some-

time laugh and scoff with *Lucian*, and Satyrically tax with *Menippus*, la-
ment with *Heraclitus*, sometimes againe J was ^g *petulantissimè cachinno*,
and then againe, ^h *vere bilis iecur*, J was much mooued to see that abuse
which I could not amend. In which passion howsoeuer I may sympathise
with him or them, 'tis for no such respect J shroud my selfe vnder his name,
but either vnder an vnknowne habite, to assume a little more liberry & free-
dome of speech, or if you will needs know, for that reason and onely respect,
which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein hee
doth expresse, how comming to visite him one day, he found *Democritus* in
his garden at *Abdera*, in the suburbs, ⁱ vnder a shady bowre, ^k with a book on
his knees, busie at his study, sometimes writing, sometime walking. The sub-
iect of his booke was Melancholy and Madnesse, about him lay the carcases
of many seuerall beasts, newly by him cut vp and anatomized, not that hee
did contemne Gods creatures, as he told *Hippocrates*, but to find out the seat
of this *atra bilis* or Melancholy, whence it proceeded, and how it was en-
gendred in mens bodies, to the intent he might better cure it in himselfe, &
by his writings and obseruations, ^l teach others how to preuent and auoide
it: which good intent of his, *Hippocrates* highly commended, *Democri-
tus Iunior* is therefore bold to imitate, and because hee left it vnperfect, to
prosecute and finish in this Treatise.

You haue had a reason of the Name, if the title and inscription offend
your gravity, were it a sufficient iustification to accuse others, J could pro-
duce many sober Treatises, even Sermons themselves, which in their fronts
carry more phantasticall names. Howsoeuer it is a kinde of pollicy in these
daies, to prefix a phantasticall title to a booke which is to be sold: for as larks
come downe to a day-net, many vaine Readers will tarry and stand gazing
like silly passengers, at an Anticke picture in a painters shop, that will not
looke at a iudicious peece. And indeed, as ^m *Scaliger* obserues, *nothing more
invites a Reader then an Argument vnllooked for, vnthought of, and sells bet-
ter then a scurrile Pamphlet*. Many men, saith *Gellius*, are *very conceited in
their inscriptions*, and able (as ⁿ *Pliny* quotes out of *Seneca*) to make him loi-
ter by the way, *that went in hast to fetch a mid-wife for his daughter, now rea-
dy to lye downe*. For my part I haue honourable ^p presidents for this which I
haue done: I will cite one for all, *Anthony Zara Pap. episc.* his *Anatomy of
wit*, in foure Sections, Members, subseptions, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my
Subiect, and will demand a reason of it, J can alleage more then one, I write
of Melancholy, by being busie to avoid Melancholy. There is no greater
cause of Melancholy then idlenesse, *no better cure then businesse*, as ^q *Rhasis*
holds: and howbeit, *stultus labor est ineptiarum*, to bee busied in toys is to
small purpose, yet heare that diuine *Seneca*, *better aliud agere quàm nihil*, bet-
ter doe to no end then nothing. I writ therefore, and busied my selfe in this
playing labour, like them, saith *Lucian*, *that recite to trees, and declaim to pil-
lers for want of Auditors*: as *Paulus Aegineta* confesseth of himselfe, *not that
any thing was vknowne or omitted, but to exercise my selfe*, which course if

some

some tooke, J thinke it would be good for their bodies, and much better for their soules, or peradventure as some doe for fame, to shew my selfe (*Scire tuum nihil est, nisi te scire hoc sciat alter*) I might bee of *Thucydides* opinion, † to knowe a thing and not expresse it, is all one as if he knewe it not. When J first tooke this taske in hand, this I aymed at; ¹ *vel ut lenirem animum scribendo*, to ease my minde by writing, for I had ² *gravidum cor, satum caput*, a kinde of impostume in my head, which I was very desirous to bee vnladen of, and could imagine no fitter euacuation then this. Besides J could not well re-fraine, for *ubi dolor ibi digitus*, one must needs scrat where it itcheth. I was not a little offended with this malady, shall I say my Mistris *Melancholy*, my *Egeria*, or my *malus Genius*, and for that cause, as hee that is stung with a Scorpion, I would expell *clavum clavo*,⁴ comfort one sorrow with another, idlenesse with idlenesse: or as he did, of whom * *Felix Plater* speaks, that though he had some of *Aristophanes* frogs in his belly, still crying *Brecc'brecc' coax coax, oop, oop, oop*, and for that cause studied Physicke seauen yeares, & travelled ouer most part of *Europe* to ease himselfe: to doe my selfe good I turned ouer such Physitians our Libraries would afford, or my * private friends impart, and haue taken this paines. And why not? *Cardan* professeth he writ his bookes *de Consolatione* after his sonnes death, to comfort himselfe, so did *Tully* write of the same subiect with the same intent, after his daughters departure, if it bee his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peradventure affirme that which *Marius* did in *Salust*,⁷ that which others heare of or read of, I felt and practised my selfe, they get their knowledge by bookes, I mine by *melancholising*, Experto crede *ROBERTO*. Something I can speake out of experience, & with her in the Poet, ² *Haud ignara mali miseris succurrere disco*. J would helpe others out of a fellow feeling, and as that vertuous Lady did of old, ² being a leaper her selfe, bestow all her portion to build an Hospitall for leapers, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will inferre, that this is ^b *actum agere*, an vnecessary worke, *cramen bucoctam apponere*, the same againe and againe in other words: To what purpose? † Nothing is omitted that may well be said, so thought *Lucian* in the like Theame. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this subiect? No newes here, all that which I haue, is stolne from others, ^c *Dicitq, mihi mea pagina fur es*. If that seueredoom of * *Synesius* be true. It is a greater offence, to steale dead mens labours, then their cloathes, what shall become of most writers? I hold vp my hand at the barre amongst the rest, and am guilty of felony in this kinde, *habes confidentem reum*, I am content to be pressed with the rest. Tis most true, *tenet insanabile multos Scribendi cacoëthes*, and ^d there is no end of writing of bookes, as the wise man found of old, in this ^e scribbling age, especially wherein ^f the number of books is without number, as a worthy man saith, Presses be oppressed, and out of an itching humour, that every man hath to shew himselfe, & desirous of fame and honour, he will write no matter what, and scrape together it bootes not whence. ^h Bewitched with this desire of fame, *etiam medijs in morbis* to the disparagement of their health, and scarce able to hold a penne, they must say something, ⁱ and get themselves a name, saith *Scaliger*, though it

¹ *Erasmus*.
[†] *Qui novit, neq, id quod sentit exprimit perinde est ac si nesciet.*
² *Optim otio dolorem dolore sumsolatus.*
³ *Observat. l. i.*
⁴ *M. Iohn Rous* our *Protribis*. *Ozen.*
⁵ *M. Hopper, M. Guthridge & c.*
⁶ *Que illi audire & legere solent coram*
⁷ *pri in vidi ego met, alia gessi, que illi literis ego militando didici, prout vos ex istimate facta an dicta pluris sint.*
⁸ *Dido Virg.*
⁹ *Camden.* *Ipsa elephantiassi corvepta d'ephantiass hospitium construxit.*
¹⁰ *Iliada post Homerum.*
¹¹ *Nihil preter missum quod a quouidici possit*
¹² *Marius*.
¹³ *Magis impius mortuorum lucubrations quã vestes furari.*
¹⁴ *Ecclies. vii.*
¹⁵ *Libros cunuchis gignunt, steriles pariunt.*
¹⁶ *D. King prefat left. Ionas.*
¹⁷ the late right Reverend L. Bishop of London.
¹⁸ *Homines famelicis glorie ad ostentationem cruditionis vandiq, conuerunt.*
¹⁹ *Eucharianus.*
²⁰ *Effascinati etiam laudis amore &c. Iustus Baronius*
²¹ *Ex rursus aliena existimationis sibi gradum ad fama firmat*

^k Omnes sibi fa-
mum querunt
Et quous moao
in orbem spargi
contendunt ut
nova alciuis
rei habeantur
Auctores. Pref.
Biblioth.

^l Plautus,
^m E. Democriti
puteo.

ⁿ Non tam re-
ferta bibliothe-
ca quam cloace.

^o Et quicquid
chartis amicit-
tur in eis.

^p Epist. ad Pe-
tas. In regno
Francie omni-
bus scribendi

datur libertas,
parcis facultas

^q Olim litera ob
hominis in pre-
cio nunc so- dent
ob homines.

^r Anf. pae.
^s Inter tot mille
volumina vix
unus à cuius le-
ctione quis me-
lior evadat, im-
mo potius non
peior.

^t Lib. 5. de sap.
^u Sterile opcriet
esse ingenium
quod in hoc
scripturientum
pruritu. &c.

^v Cardan. pref.
ad consol.
^w Hor. ser. i.
Sat. 4.

^x Epist. lib. i.
Magnum poeta-
rum proventum
annus hic attu-
lit mense Aprilis
nullus fore dies
quo non aliquis
recitavit.

^y Idem.
^z Principibus
et doctoribus
delibendum
relinquo, ut ar-
guentur catho-
rum furta et
millies repetita
collantur. et te-
mere scribendi

libido correatur aliter in infinitum progressura.

¹ Onerabuntur ingenia nemo legendis sufficit.

² Libris obrimur oculi legendo

manus uoluptas dolent. Fam. Strade Adomo.

be to the downefall and ruine of many others. To be counted writers, *scriptores* ut saluentur, to be thought and held *Polumathes* and *Polihiftors*, to get a paper kingdome: they will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all *Indices* & pamphlets for notes, as our merchants doe strange hauens for traffique, write great Tomes, *Cum non sint reuera doctiores. sed loquaciores*, whē as they are not thereby better schollers, but greater praters. They commonly pretend publike good, but as ^k *Gesner* obserues 'tis pride and vanity that egges them on, no newes or ought worthy of note but the same in other tearmes. As Apothecaries wee make new mixtures every day, powre out of one vessell into another, and skim of the creame of other mens wits, picke out the choice flowers out of their tild gardens to set out our owne sterill plots. A fault that every writer findes, as I doe now and yet faulty them selues, ^l *trium literarum homines*, all theeeues pilfer out of old writers to stuffe vp their new comments, scrape *Ennius* dunghills, & out of ^m *Democritus* pitt, as I haue done. By which meanes it comes to passe, ⁿ that not only Libraries and shops are full of our putid papers, but every close steele and iakes; they serue to put vnder pies, to ^o lappe spice in, and keepe rofmeat from burning. With vs in France, saith ^p *Scaliger*, every man hath liberty to write, but few ability, ^q heretofore learning was graced by iudicious schollers, but now noble sciences are vilified by base and illiterate scriblers, that either write for vaine glory, or need, or to get money, or as parasites to flatter and collogue with some great man, put out ^r *burras, quisquiliasq;*, ineptiasq; ^s amongst so many thousand authors, you shall scarce finde one by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which hee is rather infected, then any way perfected. ^t *Cardan* findes fault with Frenchmen and Germanes for this scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inueniant*, hee doth not bar them to write, so that it be some new invention of their owne; but we weaue the same webbe stil, and twist the same rope againe & againe, or if it be a new inuention, 'tis but some bable or toy, and who so cannot invent? ^u He must haue a barren wit, that in his scribbling age can forge nothing. ^v Princes shew their armies, rich men vaunt their buildings, souldiers their manhood, and schollers vent their toys, they must read, they must heare whether they will or no. ^w Et quodcumq; semel chartis illeuerit, omnes

Gestiet à furno redeuntcs scire lacuq;, Et pueros & anus.

* What once is said and writ, all men must knowe,

Old wiues and children, as they come & goe.

what

a company of Poets hath this yeare brought out, as *Pliny* complaines to *Sossius Sinelius*, all this April enery day some or other haue recited. What a Catalogue of new bookes all this yeare, all this age (I say) haue our *Francfurt* *Marts*, domesticke brought out, Twice a yeare? ^x *Proferunt se nova ingenia & ostentant*, we stretch our wits out and set them to sale. So that, which *Gesner* so much desires, if a speedy reformation bee not had by some Princes edicts and graue supervisors, to restraine this liberty, it will runne on in infinitum. Who shall read them? as already, we shall haue a vast Chaos & confusion of bookes. We are ^y oppressed with them, our eyes ake with rea-

ding, our fingers with turning. For my part I am one of the number, *nos numerus sumus*. J doe not deny it, J haue only this of *Macrobins* to say for my selfe, *Omne meum nihil meum*, tis all mine and none mine. As a good hufwife out of many fleeces makes one peece of cloath, a Bee gathers waxe and hony out of many flowers, and makes a new bundle of all,

* *Floriferis ut apes in saltibus omnia libant*, J haue laboriously collected this *Cento* out of many Authors, & that *sine iniuria*, I haue wronged no Authors, but what *Varro lib. 6. de re rust.* speakes of Bees, *minimè malefica nullius opus vellicantes faciunt deterius*, J can say of my selfe, whom haue I iniured? the matter is theirs most part, J make them pay tribute, to set out this my *Maceronicon*, the method only is mine owne, I must vsurpe that of *wecker è Terentio, nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath beene said, the composition and method is ours only, and shewes a scholler. *Oribasius, Aetius, Avicenna*, haue all out of *Galen*, but to their owne method, *diuerso stylo non diuersa fide*, our Poets steale from *Homer*, he spewes, saith *Ælian*, they lick it vp. *Divines vse Austins wordes verbatim* still, and our story dressers doe as much, he that comes last is commonly best; ——— *donec quid grandius ætas*

Postera, fors q. ferat melior, ——— though there were many Giants of old in Physicke & Philosophy, yet J say with † *Didacus Stella*, a dwarfe standing on the shoulders of a Giant, may see farther then a Giant himselfe; I may likely adde, alter, and see more then my predecessors; c and it is no more preiudice for me to write after others, then for *Ælianus Montaltus* that famous Phisician, to write *de morbis capitis* after *Iason Pratensis*, *Heurnius*, *Hildebrand*, &c. many horses to runne in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt, I solue it thus. And for those other faults of Barbarisme c *Dorsicke* dialect, extemporanean stile, Tautologies, apish imitation, a rapsodie of ragges gathered together from severall dunghills, and confusedly tumbled out: without art, inuention, iudgement, wit, learning, harsh, absurd, insolent, indiscreet, ill composed, vaine, scurrile, idle, dull, and dry; J confesse all, thou canst not think worse of me then I doe of my selfe. All I say is this, that I haue d presidents for it, which *Isocrates* calls *per fugiunt is qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Nonnulli alij idem fecerunt*, others haue done as much, it may bee, more, and perhaps thou thy selfe, *Nonimus & qui te*, &c. wee haue all our faults, *scimus & hanc veniam*, &c. c thou censurest me, so haue I done others, and may doe f thee, *Cedimus inq. vicem*, &c. tis *lex talionis, quid pro quo*. Goe now censure, criticize, scoffe and raile. & *Nasutus sis vsq. licet sis deniq. nasus*.

*Non potes in nugis dicere plura meas;
Ipse ego quam dixi, &c.*

Wer'lt thou all scoffes and floots, a very *Momus*,
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cryed whore first, and in some mens censures, I am afraid I haue ouershot my selfe, *Laudare se vani, vituperare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrum non sum nec sumus*, I am not none of the best, I am none of the meanest of you. Be it therefore as it is, well or ill, I haue assaid, put my selfe vpon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile

* *Lucretius*,
* *Quicquid v-*
big, bene dictum
facio meum, &
illud nunc meis
ad compendium,
num. ad fidem
& antbo itatem
alienis expimo
verbis, omnes
autores meos
clientes esse ar-
bitror, &c. Sa-
ruburnensis ad
Polycrat. prol.
b *Prefat. ad*
Syntax. med.
† *Jn Luc. 10.*
Tom. 2. Pigmei
Gigantum bu-
meis impositi
pli, quam ipsi
Gigantes videat
c *Nec aranea-*
rum textus ided
melior quia ex
se fila gignun-
tur, nec noster
ideo vilior quia
ex alienis liba-
mus ut apes.
Lipsius aduersus
dialogist.
a *Vno absurdo*
dato mille se-
quantur.
c *Non dubito*
multos lectores
hic fore stultos.
b *Martial. 13.*

† Venatores
feram e vestigio
impresso, vivum
scriptiuncula,
Lipsius.
* Hor.

bewrayes vs, and as † hunters finde their game by the trace, so is a mans *Genius* descried by his workes. I haue laid my selfe open (I know it) in this *Treatise*, I shall be censured, I doubt not, yet this is some comfort, *ut palata sic iudicia*, our censures are as various as our palats.

* *Tres mihi convivie prope dissentire videntur
Poscentes vario multum diuersa palato, &c.*

Our writings are as so many dishes, our Readers guests; our books like beauty, that which one admires another reiects; so are we approued as *mens facies* are inclined, *Pro captu lectoris habent sua fata libelli*,

That which is most pleasing to one is *amaracum sat*, most harsh to another. *Quot homines tot sententia*, so many men so many mindes: that which thou condemnest he commends,

† Hor.

† *Quod petis id sane est inuisum acidumq; duobus.*

He respects matter, thou art wholly for words, hee loues a loose & free stile, thou art all for neat composition, strong lines, that which one admires, another explodes as most absurd and ridiculous. If it be not point blanke to his humor, his method, his concept, *a Si quid forsan omissum, quod is animo conceperit, si qua dictio &c.* if ought be omitted or added, which he likes or dislikes, thou art *mancipium pauca lectionis*, an idiot, an asse, *nullus es*, or els *plagiarius*, a trifler, a triuant, thou art an idle fellow; or els 'tis a thing of mere industry, a collectiō without wit or invention, a very toy. *b Facilia sic putant omnes quae iam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labors vilified by fellowes of no worth themselves, as things of nought, who could not haue done as much? *unusquisq; abundat sensu suo*, euery man abounds in his owne sense, and whilest each particular party is so affected, how should one please all?

* Martius.

^b Lipsius.

^c Hor.

c Quid dem, quid non dem? renuis tu quod iubet ille?

how shall I hope to expresse my selfe to each mans humor and ^d concept, or to giue satisfaction to all? Some vnderstand too little, some too much, some are too partiall, as friends to ouerweene, others come with a preiudice to carpe, vilify, detract and scoffe; some as Bees for hony, some as Spiders to gather poyson. What shall I doe in this case? As a Dutch Hoste, if you come to an Inne in Germany, and dislike your fare, diet, lodging, &c. replies in a surly tone, *e aliud tibi queras diuersorium*, if you like not this, get you to another Inne; I resolue, if you like not my writing, goe read something els. I doe not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we haue both done, that of *f Plinius Secundus* to Traian, will proue true, *Euery mans witty labour takes not, except the matter, subiect, occasion, and some commending Favorite happen to it.* If I be taxed, exploded by thee and some such, I shall happily be approued and commended by others. It was *Democritus* his fortune, *Idem admirationi & irrisoni habitus*. 'Twas *Seneca's* fate, that Superintendent of wit, learning, iudgement, & *ad stuporem doctus*, the best of Greeke and Latine writers, in *Plutarchs* opinion, that renowned corrector of vice, as *h Fabius* termes him, and painefull omniscious Philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure: how is he vilified by *i Caligula*, *Agellius*, *Fabius*, & *Lipsius* himselfe, his chiefe oppugner? *in eo plerag; pernitiola*, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent

^a Fieri non potest, ut quod quisq; cogitat, dicat unus. Martius.

^c Erasmus dial. Epist lib. 6.

^e Cuiusque ingenium non statim emergit, nisi materie fautor, occasio, commendatorque contingat.

^f Lipsius Iudic, de Seneca.

^h Lib. 10. Plurimum studi, multam rerum cognitione, omnium studiorum materiam &c. multa in eo probanda, multa admiranda.

ⁱ Sueton. Arena sine calce.

gligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & proterita, dicaces & ineptæ sententiæ, eruditio plebiæ*, an homely shallow writer, *In partibus spinas & fastidia habet*, saith ^k *Lipsius*, and as in all his other workes, so especially in his Epistles, *aliæ in argutijs & ineptijs occupantur*, *Intricatus alibi, & parum compositus, sine copia rerum hoc fecit*, he jumbles vp many things togethr immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? how shall I hope to please? *no man so absolute* ^l *Erasmus* holds, *to satisfie all, except antiquity, prescription &c. set a barre*. But as J haue proued in *Seneca*, this will not alwayes take place. how shall I evade? 'tis the common doone of all Writers, J must (J say) abide it, J seek not applause; *non sum adeò informis*, J would not be vilified: I feare good mens censures, and to their fauourable acceptance J submit my labours,

^k *Introduc. ap. Sen.*

^l *Indic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisficiat, nisi longa temporis prescriptio, semotâ iudicandæ libertate, velligione quidam animos occupavit.*
^m *Iuven. Sat. 5*

— *in & linguas Mancipiorum Contemno*, —
as the barking of a dog, I securely contemne those malicious and scurrile oblnquies, flowtes, calumnies, of railers and detractors, I scorne the rest. What therefore I haue said *pro tenuitate meâ*, I haue said.

One or two things yet I would haue amended if I could, concerning the manner of handling this my subiect, for which I must Apologize, *deprecari*, and giue the friendly Reader notice. It was not mine intent to prostitute my Muse in *English*, or to divulge *secreta Minervæ*, but to haue exposed this more contract in *Latin*, but I could not get it printed. Any scurrile pamphlet is welcome to our mercenary Printers in *English*; but in *Latin* they will not deale; which is one of the reasons which ⁿ *Nicholas Car* in his Oration of the paucity of *English* Writers, giues; that so many flourishing wittes are smothered in obliuion, lye dead and buried in this our Nation. Another maine fault is, that I haue not reuised the Copie, and amended the stile, which now flowes remissely, as it was first conceiued, but my leisure would not permit, *Feci nec quod potui, nec quod volui*. I confesse it is neither as I would, or as it should be. ^o *Cùm relego scripsisse pudeat, quia plurima cerno*

ⁿ *Aut artis inscii aut quædâ magis quam literis student. hab. Cantabrig. Lond. excus. 1576.*

^o *Ovid. de pont. Eleg. 15.*

Me quæ, quæ fuerant iudice digna lini.

When I peruse this Tract which I haue writ,
I am abash't, and much I hold vnfit.

I should indeed (had I wisely done) obserued that Brecept of the Poet,

— *non umq; prematur in annum*, and haue taken more care: Or as *Alexander* the Physitjan would haue done by *Lapis Lazuli*, fifty times washed before it be vsed, I should haue reuised, corrected, and amended this Tract; but I had not (as I say) that happy leisure, no *Amanuenses* assistants, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confused lumpe, and had not time to lick it into forme, as she doth her yong ones, but euen so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as I doe commonly all other exercises, *effudi quicquid dictauit Genius meus*, out of a confused company of notes, and writ with as small deliberation as I doe ordinarily speake, without all affectation of big words, fustian phrases, jingling termes, strong lines, straines of wit, elogies, exornations, &c. which many so much affect. I am ^q *aque potior*, a loose, plaice, rude writer, *sicum voco sicum, & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, ^r I call a spade a spade, *animis hæc*

^p *Stans pede in uno*, as hee made Verses.
^q *Non eadem & summo expectes, minimeque Poeta.*
^r *Stylus hic nullus præter parrosiam.*

^f Qui rebus se
ext: cet, verba
negligit, & qui
calleat artem di
cendi, nullam
disciplinam hi
bet recognitam.
^g Cuiuscuque
orationem vides
politam, & solli
citam, scito ani
mum in pusillis
occupatum, in
scriptis nil soli
dum, Epist. lib. I.
21.
^h Philostratus
lib. 8. vit. Apoll.
Negligebat ora
toriam faculta
tem, & penitus
aspernabantur
eius professores,
quod linguam
duntaxat, non
autem mentem
redderent erudi
tiorum.

scribo, non auribus, I respect matter, not words; remembring that of *Cardan*,
verba propter res, non res propter verba: and seeking with *Seneca*, *quid scri*
bam non quemadmodum, rather what, then how to write. For as ^f *Philo* thinks,
hee that is conversant about matter, neglects wordes, and those that excell in this
art of speaking, haue no profound learning. Besides, it was the obseruation of
that wise *Seneca*, ^g when you see a fellow carefull about his wordes, and neat in his
speech, know this for a certainty, that mans minde is busied about toyes, there's
no solidity in him. *Non est ornamentū virile concinnitas*, as he said of a nigh
tingale. — *voxes præterea nihil*, &c. I am therefore in this point a pro
fessed disciple of ^h *Apollonius*, a scholler of *Socrates*, I neglect phrases, and
labour wholly to informe my Readers vnderstanding, not to please his care;
'tis not my study or intent to compose neatly, which an Orator requires, but
to expresse my selfe readily and plainly, as it happens. So that as a riuer runs
sometimes precipitate and swift, then dull and slow; now direct, then *per am*
bages; now deepe, then shallow; now muddy, then cleare; now broad, then
narrow; doth my stile flow: now serious, then light; now Comickall, then
Satyricall; now more elaborate, then remisse, as the present subiect required,
or as at that time I was affected. And if thou vouchsafe to read this Treatise,
it shall seeme no otherwise to thee, then the way to an ordinary trauailer,
sometimes faire, sometimes foule; here champion, there inclosed: barren in
one place, better soile in another: by woods, groues, hilles, dales, plaines, &c.
I shall lead thee *per ardua montium*, & *lubrica vallium*, & *rosida cespitum*, &
glebosa camporum, through variety of obiects, that which thou shalt like and
dislike.

^b Pet. Nauvius
not. in Hor.

^c Non hic colo
nas domicilia
habeo, sed topi
arii in morem,
hinc inde florē
vellico. ut canis
Nilum laobens.
^d Supra his
mille notabiles
errores Lawon
ii demonstroi,
&c.

^e Philo de Con.

For the matter it selfe or method, if it be faulty, consider I pray you that
of *Columella*, *nihil perfectum, aut à singulari consummatum industriā*, no man
can obserue all, much is defectiue no doubt, and may be iustly taxed, altered,
and auoided in *Galen*, *Aristotle*, those great masters. *Boni venatoris* (^b one
holdes) *plures feras capere, non omnes*; hee is a good Huntsman can catch
some, not all: I haue done mine endeauour. Besides, I dwell not in this study,
Non hic sulcos ducimus, non hoc pulvere desudamus, I am but a smatterer, I
confesse, a stranger, where and there I pull a flowre, I doe easily grant, if a rigid
censurer should criticize on this which I haue writ, he should not finde three
sole faults, as *Scaliger* in *Terence*, but 300, as many as he hath done in *Car*
dans subtilties, as many notable errors as ^d *Gul. Laurembergius*, a late Ptofes
sor of *Rostocke*, discouers in that Anatomy of *Laurentius*, or *Barocius* the *Ve*
netian in *Sacro-boscus*. And although this bee a second Edition, in which I
should haue bin more accurate, corrected al those former escapes, yet it was
magni laboris opus, so difficult and tedious, that as Carpenters doe find out of
experience, 'tis much better build a new, then pull downe an old house; I
could as soone write as much more, as alter that which is written. If ought
therefore be amisse (as I grant there is) I require a friendly admonition, no
bitter inuectiue, ^e *Sint Musis socij Charites, Furia omnis abesto*,
otherwise as in ordinary Controversies, *funem contentionis neſſamus, sed cui*
bono? wee may contend, and likely misuse each other, but to what purpose?
we are both schollers say, — *Arcades ambo,*

Et cantare pares, & respondere parati.

If wee doe wrangle, what shall wee get by it? trouble and wrong our selues,
make

make sport of others. If I be convicted of an error, I will yeeld, I will amend. In the meane time I require a fauourable censure of all faults omitted, harsh compositions, Tautologicall repetitions, perturbations of Tenses, numbers, Printers faults, &c. My translations are sometimes rather Paraphrases, & that onely taken, which was to my purpose: quotations are often inserted in the Text, which make the Style more harsh, or in the margent as it happened. Greeke authors, *Plato, Plutarch, Athenaus*, &c. I haue cited out of their Interpreters, because the Originall was not so ready. I haue mingled *sacra prophana*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronology; sometimes Neoterickes before Ancients, as my memory suggested. Some things are heere altered, expunged in this Edition, others amended; much added, & 'tis no preiudice, no such *indecorum*, or ouersight.

† *Nunquam ita quicquam benè subdusta ratione ad vitam fuit,
Quin res, et as, v'sus, semper aliquid apportent novi;
Aliquid moneat, ut illa quæ scire te credis, nescias,
Et quæ tibi putaris prima, in exercendo ut repudias.*

† Ter. Adelph.

Ne'er was ought yet at first contriu'd so fit,
But vse, age, or something would alter it;
Aduise thee better, and vpon peruse,
Make thee not say, and what thou tak'st, refuse.

The last and greatest exception is, that I being a Diuine, haue meddled with Physicke,

——— † *tantumne est ab re tuâ otij tibi,*

† Heaut. act. 1.
sc. 1.

Aliena ut cures, eaq; nihil quæ ad te attinent.

which *Menedemus* told *Chremes*, haue I so much leasure, or little businesse of mine owne, as to looke after other mens matters which concerne mee not? Heare me speake. There bee many other subiects, I doe easily grant, both in humanity and diuinity, fit to be treated of, and of which had I written *ad ostentationem* only, to shew my selfe, I should haue rather chosen, & in which I haue bin more conuersant, I could haue more willingly luxuriated, and better satisfied my selfe and others; but that at this time I was fatally driuen vpon this rocke of Melancholy, and carried away by this by-streame, which as a rillet, is deducted from the maine channell of my studies, in which I haue pleased and busied my selfe at idle houres, as a subiect most necessary and commodious. Not that I preferre it before Diuinity, which I doe acknowledge to bee the Queene of Professions, and to which all the rest are but as handmaidens, but that in Diuinity I saw no such great need. For had I written positiuely, there be so many bookes in that kinde, so many Commentators, Treatises, Pamphlets, Expositions, Sermons, that whole teemes of Oxen can not draw them; and had I beene as forward and ambitious as some others, I might haue happily printed a Sermon at *Paule's Crosse*, a Sermon in *S^t Maryes Oxon.* a Sermon in *Christchurch*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worshipfull, a Sermon in Latin, in English, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as desirous to suppress my labours in this kind, as others haue beene to presse and publish theirs. To haue written in controuersie, had beene to cut off an *Hydra's* head, [†] *lis litern generat*, one begets another, so many duplications, triplications, and swarmes of questi-

† Et inde cetera
quadam fit quæ
heredes etiam
ligat, Cardan.

ons,

† Henſui.

† Hor. epod. lib. ed. 7.

m Epist. 86. ad Casulam prefuy.

n Lib 12. cap. 1.

Mutos nati, &

omni ſcientia e-

gere ſatiſui fuiſ-

ſet, quam ſic in

proprium permi-

ſciem inſanre.

o Infelix morta-

litas inuilibus

queſtionibus ac

diſceptationibus

vitam tradici-

mus, nature

principes theſau-

ros, in quibus

graviſſime mor-

borum medicine

collocate ſunt,

interim inſaſtos

relinquimus.

Nec ipſi ſolum

relinquimus, ſed

& alios prohibe-

mus, impedimus,

condemnamus,

ludibryſq; affici-

mus.

p Quod in pra-

ximimine for-

tunatus eſſet,

medicinam reli-

quit, & ordini-

bus initiatus in

Theologiâ poſt

modum ſcripſit.

Geſaer Biblio-

theca.

q P. Iovius.

* Mr. William

Burton Preface

to his descrip-

tion of Lece-

ſterſhire, prin-

ted at London

by John White

1622.

r In Hygiſticon,

neq; enim hec

tractatio aliena

videri debet à

Theologo, &c.

agitur de morbo

crurum.

ons, In ſacro bello hoc quod ſili mucrone agitur, that hauing once begunne, I ſhould neuer make an end, and that with ſuch eagerneſſe and bitterneſſe in ſuch queſtions they proceed, that as ¹ he ſaid, *furor ne cecus, an rapit vis acrimor, an culpa, reſponſum date?* Blind fury or errour, or raſhneſſe, or what it is that egges them, I know not, I am ſure many times, which ^m *Auſtin* perceiued long ſince, *tempeſtate contentionis ſerenitas charitatis obnubilatur*, with this tempeſt of contention, the ſerenity of charity is ouer-clouded, & there be too many ſpirits coniuered vp already in this kind, in all ſciences, & more then we can tell how to lay, and doe ſo furiouſly rage and keep ſuch a racker, that as ⁿ *Fabius* ſaid, *it had beene much better for ſome of them to haue been borne dumbe, and altogether illiterate, then ſo farre to dote to their own deſtruction.* 'Tis a generall fault, as *Seuerinus* the Dane complains. ^o *Unhappy men, as we are, we ſpend our dayes in vnprofitable queſtions and diſputations, Intricate ſubtilties de lanâ caprinâ, about moonſhine ith' water, leauing in the meane time thoſe chiefeſt treaſures of Nature vntouched, wherein the beſt medicines for all manner of diſeaſes are to be found, and doe not only neglect them our ſelues, but hinder, condemne, forbid and ſcoffe at others, that are willing to enquire after them.* Theſe motiues at this preſent, haue induced me to make choiſe of this medicinall ſubieſt.

If any Phyſitian in the meane time ſhould inferre, *Ne ſutor ultra crepidâ*, and find himſelfe grieued that I haue intruded into his Profeſſion, I will tell him in brieſe, I doe not otherwiſe by them, then they doe by vs. If it bee for their advantage, I know many of them, which haue taken Orders, in hope of a Benefice, 'tis a common tranſition, and why may not a Melancholy Diuine, that can get nothing but by Simony, profeſſe Phyſicke? *Drusiannus* an Italian (*Crusiannus*, but corruptly, *Trithemius* calls him) ^p *becauſe hee was not fortunate in his praetiſe, forſooke his profeſſion, and writ afterwards in Diuinity.* *Marsilius Ficinus* was ſemel & ſimul, a Prieſt and Phyſitian at once, and ^q *T. Linacer* in his old age tooke Orders. The *Ieſuites* profeſſe both at this time, many of them *permiſſu ſuperiorum*, Chirurgeions, Panders, Bawdes, and Midwiues, &c. Many poore Country Vicars, for want of other meanes, are driuen to their ſhifts, to turne Mountebankes, Quackſaluers, Empiricks, and if our greedy Patrons hold vs to ſuch hard conditions, as commonly they doe, they will make many of vs worke at ſome trade, as *Paul* did, at laſt turne Taskers, Maſters, Coſtermongers, Graſſiers, ſell Ale as ſome doe, or worſe. Howſoeuer in vndertaking this taſke, I hope I ſhall commit no great errour or indecorum, if albe conſidered aright, I can vindicat my ſelfe with *Georgius Braunius*, & *Hieronymus Hemingius*, thoſe two learned Diuines who (to borrow a line or two of mine *elder Brother) drawne by a naturall loue, the one of Pictures and Mappes, Proſpectiues & Chorographiſall delights, writ that ample Theater of Cities; the other to the ſtudy of Genealogies, penned *Theatrum Genealogicum*. Or I can excuſe my ſelfe with ^r *Leſſius* the Ieſuite in like caſe, 'tis a diſeaſe of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Phyſitian; and who knowes not what an agreement there is betwixt theſe two Profeſſions? A good Diuine either is, or ought to bee a good Phyſitian, a ſpirituall Phyſitian at leaſt, as our Sauour calls himſelfe, & was indeed *Mat. 4. 23. Luke 5. 18. Luke 7. & 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vſe diuers medicines all to cure:

one cures *animam per corpus*, the other *corpus per animam*, as † our Regius Professor of Physicke well informed vs in a learned Lecture of his. One the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c, by applying that spirituall Physick; as the other vse proper remedies in bodily diseases. Now this being a common infirmity of Body and Soule, and such a one as hath as much need of a spirituall as a corporal cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt malady, can do little alone, a Physitian in some kindes of Melancholy much lesse, both make an absolute cure.

‡ *Alterius sic Altera possit opem.*

and 'tis proper to them both, and I hope not vnbecoming me, who am by my profession a Diuine, & by my inclination a Physitian. I had *Iupiter* in my sixt house, I say with † *Be-roaldus, non sum medicus, nec medicina prorsus expers.* In the Theorick of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiect.

If these reasons doe not satisfie thee good Reader, as *Alexander Muniticus* that bountifull Prelate, sometimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith Mr *Camden*, to take away the enuy of his worke, (which very wordes *Nubrigenfis* hath of *Roger* the rich Bishop of *Salisbury*, that in King *Stephens* time, built *Shirburne* Castle, and that of *Deuises*) to take away the scandall or imputation, which might be thence inferred, built so many Religious houses. If this my Discourse be ouer medicinall, or saueur too much of humanity, I promise thee, that I will hereafter make thee amends in some Diuine Treatise. But this I hope shall suffice when you haue more fully considered of the matter of this my Subiect, *rem substratam*, Melancholy, madnesse, and of the reasons following, which were my chiefe Motiues: The generality of the Disease, the necessity of the cure, & the commodity or common good, that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with mee, that to anatomize this humour aright, through all the members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, or all the Creekes and sounds of the North-East, or North-West passages, and all out as great a Discouerie, as that *Hungrie* ^u *Spaniards* of *Terra Australis incognita*, as much trouble as to perfect the Motion of *Mars* & *Mercury*, which so much crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as ^x *Theophrastus* did by his Characters, that our posterity, O friend *Policles*, shall be the better for this which wee haue written, by correcting and redressing that which is amisse in themselves by our examples, and applying our precepts and cautions to their owne vse. But I am ouer tedious, I proceed.

Of the necessity & generality of this which I haue said, if any man doubt, I shall desire him to make a bricfe Suruay of the world, as ^y *Cyprian* aduiseeth *Donat*, supposing himselfe to be transported to the top of some high mountaine, and thence to behold the tumults and chances of this wauering world, and hee cannot chuse but either laugh at, or pittie it. *S^c Hierome* out of a strange imagination, being then in the wildernesse, conceiued with himselfe, that hee then

† *Hor.*

† *Lib. deposita*

† In *Newark*

in *Northingham*

shire. Cum du

edificasset ca-

stella, ad tollen-

dam fluctionis

inuidiam, &

expandam ma-

culum duo insti-

tuit cenobia, &

collegis religio-

sis impleuit.

^u *Ferdinando*

de *Quir.* anno

1612. *Amster-*

dami impress.

^x *Prefat.* ad

Characteres. Spe-

ro enim (6 Po-

lices) libros

nostros meliores

inde futuros,

quod istiusmodi

rem. via man-

data reliqueri-

mus. ex precep-

tis & exemplis

nostris ad vitam

accommodatis,

ut se inde corri-

gant.

^y *Epist. 2. lib. 2.*

ad *Donatum.*

Paulisper te cre-

de subduci in

ard. i. mortis

verticem celsio-

rem, speculare

inde rerum ia-

centium facies,

& oculis in di-

uersa porrectis,

fluctuantis

mundi turbines

intueri, iam si-

mul ac videbis

aut misereris.

&c.

saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yeares since in a Map made like a Fooles head, with that Motto) *Caput Helleboro dignum*, a crased head, *carvea stultorum*, a fooles paradise, or as *Apollonius*, a common prison of gullies, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the 9th booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sephianus* map, approues; The brest lies open from those *Acroceranunian* hilles in *Epyrus*, to the *Sunian* promontory in *Attica*, *Paga*, and *Magara* are the two shoul- ders, that *Isthmos of Corinth* the necke, and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, and true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall finde that Kingdomes and Prouinces are Melancholy, Cities and Families, all Créatures, Vegetall, Sensible and Ratio- nall, and that all sorts, sects, ages, and conditions, are out of tune, as in *Cebes* tables, *omnes errorem bibunt*, before they come into the World, they are in- toxicated by Errors cuppe, from the highest to the lowest. haue neede of Physick, and those particular *Actions* in *Seneca*, where father and son proue one another madde, shall bee generall; *Porcius Latro* shall plead against vs all. For indeed, who is not a foole, Melancholy, madde? Folly, Melancholy, Madnesse, are bat one Disease, *Delirium* is a common name to al. *Alexander*, *Gordonius*, *Iason Pratenfis*, *Sauanarola*, *Guianerius*, *Montaltus*, confound the as differing *secundum magis & minus*; so doth *Dauid Psal. 37. 50. I said vnto the fooles, deale not so madly*, and 'twas an old Stoicall paradoxe, *omnes stultos insanire*,^b all fooles are mad, though some madder then others. And who is not a foole, who is free from melancholy? who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habites*, if they perseuere, saith *c Plutarch*, habits either are, or turne to diseases. 'Tis the same which *Tully* maintaines in the second of his *Tusculanes*; *omnium insipientum animi in morbo sunt, & perturbatorum*, all fooles are sicke, and all that are troubled in minde, for what is sicknesse, but as *d Gregory Tholosanus* defines it, a dissolution or perturbation of the bodily league, which health combines: & who is not sicke, or ill disposed, in whom doth not passion, anger, envy, dis- content, feare and sorrow raigne? who labours not of this disease? giue mee but a little leaue, and you shall see by what testimonies, confessions, argu- ments I will evince it, that most men are mad, that they had as much neede to goe a pilgrimage to the *Anticyra* (as in *e Strabo's* time they did) as in our times they goe to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for helpe; that it is like to be as prosperous a Voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so misaffected, Melancholy, mad, heare the testimony of *Solomon*, *Eccles. 2. 12. And I turned to behold wisdom, madnesse, & folly, &c. And vers. 23. All his dayes are sorrow, and his trauell grieve, and his heart taketh no rest in the night*. So that take Melancholy in what sence you will, properly or improperly, in disposition or habite, for pleasure or for paine, dotage, discon- tent, feare, sorrow, madnesse, for part or all, truely, or metaphorically, 'tis all one,

^a *Contravers.*
lib. 2. cont. 7. &
lib. 6 cont.

^b *Jdem Hor.*
lib. 2. Sat. 3.
Damasippus Sto-
icus probat om-
nes stultos insa-
nire.

^c *Tom. 2. sympos.*
lib. 5. cap. 6. ani-
mi affectiones, si
diutius inuere-
ant, prauos ge-
nerant habitus.

^d *Lib. 28. cap. 1.*
Syntax. art. mi-
rab. morbus nihil
est aliud quam
dissolutio queda
ac perturbatio
federis in corpo-
re existentis, sicut
& sanitas est,
conscientis
bonè corporis
consummatio
quedam.

^e *Lib. 9. Geogr.*
plures olim gen-
tes nauigabant
illuc, anitatis
causa.

one. The hearts of the sonnes of men are euill, and madnesse is in their hearts while they liue, Eccles. 9. 3. wisemen themselves are no better, Eccles. 1. 18. in the multitude of wisdom is much griefe, and he that increaseth wisdom, increaseth sorrow, cap. 2. 17. he hated life it selfe, nothing pleased him; hee hated his labour, all, as^f he concludes, is sorrow, griefe, vanity, vexation of spirit. And though he were the wisest man in the world, *sanctuarium sapientie*, and had wisdom in abundance, he will not vindicate himselfe; or iustifie his own actions. Surely I am more foolish then any man, and haue not the understanding of a man in me, Prov. 30. 2. Bee they Solomons words, or the words of Agur the son of Iakeb, they are Canonically. David a man after Gods owne heart, confesseth as much of himselfe, Psal. 73. 21. & 22. so foolish was I and ignorant, I was euen as a beast before thee. and condemnes all for fooles, Psal. 93. & 32. 9. & 49. 20. he compares them to beasts, horses and mules, in which there is no understanding. The Apostle Paul accuseth himselfe in like sort, 2 Cor. 11. and ver. 21. I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke, saith Esay, and the heart is heavy, cap. 1. 5. & makes lighter of them then of oxen and asses, the oxe knowes his owner, &c. read Dent. 32. 6. Iere. 4. Amos 3. 1. Ephes. 5. 6. be not mad, be not deceiued, foolish Galatians, who hath bewitched you? how often are they branded with this Epithete of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the world, and how they valued mens actions.

I knowe that we thinke farre otherwise, & hold them most part wise men that are in authority, Princes, Magistrates, & rich men, they are wise men borne, all Politicians and Statesmen must needs be so, for who dare speake against them: and on the other, so corrupt is our iudgement, wee esteeme wise and honest men fooles. Which Democritus well lignified in an Epistle of his to Hippocrates: ^h The Abderites account vertue madnesse, and so doe most men liuing. Shall I tell you the reason of it; [†] Fortune and Vertue, Wisdom and Folly, vpon a time contended in the Olympicks; Every man thought that Fortune and Folly would haue the worst, and pittied their cases. But it fell out otherwise. Fortune was blinde and cared not where shee strooke, nor whom, without lawes, &c. Folly rash and inconsiderate, cared not what shee said or did. Vertue and wisdom gaue * place, were hissed out, and exploded by the common people, Folly and Fortune admired, and so are all their followers ever since, knaues and fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: Achish 1. Sam. 21. 14. held David for a mad man. ⁱ Elisha and the rest were no otherwise esteemed. David was derided of the common people. Psal. 9. 7. I am become a monster to many: & generally we are accounted fooles for Christ, 1. Cor. 14. we fooles thought his life madnesse, and his end without honour, wisd. 5. 4. Christ and his Apostles were censured in like sort, Iohn, 10. Mark. 3. Acts 26. and so were all Christians in [†] Plinies time, fuerunt & alij similis dementia, &c. Tis an ordinary thing with vs, to account honest, deuour, religious, plaine dealing men, idiots, asses, that cannot lye & dissemble, shift, flatter, accommodare se ad eum locum ubi nati sunt, make good bargains, supplant, thriue, patronis inservire: solennes ascendendi modos apprehendere, leges, mores, consuetudines recte obseruare, candidè laudare, fortiter defendere,

f Eccles. 1. 14.

b Iure hereditario sapere in-bentur. Euphorio Satyr.

h Apud quos virtus, insania & furor esse dic-tur.

† Calpurnius Apol. omnes mi-rabantur, putā-tes illam iri-stultitiam. Sed præter expecta-tionem res enē-nit. Audax stul-titia eam ir-ruit & c. illa ce-dit irrisa, & plu-res hinc habet sefiatores stul-titia.

" Non est res bō-danda stulto secundum Pli-nium.

2 Reg. 7.

† Lib. 10. ep. 97

sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cateraq; quæ promotionem ferunt & securitatem, quæ sine ambage felicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe, take bribes, &c. but feare God, and make a conscience of their doings. But the holy Ghost that knowes better how to iudge, hee calls them fooles, *The foole hath said in his heart, Psal. 53. 1. and their waies utter their folly, Psa. 49. 14.* ¹ For what can be more mad, then for a little worldly pleasure to procure vnto themselues eternall punishment? As Gregory and others inculcate vnto vs.

And all those great Philosophers, the world hath euer had in admiratiõ, whose workes we doe so much esteeme, that gaue precepts of wisdom to others, inuenter of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two schollers ^m *Plato* and ⁿ *Xenophon* so much extoll and magnifie, with those honorable titles, of best and wisest of all mortall men, the happiest and most iust; those seuen wise men of Greece, those Brittain Druides, Indian Brachmanni, Ethiopian Gymnosophists, Magi of the Persians, *Apollonius*, of whom *Philostratus*, non doctus sed natus sapiens, wise from his cradle, *Epicurus*, so much admired by his scholler *Lucretius*;

*Qui genus humanum ingenio superauit, & omnes
Perstrinxit stellas exortus ut aetherius Sol,*

[Whose wit excell'd the wits of men as farre,

As the Sunne rising doth obscure a starre :

Euen all those, of whom we read such ^o *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdom it selfe in the abstract, ^p a miracle of nature, breathing Libraries, as *Eunapius* of *Longinus*, lights of nature, Gyants for wit, quintessence of wit, Divine spirits, Eagles in the cloudes, false from heauen; Gods, Spirits, Lampes of the world, Dictators, Monarchs, Miracles, Superintendents of wit and learning, *Oceanus*, *phoenix*, *Atlas*, *monstrum*, *portentum hominis*, *orbis vniuersi museum*, *ultimus humana natura conatus*, &c. as *Alian* said of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*; they were children in respect, infants, not Eagles but Kites, novices, illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their age, as he censured *Alexander*, I doe them, there were 10 thousand in his army as worthy Captaines (had they beene in place of command) as valiant as him selfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to be. ^q *Lactantius* in his booke of wisdom, proues them to be dizards, fooles, and asses, mad men, and so full of absurd and ridiculous tenents and positions, that to his thinking neuer any old woman or sicke person doted worse. ^r *Democritus* tooke all from *Leucippus*, and left, saith he, the inheritance of his folly to *Epicurus*, [†] *insanienti dum sapientia, &c.* The like he saith of *Plato*, *Aristippus*, and the rest, making no difference [‡] betwixt them and beasts, sauing that they could speake. [§] *Theodoret* in his Tract *De cur. grec. affec.* manifestly euince as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the plague, whom 2000 yeares haue admired, of whom some will as soone speake euill as of *Christ*, yet reuera, hee was an illi-

^k Quis nisi mentis inops, &c.

^l Quid insanius quam pro momentanea felicitate eternis tormentis inuicem sup-

^m In fine Phædonis. Hic finis fuit amicis nostris *Eucratidis* nostro quidem iudicio omnium quos experti sumus optimi & apprimè sapientissimi & iustissimi.

ⁿ Xenophon. l. 4. de dictis Socratis ad finem.

Talis fuit Socrates quem omnium optimum & felicissimum statuam.

^o Anaxagoras olim mens dictus ab antiquis.

^p Regula nature, nature miraculum, ipsa eruditio, demonium hominis, sol scientiarum, uere. Sopha, antistes literarum & sapientiæ, ut Scioppius olim de Scalig. & Hæcstus, Aquila in nabis, Imperator literarum, columen literarum, abyssus eruditio-

^q Lib. 3. de sap. cap. 17. & 20.

omnes Philosophi aut insani, nulla anus nullus æger insanitus delirauit.

^r Democritus à Leucippo doctus hereditatem

stultitiae reliquit Epicuro. [†] Hor. car. lib. 1. od. 34. 1. epicur. [‡] Nihil interest inter hos & bestias nisi quod loquantur. de sap. lib. 26. cap. 8. [§] Cap. de virt.

terate Idiot, as * *Aristophanes* calls him, *irrisor & ambitiosus*, as his master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an enemy to all arts and sciences as *Athenæus*, to Philosophers and Trauellers, an opinatiue asse, a caviller, a kinde of pedant; for his manners, as *Theod. Cyrensis* describes him, a † *Sodomite*, an *Atheist*, to conuict by *Anytus*, *iracundus & ebrius*, *dicax*, &c. a pot companion, and that of all others he was most fortish, a very mad man in his actions and opinions. If you desire to heare more of *Apollonius* that great wise man, sometime paralleled by *Julian* the Apostate to Christ, I refer you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians Piscator*, *Iracomenippus*, *Necyomantia* their actions, opinions in generall were so prodigious, absurd, ridiculous, which they broached & maintained, their bookes and elaborat treatises were full of dotage, which *Tully* ad *Atticum* long since obserued, *delirant plerumq. scriptores in libris suis*, and their liues opposite to their words, they commended pouerty to others, and were most couetous themselues, extolled loue and peace, and yet persecuted one another with virulent hate & malice. They could giue precepts for verse and prose, but not a nian of them (as *Seneca* tells them home) could moderate his affections. Their musicke could shew vs *stobiles modos*, &c. how to rise and fall, but they could not so containe themselues as in aduersity not to make a lamentable tone. They can measure ground by Geometry, set down limits, diuide and subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason and discretion. They can square circles, but know not the state of their own soules, describe right lines, crooked, &c. but knowe not what is right in this life, *quid in vita rectum sit ignorant*, so that as he said, *Nescio an Anticyram ratio illis destinet omnem*. I thinke all the *Anticyre* will not restore them to their wits, u if these men now, that had * *Zenodotus* heart, *Crates* liuer, *Epicetus* lanthorne, were so fortish, and had no more braines then so many Beetles, what shall we thinke of the commonalty? what of the rest?

Yea, but will you inferre, that is true of *Heathens*, if they be conferred with Christians, 1. Cor. 3. 19. *the wisdom of this world is foolishnesse with God, earthly & diuellsish*, as *James* calls it, 3. 15. *they were vain in their imaginations, & their foolish heart was full of darknesse*. Rom. 1. 21. & 22. vers. *when they professed themselves wise, became fooles*. Their witty workes are admired here on earth, whilst their soules are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are *Crassians*, and if compared to that wisdom no better the fooles. *Quis est sapiens? Solus deus*, *Pythagoras* replies, *God is only wise*, Rom. 16. *Paul* determines, only good, as *Austin* well contends, and no man liuing can be iustified in his sight. God looked down from heauen upon the children of men, to see if any did vnderstand, *Psalm* 53. 2. 3. but all are corrupt, erre, & none doth good, no not one, *Iob* aggregates this 4. 18. *behold he found no stedfastnesse in his seruants, and laid folly upon his Angels*, 19. how much more on them that dwell in houses of clay? In this sense we are all as fooles, and the a *Scripture* alone is *Arx Minerva*, we and our writings are shallow and vnperfect. But I doe not so meane, but euen in our ordinary dealings, we are no better then fooles. All our actions as b *Plinie* told *Traian*, *vpbraids* vs of folly, our whole course of life is but matter of laughter: we are not soberly wise, & the world it selfe, which ought at least to be wise by reason of his antiquity, As c *Hugo*

17

* *Neb. & Ramis.*
† *Omnium disciplinarum ignarus.*
† *Pulchrorum adolescentum causa frequenter gymnasium obibat, &c.*

† *Seneca. Scio rotunda meiri sed non tuum animum.*

u *Ab 2 veribus sapientia latet cecitire non possunt.*

* *Cor Zenodoti & iecur Crates.*

1 *Lib. de nat. boni.*

2 *Rom. 3. 10.*

a *Hic profundissime Soppies fodine.*

b *Panegyrr.*

Traiano omnes aclimes exprobrare stultitiam videntur.

c *Ser. 4. in domi Pal. mundus qui ob antiquitatem deberet esse sapiens, semper stultizat, & nullis flagellis alteratur, sed ut puer vult rosis & floribus cornari.*

de Prato Florido will haue it, *semper stultizat*, is every day more foolish then other, the more it is whipped the worse it is, and as a child will still bee crowned with roses and flowres. We are apish in it, *asini bipides*, and euery place is full inuerforum Apuleiorum, of metamorphised and two legged asses, childish, *pueri instar bimuli*, tremulâ patris dormientis in vlnâ. Iouianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mî hospes de hoc senex*, matuell not at him only, for *totâ hæc ciuitas delirium*, all our towne dotes in like sort, ^d we are a company of fooles. Aske not with him in the Poet, ^e *Larua hunc intemperie insanieq; agitant senem?* what madnesse ghosts this old man, but what madnesse ghosts vs all? for we are all as bad as hee, and not *senex bis puer*, delira anus; but say it of vs all, *semper pueri*, young & old, all dote as *Lactantius* proues out of *Seneca*, and no difference betwixt vs & children, sauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and such toyes, and we play with greater bables. We cannot accuse or condemne one another being faulty our selues, ^f *deliramenta loqueris*, you talke idly, or as ^g *Mitio* vpbraided *Demea*, *insanis aufer te*, for wee are as mad our owne selues, and 'tis hard to say which is the worst. And 'tis vniuersally so, when ^h *Supputius* in *Pontanus* had trauelled all over Europe, to confer with a wise man, hee returned at last without his errand, and could finde none. ⁱ *Cardan* concurreth with him, few there are (for ought I can perceauce) well in their wits. So doth *Tully*, ^j *I see every thing to be done foolishly and unadvisedly.*

Ille sinister sum, hic dexter sum, unus utriq;

Error, sed varijs illudit partibus omnes.

One reeles to this, another to that wall,

'Tis the same error that deludes them all.

^k They dote all, but not alike, *Mania* γ' ε' π' α' ο' u' ο' u' ο' α, not in the same kinde, one is conetous, a second lasciuious, a third ambitious, a fourth enuious, &c. as *Damippus* the Stoicke hath well illustrated in the Poet, ^l *desipiunt omnes æquæ ac tu.* 'Tis an inbred malady in euery one of vs, there is *seminarium stultitiæ*, a seminary of folly, which if it be stirred vp or get an head, will runne in infinitum, and infinitely varies, as wee our selues are severally addicted, saith ^m *Balthazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *alta radices stultitiæ*, ⁿ so we are bred, and so we continue. Some say there be two maine defects of wit, Error and Ignorance, to which all others are reduced, by ignorance we knowe not things necessary, by Errour we knowe them falsely. Ignorance is a priuation, Error a positiuie Act, from Ignorance comes vice, from Error heresie, &c. But make how many kindes you will, diuide and subdiuide, few men are free, or that doe not impinge on some one kinde or other. ^p *Sic plerumq; agit at stultos inscitia*, as hee that examines his owne and other mens actions, shall finde.

Charon in *Lucian*, as he wittily faignes, was conducted by *Mercury* to such a place, where he might see all the world at once, and after hee had sufficiently viewed and looked about, *Mercury* would needs knowe of him, what hee had obserued, he told him that he saw a vast multitude and a promiscuous, their habitations like Molehills, the men like Emmets, he could discern citties like so many hieues of Bees, wherein euery Bee had a sting, and they did nought else but sting one another, some domineering like Hornets bigger then the rest,

some

^d *Insaniam te omnes pueri clamantq; puella.*
^e *Mor.*
^f *Plantus Aulular.*

^g *Adelph. Act. 5.*
^h *scen. 8.*

ⁱ *Ant. dial.*
^j *Lib. 3. de sap.*

^k *pauci ut video sane mentis sunt.*

^l *Sentit et incaute omnia agi video.*

^m *Insania non omnibus eadem.*

ⁿ *Erasmus chil. 3. cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio morbo laboret, hic libidinis, ille auaritie, ambitionis, inuidie,*

^o *Hor. l. 2. sat. 3.*

^p *Primaq; lux vite prima furoris erat.*

^q *L. l. de aulico*

^r *Est in unoquoq; nostrum seminarium aliquod stultitiæ, quod si quando exciteur in infinitum facile excrescit.*

^s *Tibullus, stulti pretereunt dies, their wits are a woolgathering.*

^t *So fooles commonly dote.*

^u *Dial. contemptes, Tom. 2.*

some like filching wasps, others as Drones. Ouer their head were houerling a confused company of perturbations, hope, feare, anger, auarice, ignorance, &c. and a multitude of diseases hanging ouer, which they still pulled on their heads. Some were brawling, some fighting, riding, running, *solicite ambientes, calide litigantes*, for toyes and trifles, and such momentary things. Their Townes and Prouinces meere factions, rich against poore, poore against rich, nobles against artificers, they against nobles, and so the rest. In conclusion he condemned them all, for mad men, fooles, idiots, asses. *O stulti, quæ hæc est æmentia?* O fooles, o mad men he exclaimes, *insana studia, insani labores, &c.* mad indeauours, mad actions, mad, mad, mad. *Heraclitus* the Philosopher, out of a serious meditation of mens actions, fell a weeping, and with continuall teares bewailed their miseries, madnesse, and folly. *Democritus* on the other side fell a laughing, their whole life to him seemed so ridiculous, and he was so farre carried with this Ironicall passion, that the cittizens of *Abdera* tooke him to be mad, and sent therefore Embassadours to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the story is set down at large by *Hippocrates*, in his Epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the Citty came all flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, hee went to see *Democritus*, all the people following him, whom he found (as before) in his garden in the suburbs all alone, *sitting vpon a stone vnder a plane tree, without hose or shooes with a booke on his knees, cutting vp seuerall beasts, and busie at his study.* The people stood gazing round about to see the congresse, *Hippocrates* after a little pause, saluted him by his name, whom hee refused, ashamed almost that he could not call him likewise by his name, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that he was *busie in cutting vp seuerall beasts, to finde out the causes of madnesse, & melancholy.* *Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessary to be done, for our children, expences, diseases, frailties, and mortalities which happen, wife, children, ser-vants, and such businesse which depriue vs of our time. At this speech *Democritus* profusedly laughed (his friends and the people standing by, weeping in the meane time and lamenting his madnesse) *Hippocrates* asked the reason why he laughed: he told him at the vanities and fopperies of the time. To see men so empty of all vertuous actions, to hunt so farre after gold, hauing no end of ambition, to take such infinite paines for a little glory, and to bee fa- uored of men, to make such deepe mines into the earth for gold, and many times to finde nothing, with losse of their liues and fortunes. Some to loue dogges, others horses, some to desire to be obeyed in many Prouinces, and yet themselves will knowe no obedience. ^u Some to loue their wiues dearly at first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they growe to mans estate to despise them, neglect and leaue them naked to the worlds mercy. y Doc

^r Sub ramosis
platano seden-
tem, solam, dis-
calceatum, super
lapidem, valde
pallidum ac ma-
culentum, pro-
missa verbis, li-
brum super ge-
nibus habentem
De suore, ma-
nia, melancholia
scribo, et sciam
quod alio in be-
nibus gigna-
tur, fiat, cre-
atur, uleat, mi-
nuatur, hinc in-
quit anima
que vides, prop-
terea scio, non
de opera pero-
sus, sed sellis bi-
lisq, naturam
disquirens.
^r Ausin. lib. 1.
in Genes. fu-
menti & serus
tui obsequium
rigide postulas
& tu nullum
prestat alys, nec
ipsi deo.
^u Uxores au-
cunt mox serua-
eiciunt.
^x Pueros amant
mox fastidiunt.
^y Quid hec ab
iniam deesse

^z Reges eligunt
deponunt.

^a Contra paren-
tes, fratres, cives
perpetuū rixan-
tur, & inimici-
tias agunt.

^b Idola inanima
et amant, anim-
a odio habent
sic pontificii.
^c Credo equidē
vivos ducent ē
marmore vultus

^d Sui multiti-
um perspicit no-
mo sed alter al-
terum deridet.

not these behauiours expresse their intolerable folly? When men liue in peace they cōuet warre, detesting quietnesse, ^z deposing kings and aduancing others in their steed, murdering some men to beget children of their wiues. How many strange humours are in men? When they are poore and needy they seeke riches, and when they haue them they doe not enioy them, but hide them vnder ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, ^a the sonne against the father and the mother, brother against brother, kindred & friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame & kill one another, commit all vnlawfull actions, contemning God, & men, friends and countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moueables, deare bought, and so cunningly wrought, as nothing but speech wanteth in them, ^b and yet they hate living persons speaking to them. Others affect difficult things, if they dwell on firme land, they will remoue to an Iland and thence to land againe, being no way constant in their desires. They commend courage and strength in warres, and let themselues bee conquered by lust and avarice; they are, in brieft, as disordered in their minds, as *Thersites* was in his body. And now mee thinkes, O most worthy *Hippocrates*, you should not reprehend my laughing, perceauing so many fooleries in men; ^d for no man will mocke his owne folly, but that which he seeth in another, and so they iustly mocke one another. The drunkard calls him a glutton, whom hee knowes to be sober, many men loue the sea, others husbandry, briefly they cannot agree in their owne trades and professions, much lesse in their liues and aētions.

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the Worlds vanity, full of ridiculous contrariety, hee made answer, that necessity compelled men to many such actions, & diuerse wills ensuing from diuine permission, that wee might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future euent, in this vncertainty of humane affaires, they would not so marry, if they could fore-see the causes of their dislike and separation, or parents if they knew the houre of their childe's death, so tenderly prouide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he fore-saw shipwracke; or be a magistrate, if presently to bee deposed. Alas, worthy *Democritus*, euery man hopes the best, and to that end he doth it, and therefore no such cause of laughter.

Democritus hearing this excuse, laughed againe aloud, perceiuing he did not well vnderstand what hee had said concerning perturbations and tranquillity of the mind. Insomuch, that if men would gouerne their actions by discretion and prouidence, they would not declare themselues fooles, as now they doe, and he should haue no such cause of laughter, but (quoth he) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheelles about, nothing firme and sure, hee that is

now aboue, to morrow is beneath; hee that fate on this side to day, to morrow is hurled on the other: and not considering these things, they fall into many inconveniences and troubles, coueting things of no profit, & thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should leade contented liues, and learning to know themselves would limit their ambition, & they would know then that Nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but grieſe and moleſtation. As a fat body is more ſubieſt to diſeaſes; ſo are rich men: there are many that take no heed what happeneth to others by bad conuerſation, and therefore ouerthrow themſelues in the ſame manner through their own fault, not fore-ſeeing dangers manifeſt. Theſe are things (ô more then mad quoth hee) that giue me matter of laughter, by ſuffering the paines of your impieties, as your auarice, envy, mutinies, vnſatiable deſires, conſpiracies, & other incurable vices; beſides your diſſimulation and hypocriſie, bearing deadly hatred one to the other, and yet ſhadowing it with a good face, flying out into all filthy luſts, and tranſgreſſions of all lawes, both of nature and ciuility. Many things which they haue left off, after a while they fall to againe, husbandry, navigation, and leaue off againe, ſicke and vnconſtant as they are, when they are yong, they would be old, and old young. ^h Princes commend a priuate life, priuate men itch after honour; a magiſtrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, & what is the cauſe of all this, but that they know not themſelues. Some delight to deſtroy, one to build, another to ſpoile one countrey to enrich another and himſelfe. ^k In all theſe things they are like children, in whom is no iudgment or counſell, and reſemble beaſts, ſauing that beaſts are better then they, as being contented with Nature. ^l When ſhall you ſee a Lion hide gold in the ground, or a Bull contend for a better paſture; when a Bore is thirſty, he drinks what will ſerue him, and no more, & when his belly is full, he ceaſeth to eat: but men are immoderate in both; as in luſt, they couet carnal copulation at ſet times, men alwayes, ruining thereby the health of their bodies. And doth it not deſerue laughter, to ſee an amorous foole torment himſelfe for a wench; weepe, howle for a miſſhapen ſlut, a dowdy, ſometimes that might haue his choice of the fineſt beauties? Is there any remedy for this in Phyſick? I doe anatomize and cut vp theſe poore beaſts, ^m to ſee theſe diſtempers, vanities and follies, yet ſuch prooſe were better made on mans body, if my kind nature would endure it: ⁿ Who from the houre of his birth is moſt miſerable, weak, & ſickly; when he ſucks, he is guided by others, when he is growne great, practiſeth unhappineſſe, ^o & is ſturdy, and when olde, a child again, and repenteth him of his life paſt. And heere being interrupted by one that brought bookes, hee fell to it againe, that all were mad, careleſſe, ſtupid. To proue my former ſpeeches, looke into Courts or priuate houſes. ^p Iudges giue iudgment according to their owne advantage, doing manifeſt wrong to poore innocents, to pleaſe others. Notaries alter ſentences, & for mony looſe their deedes; ſome make falſe monies, others counterſeit falſe weights, ſome abuſe their parents, yea corrupt their own ſiſters, others make long libels & paſquils, defaming men of good life, & extoll ſuch as are lewde & vicious, ſome robbe one, ſome another. ^q Magiſtrates make lawes againſt theeuſes,

^f Deniq; ſit ſuis querendi, cumq; habeas plus pauperem metuas minus & finire laborem incipias, partis quod ardebas, uide. Hor.

^g Aſtuam uapido ſeruet ſub peſtore vulpem. Et cum vulpe poſitus paſſer vulp. nauer. Creſcit nam cum Cicere.

^h Qui ſit Mecenas ut nemo quam ſibi ſortē, ſeu ratio dede- rit, ſeu ſers adiecerit, illā contentus uiuat, &c. Hor.

ⁱ Diruit, edificat, mutat, quadiat, rotundat. ^k Qui qui in re ab infantibus differunt, quibus mens & ſenſus ſine ratione ineſt, quicquid ſeſe his offert, volupe eſt.

^l Idem Plutarch. ^m Et inſanie cauſam diſquiram bruta maledo & ſecus, cum hoc poſitus in hominibus inueſtigandum eſſet.

ⁿ Tulus a natiuitate morbus eſt.

^o In vigore ſu-
ibundus, quum deereſcit inſanabilis.

^p Cyprian ad Donatum, qui ſedet crimina iudicaturus, &c.

^q Tu peſſimus omnium latroes, as a theef told Alexander in Curtius, dāmnat ſoras index, quod intus operatur, Cyprian.

theeves, & are the veriest theenes themselues. Some kill themselues, others despaire, not obtaining their desires; some dance, sing, laugh, feast, and back-bite, whilst others sigh, languish, mourne and lament, hauing neither meate, drinke, nor cloathes.^r Some pranke vp their bodies, and haue their minds full of execrable vices: some trot about to beare false witness; & say any thing for mony, and though Judges know of it, yet for a bribe they winke at it, and suffer false contracts to preuaile against equity. Women are all day a dressing, to please other men abroad, & go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those to whom^r folly seemes wisdome, & will not be cured, and perceiue it not? It grew late, & *Hippocrates* left him, & no sooner was he come away, but all the citizens came about flocking, to know how he liked him: hee told them in brieft, that notwithstanding those small neglects of his attire, body, diet, ^u the world had not a wiser, a more learned, a more honest man, & they were much deceiued to say that he was mad.

Thus *Democritus* esteemed of the world in his time, & this was the cause of his laughter: and good cause he had.

** Olim iure quidem nunc plus Democrite ride,*

Quin rides? vita hac nunc mage ridicula est.

Democritus did well to laugh of old,

Good cause he had, but now much more,

This life of ours is more ridiculous

Then that of his, or long before.

Neuer so much cause of laughter as now, neuer so many fooles & mad men. 'Tis not one *Democritus* will serue turne to laugh in these dayes, wee haue now need of a *Democritus* to laugh at *Democritus*, one Jester to flout at another, one foole to feare at another, A great *Stentorean Democritus*, as big as that *Rhodian Colossus*. For now, as ^z *Salisburiensis* said in his time, *totus mundus histrionem agit*, the whole world playes the foole, we haue a new Theater, a new Sceane, a new Comedy of errors, a new company of personate Actors, *voluptas sacra* (as *Calcagninus* wittily faignes in his Apology) are celebrated all the World ouer, † where all the Actors were madmen & fooles, and euery houre changed habits, or tooke that which came next. Hee that was a marriner to day, was an Apothecary to morrow; a Smith one while, a Philosopher another, *in his voluptas ludis*. A King now with his crown, robes, scepter, attendants, by & by droue a loaded Asse before him like a carter, &c. If *Democritus* were aliue now, he should see strange alterations, a new company of counterfeited visards, whiflers, *Cumane* asses, Maskers, Mummings, painted puppets, outsidies, phantasticke shadowes, Gulls, Monsters, giddy-heads, Butterflies. And so many of them are indeed, (*If all be true that I haue read) For when *Iupiter* & *Iuno's* wedding was solemnized of old, the gods were all invited to the Feast, & many Noblemen besides. Amongst the rest came *Crysalus* a *Persian* Prince, brauely attended, rich in golden attires, in gay robes, with a maiestically presence, but otherwise an Ass. The gods seeing him come in such pompe & state, rose vp to giue him place, *ex habitu hominem*

merientes,

^r *Vltius magna aura, magna animi incuria.*
^{Am.} *Marellin.*
[†] *Horrenda res est, vix duo verba sine mendacio proferuntur:*

et quamvis solenniter homines ad veritatem dicendam invitentur, peierare tamen non dubitant, ut ex decem testibus vix unus verum dicat *Caluin.* in 8 *Ioh. serm. x.*

^z *Sapientiam insiniam esse dicant.*

^u *Siquidem sapientie sue admiratione compleuit. Democritum offendi sapientissimum virum, qui solus potest omnes homines prudentiores reddere.*

^x *Egeac. Epig.*

^y *Plures Demo-*

criti nunc non sufficiunt, opus Democrite qui Democritum rideat. *Eras. mor.*

^z *Polycrat. lib. 3 cap. 8. e Petron.*

[†] *Vbi omnes*

destrabant, om-

nes insani, &c.

hodie nauta,

eras Philoso-

phus; hodie fab-

ber, cras phar-

macopola; hic

modò regem a-

gebat multo sa-

telliis, tiam &

sceptro ornatus,

nunc vili ani-

culus canticulo,

asinum clistella-

rium impellit.

^{*} *Calcagninus Apol.*

Crysalus e ceteris auro dives, manicato peplo & tiaro conspicuus, leuialio quin, & nullius consilii, &c. magno fastu

ingredienti, assurgunt dii, &c.

metientes; † but *Iupiter* perceiuing what he was, a light, phantasticke, idle fellow, turned him & his proud followers into Butterflies: And so they continue still (for ought I know to the contrary) roving about in pied coates, & are called *Chrysalides* by the wiser sort of men; that is, goldē outfides, drones, flies, & things of no worth. Multitudes of such, &c. Many additions, much increase of madnesse, folly, vanity, should *Democritus* obserue, were he now to trauell, or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our cities of *Moronia Pia*, and *Moronia felix*, sure I thinke he would breake the rimme of his belly with laughing,

a Si foret in terris rideret Democritus, seu &c.

A Satyricall *Roman* in his time, thought all vice, folly, and madnesse were all at a full sea, *b Omne in precipiti vitium stetit*:— but wee flow higher in madnesse, farre beyond them, *c Mox daturi progeniem vitio siorem*, and the latter end (you know whose Oracle it is) is like to be worst. 'Tis not to be denied, the world alters euery day, *ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as † *Petarch* obserues, wee change language, habits, lawes, customes, manners, but not vices, not diseases, not the symptomes of folly & madnesse, they are still the same. And as a riuer we see, keepes the like name & place, but not water, & yet euer runnes,

** Labitur, & labetur in omne volubilis ævum;*

our times and persons alter, vices are the same, & euer will be; looke how nightingales sang of old, cockes crowed, kine lowed, sheepe bleated, sparrowes chirped, dogges barked, so they doe still, we keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our Predecessors were, you shall finde vs all alike, much at one, wee and our sonnes,

Et nati natorum, & qui nascuntur ab illis.

and so shall we continue to the last. But to speake of times present.

If *Democritus* were aliue now, and should but see the superstition of our age, our *d Religious* madnesse, as *c Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much knowledge, so little practise; such variety of Sects, such heaue & hold of all sides,

— † *ob via signis, Signa &c.*, such absurd & ridiculous traditions and ceremonies. If he should meete a *Capuchine*, a *Franciscan*, a *Iesuite*, a shaued-crowned Monke in his robes, a begging Frier, or see their three-crowned soueraigne Lord the Pope, poore *Peters* Successor, *seruus servorum dei*, to depose kings with his foot, to tread on Emperours necks, make them stand bare-foot & bare legged at his gates, hold his bridle and stirrup, &c. (O that *Peter* & *Paul* were aliue to see this) If he should obserue a *Prince* creep so deuoutly to kisse his toe, what wold he say, *cælum ipsum petitur stultitiâ*. Had he met some of our deuout Pilgrims going barefoot to *Ierusalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creep to those counterfeit & maggot-eaten Reliques; had he bin present at a Masse, & seene those kissing of paxes, crucifixes, cringes, duckings, their severall attires & ceremonies, pictures of Saints, *h Indulgences*, Pardons, Vigils, fasting, feasts, crossing, knocking, kneeling at *Auery* bells, with many such,

— *incunda rudi spectacula plebi,*

libus equis, rasuris, orationibus, candelis, calicibus, crucibus, mappis, cereis, thuribus, incantationibus, exorcismis, spuris, legendis, &c.
Baleus de abbas Rom. Pont.

23

† Sed hominis levitatem Iupiter perspicies, at tu (inquit) es obomibilis, & a protinus q̄ vestis illa manica in aliam versa est, & mortales inde Chrysalides vocant huiusmodi homines.

a Iuven.

b Iuven.

c Hor.

† Lib. 5. epist. 8.

** Hor.*

d Superstitio est insanus error.

e Lib. 3. bist.

Belg.

† *Lucan.*

† Iather Angelo, the Duke of Ioyaux, going barefoot ouer the Alps to Rome, &c.

z Si cui intueri vacet quæ patiuntur superstitionis, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere, eos si cum paucioribus surerent, Seneca.

h Quid dicam

de eorum indulgentiis, oblationibus, votis, solutionibus, ieiuniis, cenobitis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, miris, brevioribus, bullis, iustis.

praying in gibberish, & mumbling of beads, had he heard an old woman say her prayers in Latine, their sprinkling of holy-water, & going a procession,

† Tb. Nezeor-
546.

— † incedunt monachorum agmina mille,

Quid memorem vexilla, cruces, idola, culta, &c.

Their breviaries, bulls, hallowed beanes, exorcismes, pictures, curious crosses, fables & bables. Had he read the *Golden Legend*, the *Turkes Alcoran*, or *Jewes Talmud*, the *Rabbines Comments*, what would hee haue thought? How dost thou thinke would he haue beene affected? Had hee more particularly examined a *Iesuites* life amongst the rest, he should haue seen an hypocrite professe pouerty, ⁱ & yet possesse more goods & lands then many Princes, to haue infinite treasures & reuenues, teach others to fast, & play the gluttons themselves: ^k Vow virginity, talke of holinesse, & yet indeede a notorious bawd, & famous fornicator, *lasciuum pecus*, a very goat: Monkes by profession, such as giue ouer the world, & the vanities of it, & yet a *Machiauilian* rout, ^m interested in all manner of state: holy men, peacemakers, & yet composed of envy, lust, ambition, hatred, & malice, firebrands, *adulta patria pestis*, traitors, assassins, *hac itur ad astra* and this is to supererogate, & merit Heaven for themselves & others. Had he seen on the other side, some of our nice & curious Schismatickes in another extreame, abhorre all ceremonies, and rather lose their liues & liuings, then doe or admit any thing they haue formerly done, though things indifferent; they alone are the true Church, *sal terra, cum sint omnium insulsiissimi*. Formalists, ready to embrace & maintain all that is, or shall be proposed, in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, & ready to rise by the downfall of any: as ⁿ *Lucian* said in like case, what dost thou thinke *Democritus* would haue done, had he bin spectator of these things?

Or had he but obserued the common people follow like so many sheepe, one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quod se cuncti rapit tempestas*, ready to dye before they will abiure any of those ceremonies, to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turne vp their eyes, pretend zeale, desire reformation, & yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, *Vnius ob noxam furiasq;*, without any iust cause, † for vaine titles (saith *Austin*) precedence, some wench, or such like toy, or out of desire of domineering, malice, reuenge, folly, madnes, wars begun by the persuation of a few, debeshed hairebraine, poore, dissolute hungry captaines, parasiticall fawners, unquiet hot spurres, restlesse innovators, green beads, to satisfy one mans priuat spleene, lust, ambition, auarice, &c. proper men, carefully brought vp, able both in body & mind, sound, led like so many beasts to the slaughter in the flowre of their yeares, pride and full strength, without all remorse & pity, as it were, sacrificed to *Pluto*, as so many sheep, 40000 at once. At once, said I, that were tollerable, but these warres last alwayes, & for many ages, nothing so familiar as this hacking & hewing, massacres, murders, desolations. The ^a siege of *Troy* lasted ten yeares & moneths, there died 870000 *Grecians*, 670006 *Troians*, at the taking of the City, and after

were

ⁱ Dum simulant
spemere acqui-
suerunt fidi tri-
ginta annorum
spatio bis cente-
na millia libra-
rum annua. Ar-
noldus.

^k Et quam in-
terdum de virtute
loquuti sunt,
sed in laudibus
clunes agit in
labore nocturno.
Agrippa.

^m 1. Tim 3. 13.
but they shall
preuaile no
longer, their
madnesse shal
be knowne to
all men.

ⁿ Benignitatis
sinus solebat esse
nunc litium offi-
cina curia Ro-
mana. Budens.

^o Quid tibi vi-
detur facturus
Democritus, si
borum spectator
contigeret?

^p Bellum rem-
planè belluinam
vocat *Morus*,
Vtop. lib. 2.

^q Ob inanes di-
tionum titulos,
ob preceptum
locum, ob inter-
ceptam muer-
culam. vel quod
è stultitia nati,
vel è malitia,
quod cupido do-
minandi, lib do-
nocendi, &c.

^a *Maister Cos-
mog.* lib. 5. cap. 3

were slain 276000 men, women, & children of all sorts. *Cæsar* killed a million,^b *Mahomet* the 2 Turke 300000 persons. Our *Edward* the 4th was in 26 battels a-foot: & as they doe all, he glories in it, 'tis related to his honour. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000 thousand men lost their liues, besides whole Townes, Dorpes, & hospitals, full of maimed men; there were engines, fireworkes, & whatsoever the diuell could invent to doe mischief with, 2500000 iron bullets shot of 4c^l waight, three or foure millions of gold consumed. ^dWho (saith mine Author) can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any liklyhood of good successe, hazard poore souldiers, and lead them without pittie to the slaughter, which may iustly bee called the rage of furious beasts, that run without reason vpon their owne deaths. When *Rhodes* was beleiged, *Æssa* *urbis* *cadaveribus* *repleta* *sunt*, the ditches were full of dead carcasses; and as when the said *Solyman* great Turke besieged *Vienna*, they lay leuell with the top of the walls. This they make a sport of, & will doe it to their friends & confederats, against othes, vowes, promises, by treachery or otherwise, ——— *dolus* *an* *virtus* *quis* *in* *hoste* *requirat*? leagues & lawes of armes (^f *silent* *leges* *inter* *arma*) for their advantage, to satisfie their lust & spleene, they care not what they attempt, say, or doe,

8 *Rara* *fides*, *probitas* *q*, *vir* *qui* *castra* *sequuntur*.

Nothing so common as to have 9 Father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, Province against Province, Christians against Christians, à *quibus* *nec* *unquam* *cogitatione* *fuerunt* *lesi*, of whom they neuer had offence in thought, word or deed: Infinite treasures consumed, townes burned, flourishing cities sacked & ruined, goodly countries depopulated & left desolate, old inhabitants expelled, trade & traffick decayed, maides deflowred, &c. *Et* *quicquid* *gaudens* *sceleris* *animus* *audet*, & *perversa* *mens*, saith *Cyprian*, and whatsoever torment, misery, mischief, hell it selfe, the diuell, † fury, and rage can invent, to their own ruine and destruction; so abominable a thing is warre, as *Gerbelius* concludes, *ad* *eo* *feda* & *abominanda* *res* *est* *bellum*, *ex* *quo* *hominum* *cedes*, *vastationes*, &c. Had *Democritus* bin present at those late ciuill warres in *France*, † *wherein* *lesse* *then* *in* *tenne* *yeares*, *tenne* *hundred* *thousand* *men* *were* *consumed*, saith *Collignius*, 20 thousand Churches ouerthrowne; or at our late *Pharsalian* fields in the time of *Henry* the sixth, betwixt the houses of *Lancaster* & *York*, an hundred thousand men slain, † one saith; † another, ten thousand families were rooted out, *that* *no* *man* *can* *but* *maruell*, saith *Comineus*, at that barbarous immanity, & all madnesse, committed betwixt men of the same nation, language and religion. ^u *Quis* *furor* *o* *cives*? *why* *doe* *the* *Gentiles* *so* *furi* *ously* *rage*, saith the Prophet *Dauid*, *Psal.* 2. 1. But we may aske, why doe the Christians so furiously rage?

† *Arma* *volunt*, *quare* *poscunt*, *rapiunt* *q*, *Inuentus*?

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the East *Indies*, that killed vp in 42 yeares (if we may beleecue † *Bartholomeus* à *Casa* their own Bishop) 12 Millions of men, with stupend & exquisite torments; neither should I ly (said he) if I said 50 Millions. I omit those *French* Massacres, *Sicilian* Euen songs, y the Duke of *Alva* tyrannies, our gunpowder machinations, & that fourth fury, as † one calls it, the *Spanish* Jaquifitio,

^b *Iovius* *vis.*
eius.
^c *Comineus.*

^d *Hist.* of the
siege of *Ostend*
fol. 23.

^e *Iovius.*

^f *Tully.*

^g *Lucan.*

ⁱ *Pater* *in* *filium*, *affinis* *in* *affinem*, *amicus* *in* *amicum*, &c.

Regio *cum* *regi-*
ore, *regnum* *reg-*
no *colliditur*.

Populus *populo*
in *mutuum* *per-*
nitium, *bellicus*

in *lar* *sanguino-*
lente *ruentium*.

† *Ira* *enim* &
furor *Bellorum*
consultores, &c.
dementes *sacer-*
dotes *sunt*.

Gallorum *de-*
cies *centum* *mil-*
lia *cecidit*,
Ecclesiarum 20

millia *fund-*
mentis *excisa*.

† *Pont.* *Platerus*
† *Comineus.* *Ve-*
nullus *non* *ex-*
cretur & *admi-*
retur *crudelita-*
tem, & *barba-*
ram *insaniam*,
que *inter* *homi-*
nes *eodem* *sub*
celo *natos*, *eius-*
dem *lingua*,
sanguinis, *religi-*
onis *exerceba-*
tur.

^u *Lucan.*
† *Virg.*

† *Bishop* of
Cusa an eye-

witnesse.
† *Read* *Mera-*
ran of his stu-

pend cruel-

ties.
† *Hensius* *Ad-*
fringe.

which quite obscures those tenne persecutions,

* Virg. Georg.

* Ianſenius. Gal-
boſelgicus 1596.dauidus furio-
ſus, inſcriptio
Libri.† Fleat Hera-
clitus an rideat
Democritus.† Cure leues lo-
quantur, ingen-
tes ſuſpent.* Arma auuens
capio, nec ſat ra-
tionis in armis.

† Eraſmus.

* Crueliſſimos,
ſeu iſſiſſima la-
tronis, fortiſſi-
mos haberi pro-
pugnatores, ſidiſ-
ſimos duce ba-
bent, brutā
perſuaſione do-
nati.* Eobanus Heſ-
ſus, quibus om-
nis in armis vita
placet, non ulla
iuvat niſi mo-
te, nec ulla eſſe
putant vitam,
que non aſſue-
verit armis.† Nulli beatioreſ
habiti, quam qui
in prelijs ceci-
diſſent. Biſonius
de rep. Perſarum
lib. 3 fol. 344.Idem Ammianus
lib. 23. de Par-
thiis, ludicatur
ſolus beatus apud
eos, qui in prelio
fuderit animam.† De benefic.
lib. 2. cap. 1.* Nat. queſt. lib.
3. q. 1.* Bolerus Am-
phitridienſis.* Buſbequius
Turc. hiſt. per
cedes & ſanguin-
em parare ho-
minibus aſcen-
ſum in celum
putant. Laſtanti-
de ſaltu relig. l. 1.
cap. 8.† Cruentam hu-
mani generis peſtem,
& pernitiem diuinitatis nota inſerunt. * Et quod dolendum,
applanſum habent & occurſum viri tales.† Hercule eadem porta ad celum patuit, qui magnam reſarus humani partem perdidit. † Virg. Æn. 7. † Momicidium quum com-
mittunt ſinguli, crimen eſt, quum publice geritur, virtus vocatur. Cyprian. * Seneca.

* ſavit toto Mars impius orbe,

Is not this a *dauidus furioſus*, a mad world, as he tearmes it, *inſanum bellum?* would this, thinke you, haue inforced our *Democritus* to laughter, or rather haue made him turne his tune, alter his tone, and weep with † *Heraclitus*, or rather howle, ° reare, and teare his haire in commiſeration, or ſtand amazed; or as the Poets ſaine, that *Niobe* was for grieſe quite ſtupified & turned to a ſtone? I haue not yet ſaid the worſt, That which is more abſurd and mad, In their tumults, ſeditions, ciuill and vniuſt warres, † *quod ſtultè ſuſcipitur, impiè geritur, miſerè finitur*, ſuch warres I meane, for all are not to be condemned, and valour is much to be commended in a wiſe man, but they miſtake moſt part, *aſſerre, trucidare, rapere, falſis nominibus virtutem vocant* &c. (Twas *Galgacus* obſeruation in *Tacitus*) they call theſt, murder, and rapine, vertue, by a wrong name, &c. † They commonly call the moſt hairebraine bloodſuckers, ſtrongeſt theenes, the moſt deſperate villaines, treacherous rogues, inhumane murderers, raſh, cruel and diſſolute catiffes; couragious and generous ſpirits, heroicall & worthy captaines, ° brave men at armes, valiant and renowned ſouldiers, poſſeſſed with a brute perſuaſion of falſe honour, as *Pontus Huter* in his *Burgundian* Hiſtory complains. *Alexander* was ſorry, becauſe there were no moe Worlds for him to conquire, he is admired by ſome for it, *animosa vox videtur*, & *regia*, 'twas ſpoken like a Prince; but as wiſe † *Seneca* cenſures him, 'twas *vox iniquiſſima & ſuſtiſſima*, 'twas ſpoken like a foole; and that ſentence which the ſame * *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuerē peſtes mortalium, quam inundatio, quam conflagratio, quibus* &c. they did as much miſchiefe to mortall men, as fire and water, thoſe mercileſſe elements when they rage. † And that which is more to bee lamented, they perſwade them, that by theſe bloody warres, as † *Persians* of old, as moderne *Turkes* doe their Commons, to encourage them to fight, *ut cadant inſelicitèr, iſt they die in them, they goe directly to heauen, and ſhall be canonized for Saints*, and ſo they put a note of † diuinity vpon the moſt cruel and pernicious plague of humane kinde, adore ſuch men with grand titles, degrees, ſtatues, Images, * honour, applaud and highly reward them for their good ſeruiſe, no greater glory then to die in the field: as *Africans* is extolled by *Ennius*; *Mars* and † *Hercules*, &c. I know not how many beſides of old, went this way to Heauen, that were indeed bloody butchers, deſtroyers and troublers of the World, prodigious monſters, hellhounds, ſerall plagues, deuourers, common executioners of humane kind, as *Laſtanti* truly proues, and *Cyprian* to *Donat*. *Mades orbis mutuo ſanguine*, the earth wallowes in her own blood,

† *Seuit amor ferri & ſclerati inſania belli.*

and for that, which if it be done in priuat, a man ſhall bee rigorouſly executed and which is no leſſe then murder it ſelfe, if the ſame ſaõt be done in publike in warres, it is called manhood, and the party is honoured for it.

* *proſperum & felix ſcelus**Virtus vocatur* —we meaſure all as *Turkes* doe

by the event, and most part, as *Cyprian* notes, in all ages, countries, places, *scilicet* *vitia magnitudo impunitatem sceleris acquirit*, the foulness of the fact, vindicates the offender. ^k One is crowned for that which another is tormented: ^k *Juven.*

Ille crucem sceleris precium tulit, hic diadema,
made a Knight, a Lord, an Earle, a great Duke (as ^l *Agrippa* notes) for which another should haue hung in gibbets, as a terror to the rest, ^l *De vanit. scilicet* *em. de princip. nobilitatis.*

—† & tamen alter,
Si fecisset idem caderet sub iudice morum. [†] *Juven. Sat. 4.*

A poore sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger and thirst, to saue himselfe from staruing: but a ^m great man in office, may securely rob whole provinces, yndoe thousands, pill and pole, oppress *ad libitum*, flea, grind, tyrannize, inrich himselfe by spoyles of the commons, be vncontrollable in all his actions, and after all, be recompenced with turgent titles, honoured for his good seruice, and no man dare find fault, or ⁿ mutter at it.

How would our *Democritus* haue bin affected, to see a wicked caitiffe, or ^o foole, a very idiot, a funge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, ^p and to honor him with diuine titles, and bumbast Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a foole, a conctous wretch, &c. because he is rich. To see *sub exuvys leonis onagram*, a filthy lothsome carcasfe, a Gorgons head puffed vp by parasites, assume this vnto himself, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an *Egyptian* temple. To see a withered face, a diseased, deformed, canckred complexion, a viperous mind, and Epicurean soule set out with Orient pearles, lewels, diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coates; & a goodly person of an Angelick diuine countenance, a Saint, an humble mind, a meeke spirit cloathed in ragges, beg, and now ready to be starued. To see a silly contemptible flouen in apparell, ragged in his coat, polite in speech, of a diuine spirit, wise: another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Advocates, *Tribunal litium segetem*, a Labyrinth, so many thousand Sutes in one Court sometimes, so violently followed. To see *iniustissimum saepe iuri presidentem*, *impiam religioni*, *imperitissimum eruditioni*, *otiosissimum labori*, *monstruosum humanitati*. To see a Lamb executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe, [†] *eundem furtum facere & punire*, ^{*} *rapinam plectere, quum sit ipse raptor*. Lawes altered, misconstrued, interpreted *pro* and *con*, as the [†] Judge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to-day, none to morrow: or firme in his opinion, cast in his. Sentence prolonged, changed *ad arbitrium iudicis*, still the same case, [†] *one thrust out of his inheritance*; another falsely put in by fauour, false forged deeds or wils. *Incise leges negliguntur*, lawes made and not kept; or if put in execution, they be some silly ones that are punished. As put case it be fornicatiō, the father will disinheret or abdicate his child,

^m *Pausa rapit quod Natta reliquit. Tu possimus omnium latro es, as L. Ciceronius the Pyrat told Alexander in Curtius.*
ⁿ *Non ausi mutare, &c. Aisop.*
^o *Improbum & stultum si dicitur, multos bonos viros in seruitute habere, &c. id duntaxat, quod ci contingat aureorum numismatum ci mulus ut appendices, & additamenta numismati. Morus Utopia.*
^p *Eorumq. detestantur. Propter in saniam, qui diuinos honores in impediunt, quos sordidus & auarus agnoscunt, non el o respectu honorantes, quam quod dices sint. Idem lib. 2.*
^q *Cyp. 2. od Donat. epist. Vt reus innocens peccat fit nocens. Iudex dimittit foras, quod in ius operatur.*
[†] *Sidonius Apol. Saluianus lib. 3. de providen.*
[†] *Ergo Iudicium nihil est nisi publica merces. Petronius. Quod faciant leges u-*

bi sola pecunia regnat. Idem. † Hic arcentur hereditatibus liberi, hic donatur bonis alienis, falsum consulit alter, testamentum corrumpit, &c. Idem. † Pexat conjura columbas.

quite casheere him (out villaine, be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes; good name, for euer disgraced, forsaken, and must doe pennance to the vtmost, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the † Poet, *nisi quod faciunt summis nati generibus*, he hath done no more then what Gentlemen vsually doe.

† *Plaut. mostel.*

Idem.

* *Neg. novum, neg. mirum, neg. secus quam alij solent.*

For in a great person 'tis no offence at all, a common and ordinary thing, no man takes notice of it; he iustifies it in publike, and peradventure bragges of it,

† *Nam quod turpe bonis, Titio, Serioq. decebat*

Crispinum

u Many poore men,

† *Iuven. Sat. 4.*

u *Quod tot fiat*

fures & mendi-

ci magistratus

una culpa sit,

qui malos imi-

tantur procep-

tores, qui disci-

pulos libentius

verberant, quā

docent. Morus

Vtop. l. 1.

x *Decernuntur*

furi gravia &

horrenda suppli-

cia, quā potius

providendum

multo foret ne

fures sint, ne cui-

quam tam d. ra-

fiurandi aut por-

tuendi sit necessi-

tas. Idem.

y *Boterus de*

augment. urb.

lib. 3. cap. 3.

z *Ex fraterno*

corde sanguinem

elicunt.

a *Attilius rapit*

ac deglubit.

b *Petronius de*

Crotone civitate

† *Quid forum?*

locus quo aliis

alium circum-

venit.

c *Fastum cha-*

os, larvarum

emprium, tbea-

trum hypocrisi-

es, &c.

d *Nemo oculum,*

ne no iusuran-

dum, nemo lo-

vem plura fa-

cit, sed omnes a-

peris oculis bo-

na sua compu-

sant. Petronius.

yonger brothers, &c. by reason of bad policy, and idle education, are compelled to begge or steale, and then hanged for theft; then which, what can bee more ignominious, *non minus enim turpe principi multa supplicia, quā mēdico multa funera*, 'tis the gouernors fault. *Libentius verberant quā docent*, as Schoolemasters doe, rather correct their pupills, then teach them when they doe amisse. x *They had more need provide there should bee no more theeves and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe, to their destruction*, And root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, y *Mugit litibus insanum forum, & sevit invicem discordantium rabies*, they are ready to pull out one anothers throats, & for commodity to squise blood, saith *Hierom*, out of their brothers heart, defame, lye, disgrace, backbite, raile, beare false witnes, sweare and forswear, fight & wrangle, spend their goods, liues, fortunes, friends, vndoe one another, to enrich an *Harpy* Advocate, that preyes vpon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Judge, that like the Kite in *Æsop*, while the Mous and Frog fought, carried both away. Generally they prey one vpon another as so many rauenous birds, brute beasts, deuouring Fishes, no medium, b *omnes hic aut captantur, aut captant, aut cadavera que lacerantur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in pieces themselves. What's the market? a place according to † *Anacharsis*, wherein they cozen one another. Nay, what's the world it selfe? * a vast chaos, a confusion of manners, as fickle as the Aire it selfe, a turbulent troupe full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knaue-ry, flattery, a nursery of villany, the scene of babling, the schoole of giddines, the Academy of vice. a warfare, *ubi velis nolis pugnandum, aut vincas, aut succumbas*, in which kill, or bee kill'd; wherein euery man is for himselfe, for his owne ends, and stands vpon his owne guard. No charity, c loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any waies offended, or that string of commodity be touched they fall fowle. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now revile and persecute one another to death, with more then *Vatinian* hatred, and will not bee reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang

hang him vp or casseire him; instead of recompence, revile him, & when they haue made him an instrument of their villany, as † *Baiazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away. In a word; euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore is *Dea moneta*, Queene Mony, to whom we daily offer sacrifice, which steeres our hearts, hands, ^d affections, all: that most powerfull Goddesse, by whom we are reared, depressed, eleuated, ^e esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, & contend as fishes doe for a crumme that falleth into the water. It is not worth, wisdom, learning, honesty, religion, or any sufficiency for which we are respected, but ^g mony: honesty is accounted folly; knauery, pollicy; ^h men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, flattering, cosening, dissembling, ⁱ that of necessity one must highly offend God if he be conformable to the world, *Cretizare cum Crete*, or *el'e line in contempt, disgrace, and misery*. One takes vpon him temperance, holinesse, another austeritey, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are ^k hypocrites, *ambodexters*, outsidcs, ^l like so many turning pictures, a lion on the one side, a lambe on the other. How would *Democritus* haue bene affected to see these things?

To see a man turne himselfe into all shapcs like a *Camelion*, or as *Proteus*, *Omnia transformans sese in miracula rerum*, to act twenty parts at once, for his aduantage, to temporize and vary like *Mercury* the planet, good with good, bad with the bad; of all religions, humours, inclinations, to fawne like a *Spaniel*, rage like a *Lion*, barkc like a *Curre*, fight like a *Dragon*, sting like a *Serpent*, as meeke as a *Lambe*, and yet againe grinne like a *Tigre*, weep like a *Crocodile*, insult ouer others, and yet others insult ouer him, here command, there crouch; tyrannize in one place, be baffled in another, a wise man at home, a foole abroad to make others merry.

To see so much difference betwixt words and deeds, so many parafrases betwixt tongue & heart, men like stage players act other mens parts, † giue good precepts to others, to sore aloft, whilst they themselues grouel on the ground.

To see a man protest friendship, kisse his haad, † *quem mallet truncatum videre*, ^m smile with an intent to doe mischiefc, or cosen him whom hee salutes, ⁿ magnifie his friend vnworthy with hyperbolically elogiums, his enemy albeit a good man, to vilifie and disgrace him, and all his actions, with the vtmost liuor and malice can inuent.

To see a * seruant able to buy out his master, him that carries the mace more worth then the Magistrate, which *Plato* *l. 1. de leg.* absolutely forbids *Epictetus* abhorres. An horse that tills the † land fed with chaffe, an idle iade haue prouender in abundance; him that makes shoocs goe barefoot himselfe, him that sels meat almost pined; a toying drudge starue, a drone flourish.

To see men buy smoke for wares, casties built with fooles heads, men like apes follow the fashions, in tircs, gestures, actions: if the king laugh, al laugh. ^o *Alexander* stouped, so did all his Courtiers. *Alphonfus* turned his head, &

† *Iovius*, *Citru*
innumera illi-
us beneficia re-
pendere non pos-
set aliter, inter-
fici iussit.
a *Paucis chari*,
or est fides qua
pecunia. *Salust.*
c *Prima fere*
vota & cunctis
&c.
d *Et genus &*
formam *Regina*
pecunia donat.
e *Quantum*
quisque sua rum-
morum seruat
in arca. *Tantum*
habet & fidei.
h *Non a peri-*
tias ab crina-
tu & vulgi vo-
cibus habemur
excellentes. *Car-*
don. l. 2. de cons.
i *Periurata suo*
post punit numi-
nalucro *Merca-*
tor. Ut necessa-
rium sit vel Deo
displicere, vel ab
hominibus con-
temni, dextari,
negligi.
k *Qui curiosi*
mulant & Bac-
chi malia viuunt.
l *Tragelapho si-*
miles vel cen-
tauris, sursum
homines, deorsum
equi.
† *Preceptis su-*
is oculum pro-
mittunt, ipsi in-
terim pulueris
terrent villia
mancipia.
† *Anox* *Sylva*
m *Arridere bo-*
mines ut seui-
ant, blandiri et
fallant. *Cyp. ad*
Donatum.
n *Love and*
hate are like
the two ends
of a perspec-
tiue glasse,
one multi-
plies, the o-
ther makes al

things lesse. * *Ministri locupletiores is quibus ministratur, seruis maiores opes habens quam patrones.* † *Qui terram colunt equi pascunt, qui oriuntur caballi auena saginantur, disalceatus discurre qui calces alius facit.* o *Bodine lib. 4. de Repub. cap. 6.*

† Plinius lib 37
cap. 3. capillos
habuit saccine-
os, exinde fas-
ciat ut omnes puellæ
Romane colo-
rem illum affecta-
rent.

o Od t damna-
tor. Juv.

† Agrippa epist.
28. lib. 7. Quo-
rum cerebrum
est in ventre, in-
genium in pati-
nis.

† Psal. They
eat vp my peo-
ple as bread.

† Absmet he-
res cæciba dig-
nior (servata
centum clavi-
bus, & mero dis-
tinguer pavu-
mentum superbo
pontificum poti-
ore canis. Hor.
† Doctus specta-
re lacunar.

† Qui Thaidem
pingere, inflare
zibiam, crispare
crines.

† Tullius. Est e-
nim proprium
stultitiæ aliorum
cernere vitia, ob-
livisci suorum.
Idem Aristippus
Charidemum apud
Lucianum. Om-
nino stultitiæ cu-
iusdam esse puto,
&c.

† Exccrare pub-
licè quod occul-
tè agat Salvia-
nus lib. de vro.
acres vlciscen-
diu vitis quibus
ipsi vehementer
indulgent.

† Oribi dat leges
foras vix famu-
lum regit sine
sirepitu domi.

† Quicquid ego
uolo h c vult
mater mea, &
quid mater vult
facit pater.

† Oves olivæ mite pecus, nunc ramindomitum & edax ut homines deurent, oppida diruunt, &c. Morus Vtop lib 1.

so did all his parasites. † *Sabina Poppea*, *Neroes* wife, wore amber-coloured haire, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without iudgement: an inconsiderate multitude, like so many dogges in a Village, if one barke all barke without a cause; as fortunes fanne turnes, if a man be in fauour, or commended by some great man, all the world applauds him, o if in disgrace, in an instant all hate him.

To see a man p weare his braines in his belly, his guts in his head, an hun- dredth Oakes on his back, to deuoure an hundred Oxen at a meale, nay more, to deuoure houses, or as those *Anthropophagi*, & to eat one another.

To see a man rowle himselfe vp like a snowe ball, from base beggery, to right worshipfull and right honourable titles, iniustly to screw himselfe into honours and offices; another to starue his *Genius*, damne his soule to gather wealth, which he shall not enioy, † which his prodigall sonne melts and con- sumes in an instant.

To see the *ακαρονησιαν* of our times, a man bend all his forces, meanes, time, fortunes to bee a fauorites, fauorites, fauorite, &c. a parasites, parasites, para- site, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate pesant for a meales meat. A Scriuener better paid for an Obligation; a Faulkner receaue better wages then a Student; a Lawyer get more in a day then a Philosopher in a yeare, better rewarded for an houre, then a Scholler for a yeares study; him that can † paint *Thais*, play on a fiddle, curle haire, &c. sooner get preferment then a Philologer or a Poet.

To see a fond mother like *Æsopes* Ape, hugge her child to death, a f wit- tall winke at his wiues honesty, and too perspicacious in all other affaires; one stumble at a strawe, and leape ouer a block; Rob *Peter* and pay *Paul*, Pen- ny wife, pound foolish; blind men iudge of colours; wise men silent, fools talke; † finde fault with others and doe worse himselfe; † denounce that in publike which hee doth in secret, & which *Aurelius Victor* giues out of *Au- gustus*, seuerely censure that in a third of which he is most guilty himselfe.

To see wise men degraded, fooles preferred, one gouerne Townes and Citties, & yet a silly woman ouer-rules him at home: command a Province, and yet his owne seruants or children prescribe lawes to him, as *Themistocles* sonne did in *Greece*, † *What I will* (saith he) *my mother will*, & *what my mother will my father doth*. To see horses ride in a coach, men draw it; dogs deuoure their masters; Towres build Mafons; Children rule; old men goe to school; women weare the breeches; † sheepe demolish townes, deuoure men, &c. And in a word, the world turned vpside downeward. *O viueret Democritus!*

† To insist in euery particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sunne. *Quantum est in rebus inane?* and who can speake of all? *Crimine ab uno Disce omnes*, take this for a taste.

But these are obuious to sense, triuiall and well knowne, easie to bee dis- cerned. How would *Democritus* haue beene moued, had hee seene y the se- crets of their hearts? Jf euery man had a window in his brest, which *Momus*

† Oves olivæ mite pecus, nunc ramindomitum & edax ut homines deurent, oppida diruunt, &c. Morus Vtop lib 1. † Diversos va- rios tribuit natura viros. † Democrit. ep. præd. Hos deierantes & potantes deprehenderet, hos vomentes, illis litigantes, insidias mol- entes, suffragantes, venena miscemes, in amicorum accusationem subscribentes, hos gloria illos ambitione, cupiditate, mense capitis &c.

would

would haue had in *Vulcans* man, or that which *Tully* so much wisht, it were written on euery mans forehead, *quid quisq. de repub. sentiret*, what hee thought, or that it could bee effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discerne *semel & simul rumores & susurros*,

*Spes hominum cecae, morbos, votumq. labores,
Et passim toto volitantes aethere curas.*

Blind hopes and wishes, their thoughts and affaires,
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere*, & *secreti cordium penetrare*, which ² *Cyprian* desired, open doores and lockes, shut bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* inuisible ring, or some rare perspective glasse, or *Otaousticon*, which might so multiply species, that a man might heare and see all at once, (as ^{*} *Martianus Capella's* *Iupiter* did in a speare, which he held in his hand, which did represent vnto him al that was dayly done vpon the face of the earth) obserue Cuckolds hornes, forgeries of Alchemists, the Philosophers stone, &c. and all those workes of darknesse, foolish vowes, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene windmills in one mans head, an Hornets nest in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Iupiters* whispering place, ^a and had heard one pray for raine, another for faire weather; one for his wiues, another for his fathers death, &c. To aske that at Gods hands, which they are abashed any man should heare: How would he haue beene confounded? Would he, thinke you, or any man else say that these men were well in their wits?

Hec sani esse hominis quis sanus iuret Orestes? Can all the *Hellebor* in the *Anticyra* cure these men? No sure, an akre of *Hellebor* will not doe it.

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge it, or ^b seeke for any cure of it. ^c If our legge or arme offend vs, we couet by al meanes possible to redresse it, ^d and if wee labour of a bodily disease we send for a Physitian; but for the diseases of the minde, we take no notice of them: lust harrowes vs on the one side, envy, anger, ambition, on the other: Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite, one is melancholy, another mad, ^e and which of vs all seekes for helpe, or doth acknowledge his error, or knowes he is sicke? Every man thinkes with himselfe, *egomet videtur mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst vs all, that ^f which our fore-fathers haue approued, diet, apparell, opinions, humours, customes, manners, we deride and reiect in our time as absurd, ^g old men account Iuniors all fooles, when as they are meere dizards, and as to saylers ——— *terraeq. urbescq. recedunt* ——— they moue, the land stands still, the world hath much more wit, they dote themselves. *Turkes* deride vs, we them; *Italians*, *Frenchmen*, accounting them light headed fellowes; the *French* scoffe againe at *Italians*, and at all their seuerall customes, *Greeks* haue condemned al the world but themselves of *Barbarisme*, the world as much vilifies them now. We account *Germanes* heauy dull fel-

² *Ad Donatum*
ep. 2. 2. O si
passis in secula
sublimi constitu-
turum &c.

^{*} *Lib. 1. de nup.*
Philol. In qua
quad singuli na-
tionum populi
quod tibi anis
motibus agita-
rent, reuechar

^a *O Iupiter con-*
tingat mihi au-
rum, hereditas,
&c. Multos da
Iupiter annos.

Deuentia quan-
ta est hominum
turpissimi vicia
dys miserrant.
si quis admo-
uit autem con-
uiescunt, &
quod seire homi-
nes noluit Deo
narrant, *Senec.*
ep. 10. 11.

^b *Ecq. grauior*
morbis quo ig-
notior periculi-
tanti.

^c *Quae ledant*
oculos festinas
demere si quid
Est animi dif-
ficeris curandi
tempus in an-
num, *Hor.*

^d *Plautus* *Me-*
nech. non potest
hac res Helle-
bori ungere ob-
tinuerit.

^e *Siccaput, crux*
dolet, brachium
&c. *Medicina*
accessimus, reli-
e domeste si

par etiam indu-
stria in animi
morbis ponere-
tur *Ioh. Plectius*
Iesuita, lib. 2. de
hum. offic. mor-
borumq. cura.

^f *Et quotus-*
quisq. tamen est
qui contra toi-
pestes medicum
requirit vel re-
probare se agna-
scant ebullit ira,

&c. Et nos tamen egros esse negamus. Incolumes medicum recusant. Praefens etas stultitiam praeis exprobat. Budens de aetate, lib. 3.
^g *Seres* pro stultis habent iuuenes, *Balthasar Castilio*.

^b Clothes accom-
fat mechos.

[†] Omnium stul-
tissimi qui auri-
culas studiose
seguunt. Sat. Me-
nip.

² Prosper.

³ Statim sapi-
unt statim scē-
unt, neminem
reuerentur ne-
minem imitan-
tur, ipsi sibi ex-
emplo Plac. epist.
lib. 8.

⁴ Nullus alteri
sapere concedit
ne desipere vi-
deatur Agrip.

¹ Augusti qualis
in oculis homi-
num qui inuer-
sis pedibus am-
bulat, talis in o-
culus sapientum
& Angelorum
qui sibi placet,
aut um passio-
nis dominantur.

^m Plautus Me-
michi.

ⁿ Nunc sanita-
tis patrocinium
est insanientium
turba Seneca.

[†] P. O. Roscio
Amerino. &
quod inter om-
nes constat insa-
nissimus, nisi in-
cer eos, qui ipsi
quodq; insaniunt.
o Necesse est
eum insanienti-
bus furere nisi
solum relinqueris
Pe. ronius.

^p Quoniam non
est genus unum
stultitiae, quā me
insanire putas?

^q Stult. m. me
fateor liceat
concedere veris,
Atque, etiam in-
sanum. Hor.

^r Odi nec possum
cupiens ne esse
quod ad. Ouid.
Errore exaro is
bene omnes in-
sanimus.

^s A satirico tum vitæ præponit iracundus vindictam, fur prædam, parasitus gulam, ambitiosus honores avarus opes, &c. odium h. c.
ascertum in. Cardan. lib. 2. de consol.

lowes, explode many of their fashions; they as contemptibly thinke of vs: Spaniards laugh at all, and all againe at them. So are wee fooles and ridicu-
lous, absurd in ali our actions, carriages, diet, apparell, customes, and consul-
tations; we ^b scoffe and point one at another, whenas in conclusion all are
fooles, and [†] they the veriest asses that hide their eares most. A priuate man if
he be resolu'd with himselfe, or set of an opinion, accounts all idiots and as-
ses that are not affected as he is, so minded, * quodq; volunt homines se bene
vell. putant, that thinke not as he doth, and scornes all in respect of himselfe,
ⁱ will imitate none, heare none but ^k himselfe, As Pliny said, a law, and exam-
ple vnto himselfe. And that which Hippocrates in his Epistle to Dionysius, re-
prehended of old, is verified in our times. Quisq; in alio superfluum esse censeat,
ipse quod non habet nec curat, that which hee hath not himselfe or doth not
esteem, he accounts superfluity, an idle quality, a meere foppery in another.
The Chinesse say that we Europeans haue one eye, they themselves two, al the
world else is blind, so thou and thy sectaries are only wise, other indifferent,
the rest besides themselves, meere Idiots and Asses. Thus not acknowledging
our owne errors, imperfections, we securely deride all others, as if we alone
were free and spectators of the rest, accounting it an excellent thing, as in-
deed it is: *Alienâ optimum frui insanîâ*, to make our selues merry with other
mens obliquities, when as he himselfe is more faulty then the rest, *mutato no-
mine de te fabula narratur*, he may take himselfe by the nose for a foole, and
which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and
not to perceauce or take notice of it, tis his owne case, hee is a conuict madde
man, as Austin well inferres, *in the eyes of wise men and Angells he seemes like
to one that to our thinking, walkes with his heeles vppward*. So thou laugh-
est at me, and I at thee, both at a third, and he returnes that of the Poet vpon
vs again. ^m *Hei mihi insanire me aiunt, quum ipsi ultro insaniant*, We accuse
others of madnesse, of folly, and are the veriest dizards our selues. Or else per-
aduenture in some places we are ⁿ all mad for company, and so 'tis not seen,
Tis with vs, as it was of old (in [†] Tullies censure at least) with C. Fimbria in
Rome, a bold, harebraine, mad fellow, and so esteemed of all, such only excep-
ted, that were as mad as himselfe: now in such a case there is ^o no notice ta-
ken of it. *Nimirum insanus paucis videatur, eo quod*

Maxima pars hominum morbo iactatur eodem.

When all are mad, where all are like opprest,

Who can discern one mad man from the rest?

Put put case they doe perceiue it, & some one be manifestly conuict of mad-
nesse, ^p he now takes notice of his folly, be it in action, gesture, speech, a vain
humor he hath in building, bragging, spending, gaming, courting, scribbling,
prating, for which he is ridiculous to others, ^q on which hee dotes, hee doth
acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not
so recall him, but to the contrary notwithstanding, he will perseuere in his
dotage. 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleasing, so delici-
ous, that he ^r cannot leaue it. He knowes his error, but will not seeke to de-
cline it, tell him what the euent will be, beggery, sorrow, sicknesse, disgrace,
shame, losse, madnesse, yet ^s *an angry man will preferre vengeance, a lasciuious*

his whore, a theefe his booty, a glutton his belly before his welfare. Tell an Epicure, a couetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidit is amici*, he cryes anon, you haue vndone him, & as ^a a dog to his vomit, he returnes to it againe; no perswasion will take place, no counsell, say what thou canst, *Clames licet, & mare celo confundas*, *surdus narras*, demonstrat as *Vlysses* did to ^u *Elpenor* and *Gryllus*, and the rest of his companions, *those swinish men*, he is irrefragable in his humor, he will bee a hog still, bray him in a morter, he will be the same. If he be in an heresie, or some peruerse opinion, settled as some of our ignorant Papists are, convince his vnderstanding, shew him the seuerall follies, and absurd fopperies of that faction, make him say, *veris vincor*, make it as cleare as the sun, ^x hee will erre still, peeuish & obstinate as he is; and as he said, *¶ si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predeceffors haue done, ^z and as my friends now doe: I will dote for company. Say now, are these men ^a mad or no, are they ridiculous? *cedo quem vis arbitrum*, are they *sana mentis*, sober, wise, & discreet? haue they common sense?

¹ Prov. 26. 12.

^u Plutarch. Gryllo. suilli homines. sic Clem. Alexandr.ocat.

^x Non persuadebis etiam si persuasus eris.

^y Tully.

^z Malo cum illis insanire, quam cum aliis bene sentire.

^a Sicut inter hos cantantur, non magis sapere possunt, quam qui in culina bene clere. Petroni.

[†] Hor. 2. ser.

[†] Vesani exagitant pueri, in-nupta q. puella.

—† *ut est insanius horum?*

I am of *Democritus* opinion for my part, I hold them ^b worthy to be laugh ed at, a company of dizards, as mad as *Orestes* & *Athamas*, that they may go ride the *Ass*, or all saile along to the *Anticyra*, in the ship of *fooles* for company together. I need not much labour to proue this which I say, otherwise then thus, or make any solemn proteſtation, or sweare, I think you will beleeue me without an oath; say at a word, are they *fooles*? I referre it to you, though you bee likewise *fooles* and madmen your selues, and I as madde to aske the question; for what said our comicall *Mercury*,

† *Iustum ab iniustis petere insipientia est.*

† *Plautus.*

Ile stand to your censure yet, what thinke you?

But forasmuch as I vndertook at first, that Kingdomes, Prouinces, Families, were melancholy as well as priuat men, I will examine them in particular, & that which I haue hitherto dilated at randome, in more generall termes, I will now particularly insiſt in, proue with more speciall & euident Arguments, Testimonies, Illustrations, & that in brieſe.

^c *Nunc accipe quare Desipiant omnes eque ac tu.*

^c Hor. lib. 2. Sat. 2.

My first Argument is borrowed from *Solomon*, an arrow drawne out of his Sententious quiver, *Prov. 3. 7. Be not wise in thine owne eyes*, and 26, 12. *Seeſt thou a man wise in his owne conceit, more hope is of a foole then of him. Ifay* pronounceth a woe against such men, *cap. 5. 21. That are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, & men are much deceiued that thinke too well of them selues, an especiall Argument to convince them of folly. Many men (saith ^e *Seneca*) had beene without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halſeway. They had too good a conceit of them selues, & that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgment, Eloquence, their good parts, all their Geefe are Swannes, & that manifestly proues them to be no better then *fooles*. In former times they had but seuen wise men, now you can scarce find so many *fooles*. *Thales* sent the golden *Tripes*, which the Fishermen found, & the Oracle commanded to be giuen to the wiseſt, to *Bias*, *Bias* to *Solon*, &c. If such a

^a Superbam stultitiam Plinius vocat. 7. epist. 21 quid semel dixi. fixum, ratum q. fit.

^c Multi sapientes precul dubio fuissent, si se non putassent ad sapientie summum pervenisse.

† *Plutarchus Solone. detur sapientiar.*

^c *Tam presenti-
bus plena est nu-
minibus, ut faci-
lius possis Deum
quam hominem
invenire.*

[†] *Pulchrum his
dicere non nocet.*

[‡] *Malefactoris.*

[§] *Who can
find a faithfull
man? Pro. 20. 6*

^h *In Ps. 49. qui
momentanea*

*sempiternis, qui
dilapidat heri*

*absentis bona,
max in ius vo-*

candus & dam-

nandus.

ⁱ *Perquam vidi-
culum est homi-
nes: ex animi*

sententia vive-

re, & que Diis

ingrata sunt ex-

equi, & tamen a

sol's Diis velle

salvos fieri,

quam proprie

salutis curam

abiecerint. The-

od. cap. 6. de pro-

vid. lib. de curat.

grec. affect.

^k *Sapiens sibi*

qui imperiosus,

&c. Hor. 2. ser. 7

^l *Conclus. lib. de*

vic. offer. certum

est animi morbis

laborantes pro

mortuis censen-

dos.

^m *Lib. de sap.*

ubi timor adest,

sapientia adeste

nequit.

thing were now found, we should all fight for it, wee are so wise: wee haue women Politicians, children Metaphysicians; Euery silly fellow can square a circle, make perpetuall motions, the Philosophers stone, inrerpret *Apocalypsis*, make new Theoricks, new Logicke, new Philosophy, &c. *Noftra utiq; religio*, saith ^f *Petronius*, our country is so full of deified spirits, diuine soules, that you may sooner find a God, then a man amongst vs, we thinke so well of our selues, and that is an ample testimony of much folly.

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (& by *Plato's* good leaue, I may doe it, [†] *ὅτι τὸ γὰρ ἐν δὲ ἐν ἑαυτῷ.*) Fooles (saith *David*) by reason of their transgressions, &c. *Psal. 107. 17.* Hence *Musculus* inferres, all transgressours must needs be fooles. So we read *Rom. 2* *Tribulation and anguish is on the soule of euery man that doth euill, but all doe euill.* And *Isay 65. 14.* *My seruants shall sing for ioy, and yee shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. Dishonesty (saith *Cardan*) is nothing else but folly and madnesse, & *Probus* quis nobiscum vivit? shew me an honest man, *Nemo malus qui non stultus*, 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, all fooles. And well may they be so accounted; for who will say that he is a wise man (saith ^h *Musculus*) that preferres momentary pleasures to eternity, that spends his makers goods in his absence, forthwith to be condemned for it? Who will say that a sicke man is wise, that eates & drinckes to ouerthrow the temperature of his body? can you account him wise or discreet, that would willingly haue his health, & yet will doe nothing that should procure or continue it? ⁱ *Theodoret* out of *Plotinus* the *Platonist*, holdes it a ridiculous thing for a man to liue after his owne lawes, to doe that which is offensive to God, and yet to hope that he should save him: & when he voluntarily neglects his own safety, and contemnes the meanes, to thinke to bee deliuered by an other. Who will say these men are wise?

A third Argument may be deriued from the precedent, ^k all men are carried away with passion, discontent, lust, pleasures, &c. Therefore more then Melancholy, quite mad, bruit beasts, and void of all reason, as *Chrysostome* contends, or rather dead and buried alieue, as ^l *Philo Iudeus* concludes it for a certainty, of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow, there ^m *Lactantius* stiffely maintaines, wisdom cannot dwell. *Seneca* and the rest of the *Stoickes* are of opinion, that where is any the least perturbation, wisdom cannot be found. What more ridiculous, as ⁿ *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellepont*, threatned the mountaine *Athos*, & the like. To speake ad rem, who is free from passion? ^o *Mortalis nemo est quem non attingat dolor, morbusue*, as ^p *Tully* determines out of an old Poeme, no mortall men can auoide sorrow and sicknesse, and sorrow is an vnseparable companion of Melancholy. [†] *Chrysostome* pleades farther yet, that they are more then mad, very beasts stupified and void of common sense: For how (saith he) shall I know thee to bee

a man, when thou kickest like an asse, neyghest like an horse after women, grauest in

[†] *In hom. 6. in 2. epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lasciuas ut taurus, hinnas ut equus post mulieres, ut vrsus ventri indulgeas, quum rapas ut lupus, &c. at inquis formam hominis habeo, id magis terret, quum feram humanâ specie videre me putem*

lust like a Bull, rauenest like a Beare, stingest like a Scorpion, rakest like a Wolfe, as subtle as a Foxe, as impudent as a Dogge: shall I say thou art a man, that hast all the Symptomes of a beast? how shall I know thee to be a man, by thy shap? that affrights me more, when I see a beast in likenesse of a man.

† Seneca calls that of Epicurus, *magnificam vocem*, an heroicall speech, & foole still begins to liue, and accompts it a filthy lightnesse in men, euery day to lay new foundations of their life, but who doth otherwise? one trauels, another builds, one for this, another for that businesse, and olde folkes are as farre out as the rest. Therefore yong, old, middle age, all are stupid, and dote.

* Aeneas Sylvius amongst many other, sets downe three speciall wayes to finde a foole by. He is a foole that seekes that he can neuer find: Hee is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen they most part are.

Beroaldus will haue drunkards, and such as more then ordinarily delight in drinke, to be mad. The first pot quencheth thirst, the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall wee haue? what shall they be that drinke foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* Jam of his opinion, they are more then mad, worse then mad.

The *Abderites* condemned Democritus for a madman, because hee was sometimes sad, and sometimes again profusely merry. *Hac patriâ* (saith Hippocrates) *ob risum furere & insanire dicunt*, his country-men hold him mad, because he laughs, and therefore hee desires him to advise all his friends at Rhodes, that they doe not laugh ouermuch, or be ouer sad: Had those *Abderites* bin conversant with vs, and had but seen what a fleeing and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

Aristotle in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise and happy are reciprocall tearmes, *bonus idemq; sapiens honestus*. 'Tis * Tullies paradox, *wisemen are fooles, fooles are slaues*, liberty is a power to liue according to his own Lawes, as we will our selues, who hath this liberty, who is free?

* *sapiens sibiq; imperiosus,*

*Quem neq; pauperies, neq; mors, neq; vincula terrent,
Respondere cupidinibus, contemnere honores
Fortis, & in seipso totus teres atq; rotundus.*

He is wise that can command his own will,
Valiant and constant to himselfe still,
Whom pouerty, nor death, nor bands can fright,
Checkes his desires, scornes, honors, iust and right.

But where shall such a man be found? If nowhere, then *à diametro*, we are all slaues, senselesse, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise.

for one vertue, you shall find ten vices in the same party. We may peradventure vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens, Philippus*

† Epist. lib. 2. 13
Stultus semper
incipit vivere.
feda hominum
levitas, nova
quotidiè funda-
menta vite po-
nere, novus spes,
&c.

De curial, mi-
ser. Stultus, qui
querit quod ne-
quit invenire,
stultus qui que-
rit quod nocet
invenire, stul-
tus qui cum plu-
res habet calles,
deteriorem deli-
git. Mihi iden-
tur omnes deliri-
amens, &c.

9 Declamato.

† Ep. Demageto.
Amici nostri
Rhodi dicite, ne
nimium rideant,
aut nimium tri-
stes sunt.

† Per multum
risum poteris
cognoscere stul-
tum.

Offic. 3. cap. 9.

* Sapientes li-
beri, stulti serui,
libertas est po-
estas, &c.

* Hor. 2. ser. 7.

† Juven.

Philippus Bonus, Lodovicus Pius, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon* *Cyrus*, *Castilio* a Courtier, *Galen* Temperament, An Aristocrasie is described by Politicians. But where shall such a man be found? *Vir bonus & sapiens, qualem vix repperit unum*

Millibus è multis hominum consiliis Apollo.

A wise, a good man in a million,
Apollo consulted, could scarce find one.

A man is a miracle of himselfe, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder, *multi Thyrsigeri, pauci Bacchi.*

Alexander when he was presented with that rich & costly Casket of King *Darius*, & euery man aduised him what to put in it, hee refered it to put in *Homers* Workes, as the most precious Iewell of humane wit, and yet ^x*Scaliger* vpbraides *Homers* Muse, *Nutricem insane sapientie*, a nurcery of madnes, impudent as a Court Lady, that blusheth at nothing. *Iacobus Mycellus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity, admire *Lucians* luxuriant wit, & yet *Scaliger* reiects him in his censure, & calls him the *Cerberus* of the *Muses*. *Socrates* whom all the World so much magnified, is by *Lactantius* & *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes*, nulli secundus, yet ^z*Seneca* saith of him, when I would solace myselfe

with a foole, I reflect vpon myselfe, and there I haue him. ^a*Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, ^bbut onely *Prophets* & *Apostles*; how they esteeme themselves, you haue heard before. We are worldly-wise, admire our selues, & seek for applause; but heare *St^d Bernard*, quando magis foras es sapiens, tanto magis intus stultus efficeris, &c. in cunctibus es prudens, circa teipsum insipiens: the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approued, a Diuine fury, an Holy madnesse, euen a spirituall drunkennesse in the *Saints* of God themselves; *Sanctam insaniam* *Bernard* calls it, (though not as blaspheming ^c*Vorsius*, would infer it as a passion incident to God himself, but familiar to good men, as that of *Paul*, ²*Cor.* he was a foole, &c. & *Rom.* 9. he wissheth himself to be anathematized for the.

Such is that drunkennes which *Ficinus* speakes of, when the soule is eleuated & rauished with a diuine taste of that heauenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet *insanire lubet*, as *Austin* exhorts vs, ad ebrietatem se quisq. parat, lets all be mad and drunken. But wee commonly mistake, and goe beyond our commission, wee reele to the opposite part, ^hwee are not capable of it, ⁱand as he said of the *Greekes*, Vos Graci semper pueri, vos Britanni, Galli, Germani, Itali, &c. you are a company of fooles.

Proceed now a partibus ad totum, or from the whole to parts, & you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or Induction. Euery multitude is mad, ^k*bellua multorum capitum*, precipitate & rash without Iudge-ment, *stultum animal*, a roaring rout. ^l*Roger Bacon* proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accompts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) & thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; & therefore, as *Phocion* concludes, to be approued in nought

you

^z Hypercrit.

³ Ut mulier publica nullius pudens.

² Epist. 33. quod saluo dilecti vi volo, non est longè que endes, me video.

^a Lib. 1. de sto.

^b Vide miferbamo, quia totum est vane, totum sub iura, totum dementia, quicquid facis in hoc mundo praeter hoc solum quod propter Deum facis.

^c Ser. de miser. hom.

^d In 2. Platonis dial. 1. de iusto.

^e Dum iram et odium in Deo reuera ponit.

^f Virg. 1. Ecl. 3.

^g Pl. Inebriantur ab ubertate domus.

^h In Psal. 104. Austin.

ⁱ In Platonis Tim. sacerdos Aegyptus.

^k Hor. vulgus insanum.

^l Patet ea diuifio probabilis &c. ex Arist. Top. lib. 1. cap. 8.

Rog. hac epist. de secret. art. &c. cap. 8. non est iudicium in vulgo.

you say or doe, meere Idiots, and asses: begin them where you will, go backward or forward, choose out of the whole pack, winke & choose, you shall find them all alike, *newer a barrell better herring.*

Copernicus, *Atlas* his successor, is of opinion, the Earth is a Planet, mooues & shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus* and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee all vertiginous & lunaticke within this sublunary Maze.

I could produce such arguments till darke night, but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men only, but euen to vegetall & sensible creatures; I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, & such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it selfe, of which ^m *Agrippa* treats, Fishes, Birds & Beasts, Hares, Conies, Dormice &c. Owles, Battes, Nightbirds, but that artificiall, which is perceiued in them all. Remove a plant, it will pine away, which is especially perceiued in Date trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine & Oyle, &c. Put a bird in a cage, he will dye for fullennesse, or a beast in a penne, or take his young ones or companions from him, & see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogges, that haue died for griefe, and pined away for losse of their masters, but they are common in euery ^o Author.

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as ^p *Boternus* in his Politickes hath proued at large. As in humane bodies (saith he) there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers, as you may easily perceiue by their seuerall Symptomes. For where you shall see the people ciuill, obedient to God & Princes, iudicious, peaceable and quiet, rich, fortunate, and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *vbi in sole nitent*, as old ^r *Cato* said, the people are neat, polite and terse, *vbi bene, beatèq. vivunt*, which our Politicians make the chiefe end of a Commonwealth; and which ^t *Aristotle* *polit. lib. 3. cap. 4.* calles *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see pouerty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idlenes, Riot, Epicurisme, the Land lye vntilled, waste, full of bogges, fennes, desarts, &c. Cities decayed, villages depopulated, & the people squalid, vgly, vnciuill; that Kingdome, that Country must needs be discontent and melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their owne default, or some accidentall inconuenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, deserts of *Arabia*, places void of waters,

^m De occult.
Philos. lib. 1. ca.
25. & 19. eiusd.
lib.
ⁿ Lib. 10. cap. 4.

^o See Lippus
epist.

^p De politia il-
lustrum lib. 1.
cap. 4. ut in hu-
manis corporibus
varie accidunt
mutationes cor-
poris animiq. sic
in repub. &c.

^q Vbi reges phi-
losophantur,
Plato,

^r Lib. de rer. rust.
^t Vel publicana
utilitate.

as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continuall inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Podolians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incursions are oftentimes left desolate. So are Citties by reason^f of warres, fires, plagues, inundations, wild beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witness of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* and *Dover* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves; as first when Religion and Gods Seruice is neglected, they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacriledge, Simonie, &c. And all such impieties are freely committed, that country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, hee said sure the feare of God was not in that place. ^u *Cyprian Echoui* a Spanish Chorographer, about all other Citties of *Spaine* commends *Barcino*, in which there was no begger, no man poore, &c. but all rich and in good estate, and hee giues the reason, because they were more Religious then their neighbours; why was *Israel* so often spoiled by their enemies, led into captiuitie, &c. but for their Idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? and what shall we expect that haue such multitudes of *Achans*, Church-robbers, simoniackall Patrons, &c. how can they hope to flourish, that neglect diuine duties, that liue most part like Epicures?

Other common grieuances are generally noxious to a body politike obserued by [†] *Aristotle*, *Bodine*, *Boterus*, *Iunius*, *Arniseus*, &c. I will only point at some of the chiefest. ^{*} *Impotentia guberandi*, ataxia, confusion, ill gouernment, which proceeds from vnskillfull, sloathfull, griping, couetous or tyrannising magistrates, when they are fooles, idiots, children, prowd, wilfull, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or vnfit to manage such offices, ^γ many noble Citties and flourishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Provinces in *Asia Minor*, &c. grone vnder the burden of a *Turkish* gouernment, and those vast kingdomes of *Muscovia*, *Russia*, ^z vnder a tyrannising Duke. Who euer heard of more ciuill and rich populous countries then those of *Greece*, *Asia*, abounding with ^{*} all wealth, multitude of inhabitants, force, power, splendor, & magnificence, and that miracle of countries, ^a the Holy land, that in so small a compasse of ground could maintaine so many townes, Citties, produce so many fighting men? *Egypt* another Paradise, now barbarous and desert, & almost wast, by a despotickall gouernment of an imperious *Turke*, that spoils all wheresoeuer he comes, insomuch that an ^b Historian complaines, if an old inhabitant should now see them, he would not knowe them, if a traveller, or stranger, it would grieue his heart to behold them. Whereas *Aristotle* notes, *Noua exactiones, noua onera imposita*, new burdens and exactions daily come vpon them, they must needs be discontent, *hinc ciuitatum gemitus & ploratus*, as [†] *Tully* holds, hence come those complaints & teares of Citties, poore,

^c Mantua ue
misere nimium
vicina Cremona.

ⁱ Interdum a
feris, ut olim
Mauritania, &c.

^u Delius His-
panie Anno
1604. Nemo
malus, nemo

pauper, optimus
quisq; atq; diti-
ssimus. Pie, san-
ctèq; vivebant,

summèq; cum
ueneratione, &
timore diuino

cultus, sacrifi-
cijs incumben-
bant.

[†] Polit. l. 5. c. 3.
^{*} Boterus polit.
lib. 1. cap. 1. cum
nempe princeps

rerum gerenda-
tum imperitus,
segnis ositans,

suiq; muneris
inmemor, aut
salutis est.

^γ Non viget
resub, cuius
caput infirma-
tur. Salustius

cap. 22.
^z See D. Flet-
chers relation,
and Alexander

Gaguinus hi-
story.
^{*} Abundans

omni diuitiarū
affluētia, incola-
rum multitudine,

splendore ac
potentiā.

^a Not about
200 miles
in length, 60
in breadth, ac-
cording to

Adricomius.
^b Sabellius. Si
quis incolā ve-
tus, non agnos-
ceret, si quis pe-
regrinus, inge-
miseret.

^c Polit. lib. 5.
^{s. s.} Cruditatis principum, impunitas scelerū, violatio legum, peculatus pecunie publicæ, &c. [†] Epist.

miserable, rebellious, and desperate subjects, as * Hippolitus addes: and ^d as a iudicious countryman of ours obserued not long since in a Suruaye of that great Dutchy of *Tuscany*, that the people liued much grieued & discontent, as appeared by their manifold and manifest complaining in that kinde. *That the state was like a sicke body which had lately taken Physicke, whose humours are not yet well settled, and weakned so much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew. *Quid hypocrisi fragilius?* what so brittle and vnure, what sooner subverts their estates then wandring and raging lust, on their subjects wiues, daughters, to say no worse. They that should *facem præferre*, lead the way to all vertuous actions, they are the ring leaders oftentimes of all mischiefe and dissolute courses, and by that meanes their Countries are plagued, ^c and they themselues often ruined, banished or murdered by conspiracy of their subjects, as *Sardanapalus* was, *Dionysius Iunior*, *Helioabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appianus*, *Claudius*, *Andronicus*, *Galeacius Scorsia*, *Alexander Medices*, &c.

Whereas the Princes or great men are malicious, enuious, factious, ambitious, emulators, they reare a commonwealth asunder, as so many *Guelfes*, & *Gebellines*, disturbe the quietnesse of it, ^f & with mutuall murders let it bleed to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they bee like so many horse-leeches, hungry, griping, corrupt, & couetous, *avaritia mancipia*, rauenous as *Volues*, or such as prefer their priuate before the publike good. For as ^h he said long since, *res priuata publicis semper offecere*. Or whereas they be illiterate, ignorant, Emperickes in policy, *ubi deest facultas*, [†] *virtus* (*Arist. pol. 5. cap. 8.*) & *scientia*, wise only by inheritance, and in authority by birthright, there must needs bee a fault, ⁱ a great defect: because as an ^k old Philosopher affirms, such men are not alwaies fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a state.

For as the ^l Princes are, so are the people, *Qualis Rex talis grex.*

*For Princes are the glasse, the schoole, the booke,
where subjects eyes doe learne, doe read, doe looke.*

— *Velotius & citius nos*

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus —

their examples are soonest followed, vices entertained. If they be prophane, irreligious, lasciuious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, & therefore poore and needy, (*ἡ πῶτα σώζειν ἐπιμελὴς ἡ πτωχία*, for poverty begets sedition & villany) vpon all occasions ready to mutine and rebell; discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, coseners, shifters, outlawes, *Proflagate fame ac vite.* *Je*

*ipsi principes, sed etiam infundunt in civitatem, plerq; exemplo quam peccata nocent. Cic. 1. de legibus. † Iuven. Sat. 14. * Pauper- tas seditionem gignit, & maleficium. Arist. polit. 2. cap. 7.*

† De increm. urb cap. 20. subd si miseri, rebelles, desperati, &c.
R. Dallington, 1596. conclusio libri.
Boterius lib 19 cap 4. polit. Quo fit ut aut rebus aeperatis exultent, aut conirratione subditi- rum crudelissimi tandem trucident ut.
Marius aditio & cædibus ex- haustus, &c.
Lucia ex ma- lis, secleratisq; causis.
Salu?
† For most part we mis- take the name of Politicians, accompting such as read Alabaniel and Tacitus. great statemen that can supplant & ouerthrow their aduersa- ries, enrich themselves, get honors, dissemble, but what is this to the bene esse, or preservation of a Common- wealth?
Imperium su- apte sponte cor- ruit.
k App. Prim. Flur. Ex inau- merabilibus, pauci Senatores genere nobiles, & consularibus pauciboni, & bo- nis adhuc paucē eruditi.
Non solum vi- tia concipiunt

^m Salust. Sem-
per in civitate
quibus opes nul-
le sunt bonis
invidens, vetera
odere, nova ex-
optant odio sua-
rum rerum mu-
tari omnia pe-
sunt.

ⁿ De legibus
profligata in re-
pub. discipline
est inditum,
Iuris peritiorum
numerus, & me-
dicorum copia.

^o In pref. stud.
Iuris. Multipli-
cantur nunc in
terris ut locustæ,
non patrie pa-
rentes, sed pestes,
pestium homines
maiore ex parte
supercilioſi, con-
tentioſi, &c. lici-
tum latrocinium
exercent.

^p Douſi epid.
loquuti: ia tur-
ba, vultures to-
gati.

^q Barck. Arge-
nis.

^r Iuri conſulti
domus oracu-
lum civitatis.
Tully.

^s Lib. 3.

^t Lib. 1. de rep.
Gallorum inco-
dibilem repub.
perniciem affe-
riant.

^u Polyerat. lib.
Jf ſiſpe con-
ventus, & hi af-
ſes integros ſibi
multiplicari iu-
bent.

^v Plus accipiunt
tacere, quam
nos loqui.

^w Totius iniuſti-
tie nulla capita-
lior, quam eorū
qui cum maxi-
me decipiunt, id
agunt, ut boni
viri eſſe vide-
antur.

^x Nam quocun-
que modo cauſe
procedat hoc, ſemper agitur ut oculi impleantur, eſi avaritia nequit ſatiari.

was an old ^m Politicians Aphoriſme, *They that are poore and bad, envie rich, hate good men, abhorre the preſent government, wiſh for a new, and would have all turned topsie turvie.* When *Cateline* rebelled in *Rome*, hee got a company of ſuch deborſhed rogues together, they were his familiars and coadiutors, and ſuch have been your rebels moſt part in all ages, *Jack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many diſcords, many lawes, many law ſuits, many lawyers, and many Phyſitians, it is a manifeſt ſigne of a diſtempered Melancholy ſtate, as ⁿ *Plato* long ſince maintained: for where ſuch kinde of men ſwarme, they will make worke for themſelves, and that body Politicke diſeaſed, which was otherwiſe ſound. A generall miſchiefe in theſe our times, an unſenſible plague, and neuer ſo many of them: *which are now multiplied* (ſaith ^o *Mat. Geraldus*, a Lawyer himſelfe) *as ſo many locuſts, not the parents but the plagues of the country, and for the moſt part a ſupercilioſus, bad, couetous, litigious generation of men.* ^p *Crume. nimulga natio, &c.* A purſe-milking nation, a clamorous company, gowned vultures, ^{*} *qui ex iniuriâ vivunt & ſanguine civium*, theeves and Seminaries of diſcord; that take vpon them to make peace, but are indeed the very diſturbors of our peace, a company of irreligious Harpies, ſcraping, griping catchpoles (I meane our common hungry Petrefoggers, *rabulas forenſes*, loue and honour in the meane time, all good lawes, and worthy Lawyers, that are as ſo many ^q Oracles, & pilots of a well govern'd Commonwealth) Without Art, without Iudgement, that doe more harme, as ^r *Linie* ſaid, *Quam bella externa, famēs, morbine*, then ſickneſſe, warres, hunger, diſeaſes: and cauſe a moſt incredible deſtruction of a commonwealth, ſaith ^t *Seſellius*, a famous Ciuilian ſometimes in *Paris*. As *Jvic* doth by an Oke, imbrace it ſo long, vntill it hath got the heart out of it, ſo doe they by ſuch places they inhabit, no counſell at all, no iuſtice, no ſpeech to be had *niſi eum premulſeris*, he muſt be fed ſtill, or elſe he is as mute as a fiſh, better open an Oyſter without an knife. *Expert to crede* (ſaith ^s *Salisburienſis*) *in manus eorum millies inci- di, & Charon immitis qui nulli peperit vnquam*, his longè clementior eſt. I ſpeake out of experience, I have bene a thouſand times amongſt them, & *Charon* himſelfe is more gentle then they, ^u *he is contented with his ſingle pay, but multiply ſtill, they are neuer ſatisfied.* beſides they have *damnificas linguas*, as he tearmes it, *niſi funibus argenteis vincias*, they muſt be feed to ſay nothing, and get more to hold their peace, then we can to ſay our beſt. They will ſpeake their clients faire, and inuite them to their tables, but as he follows it, ^x *of all iniuſtice there is none ſo pernitiouſ as that of theirs, which when they deceaue moſt, will ſeeme to be honeſt men.* They take vpon them to bee peace-makers, & *ſouere cauſas humilium*, to helpe them to their right *patrocinantur afflictis*, y but all is for their owne good, *ut loculos pleniorum exauriant*, they plead for poore men *gratis*, but they are but as a ſtale to catch others. If there be no iarre, ^z they can make a iarre, out of the law it ſelfe, find ſtill ſome quirk or other, to ſet men at oddes, and continue cauſes ſo long, *luſtra aliquot*, I know not how many yeares before the cauſe is heard, & when 'tis iudged & determined, by reaſon of ſome trickes and errors, it is as freſh to beginne, af-

^z *Camden in Norfolk: qui ſimil ſuſlitum è iuris a- picibus, lites tamen ſerere caſſent.*

ter twice 7 yeares sometimes, as it was at first; & so they protract time, delaye
 futes, till they haue enriched them selues, and beggered their clients. ^a *Simple-*
rus complaines amongst the *Suissers* of the Advocats in his time, that when
 they should make an end, they begin controuerfies and *protract their causes*
many yeares, perswading them their title is good, till their patrimonies be consu-
med, and that they haue spent more in seeking then the thing is worth, or they
shall get by the recovery. So that he that goes to law, as the proverbe is, ^b holds
 a woulfe by the eares, or as a sheepe in a storme runnes for shelter to a brier,
 if he prosecute his cause he is consumed, if he surcease his suite he loseth all,
 what difference? They had wont heretofore, saith *Austin*, to end matters, *per*
communes arbitros; and so in *Switzerland* we are informed by ^d *Simlerus*)
 they had some common arbitrators, or *deafsmen* in every Towne, that made a
 friendly composition betwixt man and man, and he much wonders at their honest
 simplicity, that could keepe peace so well, and end such great causes by that means.
 At [†] *Fez* in *Africke*, they haue neither Lawycers nor Advocates, but if there
 be any cōtrouerfies amongst them, both parties, plaintife & defendant come
 to their *Alfakins* or chiefe iudge, and at once, without any farther appeales, or
 pittifull delays, the cause is heard and ended. Our fore fathers, as ^e a wortheie
 Corographer of ours obserues, had wont *Pauculis cruculis aureis*, with a few
 golden crosses and lines in verse, make all conueiances, assurances; and such
 was the candor and integrity of succeeding ages, that a Deed (as I haue oft
 scene) to conuay a whole Manour, was *implicite* contained in some twenty
 lines, or thereabouts. But now many skienes of parchment will scarce serue
 turne, he that buyes & sells a house, must haue a house full of writings, there
 be so many circumstances, so many words, such Tautologicall repetitions of
 all particulars (to avoid cauillation they say) but we finde by our wofull ex-
 perience, that to subtle wits it is a cause of much more contention and va-
 rience, and scarce any conveyance so accurately penned by one, which ano-
 ther will not finde a cracke in, or cauill at, if any one word be misplaced, any
 little error, all is disanulied. That which is law to day is none to morrowe,
 that which is found in one mans opinion, is most faulty to another; that in
 conclusion, here is nothing amongst vs but contention and confusion, wee
 bandy one against another: And that which long since [†] *Plutarch* complain-
 ed of them in *Asia*, may be verified in our times. *These men here assembled,*
come not to sacrifice to their Gods, to offer Iupiter their first frutes, or merri-
ments to Bacchus; but an yearely disease exasperating Asia hath brought them
hither, to make an end of their Controuerfies and Lawfutes. 'Tis *multitudo per-*
denarium & pereuntium, a destructive rout, that seek one anothers ruine. Such
 most part are our ordinary Suters, Termers, Clients, new stirres euery day,
 mistakes, errors, caulls, and at this present, as I haue heard in some one court,
 I know not how many 1000 causes: no person free, no title almost good,
 with such bitternesse in following, so many slights, procrastinations, delays,
 forgery, such cost, (for infinite summes are inconsideratly spent) violence &
 malice, I know not by whose fault, Lawycers, Clients, Lawes, both or all: but
 as *Paul* reprehended the ^f *Corinthians* long since, I may more appositely in-
 ferre now: *There is a fault amongst you, and I speake it to your shame, Is there not*
a wiseman amongst you, to iudge betweene his brethren, but that a brother

^a Lib 2. de Hel-
 vet repub. non
 explicandis, sed
 molindis con-
 trou. suis opera-
 dant: a ut lites
 in multis annos
 extrahantur
 summa cum mo-
 lestia utriusq;
 partis, & dum
 interea patrimoni-
 na exhaustan-
 tur.

^b Lucum auri-
 bus tenent.

^c Flor.

^d Lib. de Hel-
 vet repub. Indi-
 ces quocunq; pa-
 go constituant
 qui amica ali-
 qua transitiua
 si fieri possit, li-
 tes tollant. Ego
 maiorum nostro-
 rum simplicita-
 tem aemulo-
 rum sic causas
 grauissimas
 compulerunt,
 &c.

[†] Cleland lib. 1
 epist. Si que con-
 trouerfies nra q;
 pars iudicem a-
 dicit, is semel &
 simul rem tran-
 sigit, audit: nec
 quid sit appel-
 latio, ac bymosa q;
 moris sciunt.

^e Camden.

[†] Lib. maior
 morb. corp. an a-
 nimi. Hi non
 conveniunt ut
 diis more maio-
 rum sacra faci-
 ant, non ut in
 primitiis offe-
 rant, aut Bac-
 cho commessatio-
 nes, sed anniver-
 sarius moribus
 exasperant Asia
 hic eos coegit,
 ut contentiones
 hic peragant.

^f 1 Cor. 6. 5. 6.

^g Stulti quando demum sapientis, Psal. 49. 3.

goes *eo law* with a brother. And * Christs Counsell concerning Law-sutes, was neuer so fit to be inculcated, as in this age. † Agree with thine adversary quickly &c. *Mat. 5. 25.*

I could repeat many such particular griuances, which must disturbe a body politicke; to shut vp all in brieft, where good gouernment is, prudent and wise Princes, there all things thrue & prosper, peace & happineffe is in that land, where it is otherwise, all things are vgly to beholde, incult, barbarous, vnciuill, a Paradise is turned to a wildernesse. This Island amongst the rest, our next neighbours the *French* and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romanes*, was brought from barbarisme; see but what *Cesar* reports of vs, and *Tacitus* of those old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good Lawes, they became from barbarous outlawes, ^h to be full of rich and populous cities, as now they are, and most flourishing kingdomes. Euen so might *Virginia*, and those wild *Irish* haue been ciuilized long since, if that order had beene heeretofore taken, which now beginnes of planting Colonies &c. I haue read a ⁱ Discourse, printed Anno 1612. *Discovering the true causes, why Ireland was neuer intirely subdued or brought vnder obedience to the Crowne of England, vntill the beginning of his Maiesties happy raigne.* But if his reasons were thoroughly scanned by a iudicious Politician, I am afraid he would not altogether be approued, but that it would turne to the dishonour of our Nation, to suffer it to ly so long waste. Yea, & if some traueiler should see (to come neerer home) those rich vnited Prouinces of *Holland*, *Zeland*, &c. ouer against vs; those neat Cities & populous Townes, full of most industrious Artificers, ^k so much land recouered from the Sea, and so painefully preserued by those Artificiall inventions, ^l so many nauigable channels from place to place, made by mens hands, &c. and on the other side so many 1000 acres of our sens lie drowned, our Cities thinne, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stopped, and that beneficiall vse of transportation, wholly neglected, so many Hauens void of Ships & Towns, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated &c, I thinke sure he would find some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all ° Geographers, Historians, and hath many such honorable Elogiums. And as a learned Countryman of ours right well hath it, ⁿ *Euer since the Normans first comming into England, this our Country, both for military matters, and all other of ciuility, hath beene paralleled with the most flourishing kingdomes of Europe, and our Christian world, a blessed, a rich Country, and one of the fortunate Isles: And for some things ° preferred before all other Countries, for expert Seamen, our laborious discoueries, Art of Navigation, true Merchants, they carry the bell away from all other Nations, euen the Portugals & Hollanders themselues, P without all feare, saith Boterius, furrewing the Ocean, winter and Sommer, and two of their Captaines, with no lesse valor then fortune, haue sailed round about the world.* Wee haue besides many particular blessings, which our Neighbours want, the Gospel truly preached, Church

Lead, Wooll, Saffron, &c.

* Of which Text read two learned Sermons, * so intituled, and preached by our Religious Professor D^c Prideaux. printed at London by Felix Kingston 1621.

^h *Sepius bona materia cessat sine artifice. Sabellicus de Germania Si quis videret Germaniam urbidam hodie ex cultam, non discreet ut olim tristem cultu, asperam celo, terram informem.*

ⁱ By his Maiesties Attorney general there.

^k As Zeipland, Bempfer in Holland &c.

^l From Gaunt to Sluse, from Bruges to the Sea, &c.

^m *Ortelius, Boterius, Mercator, Meteranus &c.*

ⁿ *Fam indè non belli gloria, quàm humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit, Camden. Erit. de Normannis.*

° *Geog. Kecker.*

^p *Tam hieme quam æstate intrepidè sulcant Oceanum, & duo illorum duces non minore audaciâ quam fortuna totius orbem terre circumnavigauerunt. Amphibæatro Boterius.*

^q A Fertile soile, good Aire, &c. Tin,

Discipline established, long peace and quietnesse, free from exactions, for-
raine feares, invasions, domesticall seditions, well manured, & fortified by Art
and Nature, and now most happy in that fortunate vnion of *England & Scot-*
land, which our fore-fathers haue much laboured to effect, and desired to
see: But in which we excell all others, a wise, learned, religious King, another
Numa, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned
Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some
Thistles grow, some bad weeds & enormities, which much disturb the peace
of this Body politicke, and Eclipse the honor & glory of it, fit to be rooted
out, and withall speed to be reformed.

▪ The first is Idlenes, by reason of which, we haue many swarmes of rogues
and beggers, theeeues drunkards, & discontented persons (whom *Lycurgus*
in *Plutarch* calles *morbos reipub.* the boyles of a Common-wealth) many
poore people in all our Townes, *Civitates ignobiles*, as ^f *Polidore* calls them,
base Cities, inglorious, poore, small, rare in sight, and thinn of inhabitants.
Our land is fertile, we may not deny, full of all good things, and why dorth it
not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-
countrie: because their policy hath bin otherwise, and wee are not so thrif-
ty, circumspect, industrious; Idlenesse is the *malus Genius* of our Nation. For
as ^t *Boterus* iustly argues, fertility of a Country is not enough, except Art &
Industry be ioyned vnto it, and according to *Aristotle*, riches are either na-
turall or artificiall; naturall are good land, faire mines, &c. artificiall are ma-
nufactures, coines, &c. Many kingdomes are fertile, but thin of inhabitants,
as that Dutchy of *Pedemont* in *Italy*, which *Leander Albertus* so much mag-
nifies, for Corne, Wine, Fruits, &c. yet nothing neere so populous as those
which are more barren. ^u *England*, saith he, (*London onely excepted*) hath ne-
uer a populous City, and yet a fruitfull Country. I finde 46 Cities and walled
Townes in *Alsazia*, a small Prouince in *Germany*, 50 Castles, an infinite
number of Villages, no ground idle, no not rocky places, or toppes of hilles
are vntilled, as ^a *Munster* informeth vs. In ^b *Greichgea* a small Territory on
the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable
villages, each one containing 150 houses most part, besides Castles, and no-
blemens Palaces. I obserue in ^c *Turinge* in *Dutchland*, (twelue miles ouer by
their scale) 12 Counties, and in them 144 cities, 2000 villages, 144 townes,
250 Castles. In *Bavaria* 34 Cities, 46 Townes, &c. ^d *Portugallia interamn*,
a small plot of ground, hath 1460 Parishes, 130 Monasteries, 200 Bridges.
Malta a barren Island, yeeldes 20000 Inhabitants. But of all the rest I ad-
mire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26
Citties; ^e 400 great villages. *Zeland* 10 cities, 102 pages. *Brabant* 26 cities,
102 parishes. *Flanders* 28 cities, 90 townes, 1154 villages, besides Abbies,
Castles, &c. The Low-countries generally haue three cities at least for one
of ours, & those farre more populous & rich, and what is the cause, but their
industry and excellency in all manner of trades? Their commerce, which is
maintained by a multitude of Tradesmen, so many excellent channels made
by Art, and opportune hauens, to which they build their cities: All which
we haue in like measure, or at least may haue. But their chiefeest Lodestone,
which drawes all manner of commerce and marchandize, which maintaines
their present estate, is not fertility of soyle, but industry that enricheth them,

^t *Tota Eritan-
nia unica velut
ayx. Boterus.*

^f *Lib. 1. hij.*

^t *Increment.
urb. lib. 1. cap. 7.*

^u *Anglie, excep-
to Londino, nulla
est ciuitas me-
merabilia, lice-
ta natio rerum
omnium copia
abundet.*

^a *Cosmog. l. 3.
cap. 119 Villa-
rum non est nu-
merus, nullus lo-
cus otiosus aut
incultus.*

^b *Chytren orat.
edit Francof.
1583.*

^c *Maginus
Geogr.*

^d *Ortelius è va.
seo. & Pet. de
Medina.*

^e *An hun-
dred families
in each.*

the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Prouinces, little or no wood, Tinne, Lead, Iron, Silke, Wooll, or any stufte almost, or any mettle; and yet *Hungary*, *Transilvania*, that brag of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spain*, or that pleasant *Andalusia*, with their excellent fruits, wine and oyle, two haruests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good shippes, of well built cities, so abounding with all things necessary for the vse of man. 'Tis our *Indies* an Epitome of *China*, and all by reason of their industry and commerce. Industry is a Lode-stone to draw all good things, that alone makes Countries flourish, Cities populous,* and will enforce by reason of much manure, which necessarily followes a barren soyle, to be fertile and good.

* Populi multi-
tudo diligenti
cultura fecer-
at solum. Bote-
rus lib. 8. cap. 3.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Egypt*, *Asia Minor*, so much decayed, and false from that they were? The ground is the same; but the gouernment is altered, the people are growne slothfull, idle, their good husbandry and industry is decayed. May a man beleue that which *Aristotle* in his Politicks, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbilius* relate of old *Greece*? I find of old 70 cities in *Epyrus* ouerthrowne by *Paulus Emilius*, a goodly Prouince in times past, † now left desolate of cities, and almost of all inhabitants. 62 Cities in *Macedonia* in *Strabo's* time, I find 30 in *Laconia*, but now scarce so many villages, saith *Gerbilius*. Where are those 4000 cities of *Egypt*, those 100 cities in *Crete*? are they now come to two? What saith *Pliny* of old *Italy*? *Bosius* and *Machrael*, both grant them now nothing neere so populous, and full of cities as in the time of *Augustus*, and if we may beleue * *Livy*, not then so populous as of old; they mustered 70 legions in former times, which now the knowne world will scarce yeeld. *Alexander* built seuentie cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leaue all desolate. Many will not beleue that our *Island* of great *Brittaine* is now more populous then euer it was; but let them read *Bede*, *Leland*, and others, and it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this day. See that *Domesday* book, & shew me those thousands of parishes, which are now decayed, cities ruined, villages depopulated &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager*. As those *Athenian*, *Lacedemonian*, *Arcadian*, *Elia*, *Sycionian*, *Messenian*, &c. commonwealths of *Greece* make ample prooffe, As those Imperiall cities & free states of *Germany* may witnes, those Cantons of *Switzers*, *Rheti*, *Grisons*, *Wallons*, *Tuscany*, *Pedemont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c.

* Lib. 7. 70
olim legiones
scripte dicuntur:
quas vires hodie,
&c.

† *Politi. lib. 3. c. 8*

‡ For dying
of cloaths, and
dressing, &c.

† *Valerius lib.*
2. cap. 1.

That Prince therefore, as † *Boterus* aduise, that will haue a rich country, and faire cities, let him get good trades, priuiledges, painfull Inhabitants, artificers, and suffer no rude matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his country. ‡ A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of trades so much auails to the ornament and enriching of a kingdome; those ancient † *Massilians* would admit no man into their city, that had not some trade. *Selym* the first *Turkish* Emperour, procured a thousand good artificers

to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry Duke of Anjou*, their new chosen King, to bring with him an hundred families of Artificers into *Poland*. *James* the first in *Scotland* (as * *Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gave them great rewards, to teach his subjects their severall trades. *Edward* the third, our most renowned King, to his eternall memory, brought cloathing first into this Iland, transporting some families of Artificers from *Gaunt* hither. How many goodly cities could I reckon vp, that thrive wholly by trade; where thousands of inhabitants live singular well by their fingers ends; as *Florence* in *Italy*, by making cloath of gold: great *Millan* by silke, and all curious workes: *Arras* in *Artois*, by thole faire hangings: many cities in *Spain*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. † *Mecca* in *Arabia Petraea*, stands in a most vnfruitfull country, that wants water, amongst rocks (as *Vertomannius* describes it) and yet it is a most elegant and pleasant city, by reason of the trafficke of the East & West. *Ormus* in *Persia* is a most famous Mart towne, and hath nought els but the opportunity of the haven to make it flourish. *Corinth* a noble city, (*lumen Gracia* Tully calls it) the eye of *Greece*, by reason of *Cenchreas* & *Lecheus* those excellent Ports, drew all that traffick of the *Ionian* and *Aegean* seas to it; and yet the country about it was curua & superciliosa, as * *Strabo* termes it, rugged and harsh. We may say the same of *Athens*, *Actium*, *Thebes*, *Sparta*, & most of those townes in *Greece*. *Nuremberge* in *Germany* is situated in a most barren soyle, yet a noble imperiall city, by the sole industry of Artificers, and cunning trades, they draw the riches of most Countries to them, so expert in manufactures, that as *Salust* long since gaue out of the like, *sedem animae in extremis digitis habent*, their soule, or *intellectus agens*, was placed in their fingers ends; and so of *Basil*, *Spire*, *Cambray*, *Francfurt*, &c. It is almost incredible to speake what † *Mat. Riccius* the Iesuit, and some others, relate of the industry of the *Chinaes* most populous Countries, not a beggar or an idle person to be seene, and how by that meanes they prosper and flourish. We haue the same meanes, able bodies, pliant wits, matter of all sorts, Wooll, Flaxe, Iron, Tin, Lead, Wood, &c. Many excellent subjects to worke vpon, only industry is wanting. In most of our cities, some few excepted, like † *Spanish* loyterers, we live wholly by tipling, Innes and Alehouses, Malting are their best ploughs, their greatest trafficke to sell Ale. ^b *Meteran*, and some others obiect to vs, that we are no whit so industrious as the *Hollanders*: *Manuall trades* (saith he) which are more curious or troublesome, are wholly exercised by strangers, they dwell in a Sea full of fish, but they are so idle, they will not catch so much as shall serue their owne turnes, but buy it of their neighbours.

— Pudet hac opprobria nobis,

Et dici potuisse, & non potuisse refelli.

I am ashamed to heare this obiected by strangers, and know not how to answer it. Amongst our Townes there is only ^c *London* that beares the face of a city. ^d *Epitome Britanniae*, a famous *Emporium*, second to none beyond seas, a noble Mart: But *sola crescit, decrecentibus alijs*; and yet in my slender iudgment, defectiue in many things. The rest (^e some few excepted) are in

* *Hist. Scot. lib. 10. Magnis propositis premijs ut Scoti ab eis dicerentur.*

† *Munster. Cosmog. lib. 5. cap. 74. Avo tunc itum return infecund diffimus, aque ind gente inter saxera, urbs tamen elegantissima, b Orientis negotiationes, & Occidentis.*

* *Lib 8. Geogr. ob asperum sit.*

^a *Lio. edit. a Niccolao Tregaut: Belg. A. 1616. expedit in Sinas.*

† *Vbi nobiles probri loco habent ariem aliquam profiteri. Clemens. epist. lib. 1.*

^b *Lib. 13. Belg. hist. Non cam laboriosi ut Belgae, sed ut Hispani otiores vitam, ut plurimum otiosam agentes, artes manuarum quae plurimum habent infelaboris & difficultatis maioremque requirunt industriam, a peregrinis & exteris exercentur. habitant in piscosissimo mari, in tereb. tantum non piscantur quatuor Insule sufficeret, sed a*

vicinis emere cognatur. ^c *Vbi animi numeroq; potens & robore gentis.* *Scaliger.* ^d *Candor.* ^e *Yorke, Bristow, Norwich, Worceller, &c.*

meane estate, poore and full of beggers, by reason of their decayed trades, idlenesse of their inhabitants, riot, which had rather beg or loyter, & be ready to starue, then worke.

^f Mr Gainsfords argument, because Gentlemen dwell with vs in the country villages, our cities are lesse, is nothing to the purpose, put 300 or 400 Villages in a Shire, and euery Village yeeld a Gentleman, what is 400 families to encrease one of our cities, or to contend with theirs, which stand thicker; and whereas ours usually consist of 7000, theirs consist of 40000 inhabitants.

† Mancipii iocuples eget aris Cappadocum vex Hor.

‡ Maxima pars victus in carne consistit. Polyd. lib. 1. h. p. ^b Refrenate monapoly licentiam, pauciores alantur ocio, redintegretur agricolatio, lanificiū, infrauretur ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent industriam. Mor. Vtrop. lib. 1.

ⁱ Regie dignitas non est exercere imperium

in mendicos, sed in opulentos. Non est regni scelus, sed carceris esse custos. Idem. † Cosmog. 3 lib. cap. 5. ^k Colluvies hominum mirabiles excoeli sole, immundi veste, sadi visu, furtis imprimis acres, &c. ^l Seneca. Haud minus turpia principi multa supplicia, quam medicomulta funera. ^m Ac pituitam & bilem à corpore, (11. de leg.) omnes vult exterminari. ⁿ See Lissius Adriavanda. † De quo Suetonius in Claudio, & Plinius cap. 36. ^o Amasis Egypti rex, legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent. ^p Ut egestatis simul et ignavia occurratur, opificia condiscantur, iuvenes subleventur. Rodinus lib. 6. cap. 2. num. 670. † Bufcoldus discursu polit. cap. 2.

I can not deny, but that something may be said in defence of our cities, & that they are not so faire built, rich, thicke sited, populous, as in some other countries, besides the reasons Cardan giues *Subtil. lib. 11.* we want Wine & Oyle, their two Haruests, wee dwell in a colder Ayre, and therefore must a little more liberally & feed of flesh, as all Northerne Countries doe: our provision will not therefore extend to the maintenance of so many: yet notwithstanding we haue matter of all sorts, an open Sea for traffick, as well as the rest, goodly hauens. And how can we excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? Wee haue excellent Lawes enacted, you wil say, seuerer statutes, houses of correction, &c. to small purpose it seemes, it is not houses will serue, but cities of correction, ^h our trades generally ought to be reformed, wants supplied. In other Countries they haue the same grieuances, I confesse, but that doth not excuse vs, † wants, defects, enormities, idle drones, tumults, discords, contention, Law-sutes, many lawes made against thē, to repress those innumerable brawles & Law-sutes, excesse in apparell, diet, decay of tillage, ⁱ especially against rogues, beggars, Egyptian vagabonds (so termed at least) which haue ^k swarmed al ouer *Germany, France, Italy, Poland*, as you may read in † *Munster, Cranzius, and Auentinus*; As those *Tartars* and *Arabians* at this day doe in all those Easterne countries; yet such hath beene the iniquity of all ages, as it seemes to small purpose. *Nemo in nostrâ civitate mendicus esto*, saith *Plato*, he will haue them purged from a ^l commonwealth, ^m as a bad humour from the body, they are like so many vlcers and boyles, and must bee cūred before the melancholy body can be eased. What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other states haue decreed in this case, read *Arniseus cap. 19.* *Boterus lib. 8. cap. 2.* *Orosius de rebus gest. Eman. lib. 11.* When a country is ouerstored with people; as a pasture is oft ouerlaid with cattle, they had wont in former times to disburden themselues, by sending out Colonies, or by warres, as those old *Romanes*, or by imploying them at home about some publike buildings, as bridges, rode wayes, for which those *Romanes* were famous in this Iland: As *Augustus Caesar* did in *Rome*, the *Spaniards* in their *Indian Mines*: ⁿ *Aqueducts*, bridges, hauens, those stupend workes of *Traian*, *Claudius* at † *Ostium*, *Eucinus lacus*, that *Piræum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious marble, as at *Verona*, *Ciuitas Philippi* and *Heraclea* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes may witnesse: and rather then they should be ^{*} idle, as those ^o *Egyptian Pharaos*, *Mæris* & *Sesostris* did, to task their subiects to build vnnecessary pyramides, obeliskes, labyrinthes, channels, lakes, to diuert them from rebellion, riot, drunkenness, † *quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-fore is that want of conduct and navigable Riuers, a great blemish, as P *Boterus*, & *Hippolitus à Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-countries on this behalfe, in the Dutchy of *Millan*, Territory of *Padua*, in *France*, *Italy*, *China*, and so likewise about corrivations of waters to moisten and refresh barren grounds, to dreane fennes, bogges & moores. *Masiniſſa* made many inward parts of *Barbary*, and *Numidia* in *Africke*, before his time, incult and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne countries in this kind, especially in *Egypt* about *Babylon*, and *Damascus*, as *Vertomannus*, and * *Gotar-dus Arthus* relate; about *Bercelona*, *Segouia*, and many other places of *Spain*: by reason of which, their soyle is much improved, and infinite commodities arise to the Inhabitants. The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which * *Sesoftris* and *Darius*, and some *Pharaohs* of *Egypt* had formerly vndertaken, but with ill successe, as ^a *Diodorus Siculus* records, and *Pliny*, for that the red Sea being three Cubits higher then *Egypt*, would haue drowned all the country. *capto destiterant*, they left off; yet as the same ^b *Diodorus* writes, *Ptolomy* renewed the work many yeares after, and absolued it in a more opportune place. That *Istmos* of *Corinth* was likewise vndertaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herod*, to make a speedy passage, and lesse dangerous, from the *Ionian* and *Aegean* Seas. *Thuanus* and *Serres* the *French* historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rhodanus* to *Loyre*. The like to which, was formerly assaid by *Domitian* the Emperour, ^c from *Arar* to *Mosella*, which *Cornelius Tacitus* speaks of, in the 13 of his *Annals*, after by *Charles* the great and others. Much cost hath formerly beene bestowed in either new making or amending, channels of riuers, and their passages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to conuay corne from *Egypt* to the city, *vadum alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extruxit*, hee cut fordes, made banks, &c.) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preferue their city: many excellent meanes to enrich their Territories, haue beene fostered, invented in most Provinces of *Enrope*, as planting some *Indian* plants amongst vs, *Silke* worms, ^d the very *Mulberry* leaues in the plaines of *Granado*, yeeld 30000 crownes *per annum*, to the King of *Spaine* coffers, besides those many trades and artificers that are busied about them in the kingdome of *Granado*, *Murcia*, and all ouer *Spaine*, In *France* a great benefite is raised by salt, &c. Whether these things might not be as happily attempted with vs, and with like successe, it may be controverted: *Silke* worms (I meane) *Vines*, *Firtrees*, &c. *Cardan* exhorts *Edward* the 6. to plant *Oliues*, & is fully perswaded they would prosper in this Iland. With vs, nauigable riuers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they runne smoothly and euen, not headlong, swift, or amongst rocks and shels, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Darius* in *Spaine*, with *Cataracts* and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphansen*, *Lausenbourg*, *Linz*, and *Cremmes*, to endanger Navigators;

47

P Lib. 1. de in-
crem. urb. cap. 6.
a Cap. 5. de in-
crem urb Quas
flumen, lacus,
aut mare alluit.
i Incredibilem
commoditatem
velut a mectis
tres fluvii navi-
gabiles, &c. Bo-
terus de Galliâ
i Herodotum.
* Ind. Orient.
cap. 2. Rotam in
medio flumine
construunt, cui
ex pellibus ani-
malium consu-
tos vires appen-
dunt, bi dum ro-
ta movetur, a-
quæ per cana-
les &c.
a Centum pedes
lota fissi, 30 ab-
ta.
b Lib. 1. cap. 3.
c Dion. Pausa-
nias, & Nic.
Gerbiliæ. Mun-
ster. Casm og. lib
4. cap 36. ut
brevior foret
navigatio, &
minus periculosa
i Charles the
great went a-
bout to make
a channell frō
Rhine to Danu-
bius. Bil. Pirhi-
merus describit
Ger. the ruins
are yet scene
about Wessen-
berg, from Red-
nich to Altimul.
i Vt navigabi-
lia inter se Occi-
dentis & Sep-
tentrionis lito-
ra fierent.
x Maginus Ge-
ogr.

† Simlerus de
rep. Helvet. lib. 2.
describit.

or broad shallow, as *Neckar* in the *Palatinate*, *Tybris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, & might as well be repaired many of them (I mean *Wie*, *Trent*, *Onse*, *Thamesis* at *Oxford*, the defect of which wee feele in the meane time) as the riuer of *Lee* from *Ware* to *London*. ¶ Bishop *Arwater* of old, made a Channell from *Trent* to *Lincolne*, navigable; which now, saith Mr *Camden*, is decayed, and much mention is made of Ancres, and such like monuments found about old *Verulamium*, shippes haue formerly come to *Exeter*, and many such places, whose Channels, Hauens, are now barred and reiected. We contemne this benefit of carriage by waters, and are therefore compelled in the inner parts of this Iland, because carriage is so deare, to eat vp our commodities, our selues, and liue like so many Boares in a styce, for want of vent and vtterance. We haue many excellent Hauens, royall Hauens, *Fal-mouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Hauana*, old *Brundisum* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which haue few shippes in them, little or no traffick or trade, which haue scarce a Village on them, able to beare great cities, sed viderint politici. I could here iustly taxe many other neglects, abuses, errours, defects amongst vs, and in other countries, depopulations, riot, drunkennes, &c. and many such, *quem nunc in aurem susurrare non libet*. But I must take heed, *ne quid grauius dicam*, that I doe not ouershoot my selfe, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *veriuice and otemeale is good for a Parret*.

We haue good lawes, I deny not, to rectifie such enormities, and so in all other countries, but it seemes not alwayes to good purpose. We had neede of some generall visiter in our age, that should reforme what is amisse; another *Attila*, *Tamberlan*, *Hercules* to striue with *Achelous*, *Anges stabulum purgare*, to subdue tyrants, as ^a he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Hesione*: to passe the *Torrid Zone*, and the deserts of *Lybia*, and purge the world of monsters and *Centaures*. Or another *Theban Crates* to reforme our manners, to compose quarrels, end controuersies, as in his time he did, and was therfore adored for a god in *Athens*. ^b And as *Hercules* purged the world of monsters, and subdued them, so did he fight against *Enuy*, *lust*, *anger*, *auarice*, &c. and all those ferall vices and monsters of the minde. It were to be wished we had some such visiter, or if wishing would serue, one had such a ring or rings, as *Timo-laus* desired in ^c *Lucian*, by vertue of which he should be as strong as ten thousand men, or an army of Gyants, goe inuisible, open gates and castle doores, haue what treasure he would, transport himselfe in an instant to what place he would, alter affections, cure all manner of diseases that he might range all ouer the world, and reforme all distressed states and persons, as hee would himselfe. He might reduce those wandring *Tartars* in order, that infect *China* on the one side, *Muscovy*, *Poland* on the other; & tame those vagabond *Arabians* that rob and spoile all those *Easterne* countries, that they should neuer vse more *Carauans* or *Ianifarries* to conduct them. He might root out *Barbarisme* out of *America*, and fully discover *Terra Australis Incognita*, finde out those North-East and North-West passages, dreane those mighty *Meotian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts,

¶ *Camden* in *Lincolneshire Fossedike*.
^a Neare *St Albons*.

^a *Lilius Giral-dus*, *Nat. Comes*.
^b *Apuleius* l. 4.
Flor. Lar famili-aris inter homi-nes et atis sue cultus est, litum omium & inglorum inter propinquos arbitet & disceptator.
Adversus iracundiam, inuidiam, auaritiam, libidinem, ceteraq; animi humani vitia, & monstra. *Philosophus iste Hercules fuit. Pestes eos mentibus exegit omnes, &c.*
^c *Vetus Navig.*

deserts, &c. Cure vs of our Epidemicall diseases, *Scorbutum, plica, morbus Neapolitanus, &c.* End all our idle controuersies, cut off our tumultuous desires, inordinate lusts, root out heresie, schisme and superstition, which now so crucifies the world. Purge *Italy* of luxury and riot; *Spain* of superstition and iealousie, *Germany* of drunkenesse, and all our Northerne countries of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent seruants, correct these spendthrifts and prodigall sonnes, enforme idle persons to worke, driue drunkards out of the alehouse, repress the eues, visit corrupt and tyrannizing magistrates &c. But as *L. Laconius* taxed *Timolais*, you may vs. These are vaine, absurd, and ridiculous wishes, not to be hoped: all must be as it is, there is no remedy for it, it may not be redressed, *desinent tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the fooles.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be stupid, as they are, let them tyrannize, Epicurize, oppresse, luxuriate, consume themselves, liue in riot, pouerty, misery, rebell, wallow as so many swine in their owne dung, and as *Vlysses* companions, *stultos iubeo esse libenter*. I will yet satisfie and please myselfe, make an *Vtopia* of mine owne, a poetickall common-wealth of mine owne, in which I wiil freely domineere, build cities, make lawes, statutes, as I list my selfe. And why may I not? ——— ^d *Pictoribus atq; poetis, &c.*

^c *Qui sordidus est, sordescas adhuc.*

^d *Her.*

You know what liberty Poets haue euer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say, and why may not I presume as much as he did? Howsoeuer I wil adventure. For the Site, if you wil needs vrge me to it, I am not yet fully resolved, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, haue yet discovered halfe of it) or else one of those floating Ilands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or what they are? There is roome enough in the inner parts of *America*, & Northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees, in the midst of the temperat Zone, or perhaps vnder the *Equator*, that Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceal. Yet, *be it knowne to all men by these presents*, that if any honest Gentleman will send in so much mony, as *Cardan* allowes an Astrologer for casting a Natiuiry, he shall be a sharer, I will acquaint him with my proiect; or if any worthy man will stand for ahy temporall or spirituall office or dignity, (for as he said of his Archibishopricke of *Vtopia*, 'tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely giuen, without all intercessions, bribes, letters, &c, his owne worth shall be the best spokesman; & because we shall admit of no deputies or aduonsors; if he be sufficiently qualified, and as able as willing to execute the place himselfe, he shall haue present possession. It shall be diuided into some 12 or 13 Prouinces, and those by hills, riuers, rode-ways, or some more eminent limits exactly bounded. Each Prouince shall haue a *Metropolis*, which shall be so placed as a Center, almost in a circumference, and the rest at equall distances, 12 *Italian* miles asunder, or there-

^e *Ferdinando de Quir. 1612.*

about, and in them shall bee sold all things necessary for the vse of man, *static horis & diebus*, no market townes, markets or faires, for they doe but beggar cities (no village shall stand aboue sixe, seuen, or eight miles from a city, except those Emporiums which are by the Seaside, generall Staples, Marts, as *Amsterpe, Venice, Bergen of old, London; &c.* cities most part, shalbe situate vpon navigable riuers or lakes, creekes, hauens, and for their forme, regular, round, square, or long square, † with faire, broad, and streight * streets, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium Lepidi, Berna in Switserland, Millan, Mantua, Crema, Cambalu in Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls onely to keepe out man and horse, except it be in some frontier townes, or by the Seaside, and those to be fortified ‡ after the latest manner of fortification, and sitte vpon couenient hauens, or opportune places. In euery so built city, I will haue convenient Churches and Churchyards to bury the dead in, a *cittadella* to command it, prisons for all offenders, opportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Justice, publike Hals for all Societies, Bur-fes, meeting places, Armories, ^a in which shall be kept engins for quenching of fire, Artillery Gardens, publike walkes, Theaters and spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitals of all kindes for children, orphans, old folkes, sickmen, madmen, souldiers, pest-houses, not built *precario*, or by gowty benefactors, but *ex publico arario*, and so maintained, *non nobis solum nati sumus, &c.* I will haue Conduits of sweet and good water, aptly disposed in each towne, common ^b granaries, as at *Dresden in Misnia, Stetein in Pomerland, Noremberge, &c.* publike schooles of all kindes, musicke, dancing, fencing, &c. especially of Grammer, and Languages, nor to be taught by those tedious precepts ordinarily vsed, but by † vse, example, conversation, as trauellers learne abroad, & nurses teach their children. As I will haue all such places, so will I haue * publicke gouernours, fit officers to each place, treasurers, ædiles, questors, ouerseers of pupils, widowes goods, and all publicke houses, &c. and those once a yeare to make strict accompts, of all receipts, expences, to auoid confusion, *& sic fiet ut non absument* (as *Pliny* to *Traian*) *quod pudeat dicere*. They shall be subordinate to those higher officers and gouernors of each city, which shal not be poore Tradesmen, & meane Artificers, but noblemen and gentlemen, which shall be tied to residence in those townes they dwell next, at such set times & seasons: for I see no reason (which † *Hippolitus* complaines of) *that it should be more dishonorable for noblemen to gouerne the city, then the country, or vnseemly to dwell there now, then of old.* § I wil haue no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; for that which is commō, and euery mans, is no mans; the richest countries are still enclosed, as *Essex, Kent* with vs, &c. *Spaine, Italy;* & where inclosures are least in quantity, they are * best husbanded, as about *Florence in Italy, Damascus in Syria, &c.* which

† Vide *Patri-sium* lib. 8. tit. 10. de Instit. Reipub.
* Sic olim *Hip-podamus Milesi-*
us *Arist. polit.* cap. 11. & *Vir-triuilius* l. 1. cap. ult.
‡ With walls of earth, &c.

^a De his *Plini-us* *epist.* 42. lib. 2. & *Tacitus* *Annal.* 13. lib.

^b Vide *Brissoni-um* de *regeo* *Perf.* lib. 3. de his, & *Vegetium* lib. 2. cap. 3. de *Annona*.
† So *Lod. Vi-ues* thinkes best, *Cominius* and others.
* *Plato* 3 de *leg.* *Ædiles* *cre-ari* vult, qui *fora, fontes, vi-as, portus, plate-as, &c.* id genus alia procurent.
Vide *Isaacum Pontanum* de *civite. Amstel.* *hæc omnia.* &c. *Gotardum & alios.*

† De *Increm.* *urb.* cap. 13. *In-genuè* *fateor* *non* *intelligere* *eur.* *ignobilis*

sic *urbes* *benè* *munitas* *colere* *nunc* *quàm* *olim*, *aut* *case* *iustice* *præsse* *quàm* *urbi.* *Idem* *Vbertus* *Foliot*, de *Neapoli.* § *Ne tantillum* *quidem* *soli* *incultum* *reliquitur*, *ut* *verum* *sit* *ne* *pollicem* *quidem* *agri* *in* *his* *regionibus* *sterilem* *aut* *insanandum* *reperiri.* *Marcus* *He-mingius* *Augustianus* *de* *regno* *China*, lib. 1. cap. 3. * *M^r Carw* in his survey of *Cornwall*, saith, that before that country was inclosed, the husband men dranke water, did eate little or no bread. (fol. 68. lib. 1.) their apparell was course, they went barelegged, their dwelling was correspondent, but since inclosure, they liue decently, and haue mony to spend (fol. 23) when their fields were common, their wooll was course *Cornish* haire. but since inclosure, it is almost as good as *Cors* woold, and their foile much mended. *Tusser* cap. 52 of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise, The other delighteth not me, For nothing wealth it daib raise, &c.

are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the toppes of mountaines, where Nature failes, it shalbe supplied by art, ^h lakes and riuers shall not be left desolate. All publike high wayes, bridges, corriuations of waters, Aqueducts, Channels, publike works, buildings, &c. out of a † common stocke, curiously maintained and kept in repaire, no depopulations, ingrossings, alterations of wood, arable, but by the consent of some superuisors, that shall be appointed for that purpose, & shall see what reformation ought to be had in all places, what is amisse, how to helpe it, *Et quid quæq, ferat regio, & quid quæq, recuset,*

What ground is aptest for wood, what for ^k corne, what for catt'le, gardens, orchards, fishponds, &c. what for Lords, what for Tenants; & because they shall be better encouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. they shall haue long leases, a known rent, and known fine, to free them from those intolerable exactions of tyrannizing landlords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the lords, * Demesnes, what for holding of Tenants, how it ought to be husbanded, how to be manured, tilled, rectified, and what proportion is fit for all callings, because private possessors are many times idiots, ill husbands, oppressors, couetous, and know not how to improue their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kind of government, to be wished for, rather then effected, and *Platoes* community in many things impious, absurd & ridiculous, it takes away all splendor and magnificence; I will haue seuerall orders, degrees of nobility, & those hereditary, not reiecting yonger brothers in the meane time, for they shall be sufficiently provided for by pensions, or so brought vp, they shall be able to liue of themselves. I will haue such a proportion of ground belonging to euery *Barony*, ^l he that buyes the land, shall buy the *Barony*; hee that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honors. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our Bishoprickes, *Prebends*, the *Bassa's* palaces in *Turky*, the † Procurators houses and offices in *Venice*, which like that golden apple, shall be giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, and as so many goales for all to aime at, (*honor alit artes*) and encouragements to others. For I hate these seuer, vnnaturall, harsh, *German*, *French*, and *Venetian* decrees, which exclude *Plebeians* from honors, bee they neuer so wise, rich, vertuous, valiant, & well qualified; they must not bee *Patricians*, but still keep their own ranke, this is *natura bellum inferre*, odious to God & men, I abhorre it. My forme of government shall be Monarchical,

—† *nunquam libertas gratior extat,*

Quam sub rege pio, &c. —

few lawes, but those seuerely kept, plainly put downe, and in the mother tongue, that euery man may vnderstand. Euery city shal haue a peculiar trade or priuiledge, by which it shall be chiefly maintained, ^m and parents shall teach their children, one of three at least, bring vp and instruct them in the mysteries of their own trade. In each towne these seuerall Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence; fire-trades, as *Smyths*, *forgermen*, *brewers*, *bakers*, *mettlemen*, &c. shall dwell apart by themselves; *diers*, *tanners*,

^h *Incredibilis nauigium co-pium illo uci-ores in aquis, quam in contini commo-tantur. M. Ric-tus expedit in Sines lib. . c 3.*

† To this purpose *Arist. polit. 2 ca 6*, allows a third part of their revenues, *1. 1. p. 1. d. 1. m. h. 1. e.*

Ita lex agna-ua olim Rome.

Hic segetes, illic conium felicitas uue, A boreisatus alibi, atq, inuissa virefcent Gramina. Virg. 1. Georg.

^l So is it in the kingdom of *Naples*, and *France*, &c.

† See *Contare-nus* and *Oserius de rebus gestis Emanuelis de his*

† *Claudian. l. 7.*

^m *Herodotus*

erat lib. 6.

Cum Aegyptis

Lacedæmonii in

hoc congruant,

quod eorum præ-

cones, tibicines,

cogni, & reliqui

artifices, in pa-

terra artificia

succedunt, &

coquus à coquo

gignitur, & pa-

trio opere per-

seuerat Idem

Marcus Pous

de Quinzay. lib

Oserius de E-

manueli rege

Lusitano. Ricc-

us de Sina.

tanners, fellmongers, &c. & such as vse water in convenient places by themselves, noisome or fulsome for bad smells, as butchers slaughter-houses, channellers, curriers in remote places, or some backe lanes. Fraternities & companies, I approue of, as Merchants Burfes, Colledges of Druggers, Physitians, Musitians, &c. but all trades to be rated in the sale of wares, as our Clerks of the market doe bakers and brewers, corne it selfe, what scarcity soeuer shall come, not to exceed such a price. Of such things as are transported or broght in, ^a if they be necessary things, & such as neerly concerne mans life, as corne, wood, cole, &c. & such prouision we cannot want, I will haue little or no custome paide, no taxes, but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth of gold, Lace, Jewels, &c. a great impost. I will haue certaine ships sent out for new discoveries euery yeare, ^b & some discret men appointed to trauell into all neighbour kingdomes by land, which shall obserue what artificiall inventions, good Lawes are in other Countries, customes, alterations, or ought else, concerning warre or peace, which may tend to the common good. Ecclesiasticall Discipline, *penes Episcopos*, subordinate as the other. No impropriations, no Lay patrons of Church liuings, or one priuate man, but those Rectors of Benefices to be chosen out of the Vniuersities, examined & approued as the *literati* in China. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests should imitate *Christ*, charitable Lawyers should loue their neighbour as themselves, temperate & modest Physitians, Politicians contemne the world, Philosophers should know themselves, noblemen liue honestly, tradesmen leaue lying & cosening, magistrates &c. but this is vnpossible, I must haue such as I may. I will therefore haue ⁿ of Lawyers, Judges, Advocates, Physitians, Chirurgions, &c. a set number, ^o & euery man, if it be possible, to plead his own cause, to tell that tale to the Judge, which he doth to his Advocate, as at *Fez* in *Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions & ^p Physitians, which are allowed, to be maintained out of the ^t common treasure, no fees to begiuen or taken, vpon paine of loosing their places, or if they doe, very small fees, & when ^a the cause is sully ended. ^b He that sues ^a any man, shall put in a pledge, which if it be proued he hath wrongfully sued his Aduersary, rashly or maliciously, he shall loose. All causes shall bee pleaded *suppressio nominis*, the parties names concealed, if some circumstances do not otherwise require. Judges & all other Officers shall be aptly disposed in each Prouince, villages, cities, as common arbitrators to heare all causes, & end all controuersies, no controuersie to depend aboue a yeare, but without all delays, & further appeales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrats to be chosen ^q as the *literati* in China, or by those exact suffrages of the ^r *Venetians*, and those againe not be eligible, or capable of magistracies, honors, offices, ^s except they be sufficiently qualified for learning, manners, and that by the

^a Hippol. d'Colibus de increm. urb. cap. 20. Plato idem 7 de legibus. que ad vitam necessaria, & quibus careere non possumus, nullum de penat uel ligat, &c.

^b Plato 12. de legibus. 40. annos natos uult, ut si quid memorabile uiderint apud exteros, hoc ipsum in reipub recipiantur.

ⁿ Simlerus in Heluetiis.

^o Procienses causidici excludunt, qui causas calide & uasre tractant & disputant. Iniquissimum tenent hominem ullis obligari legibus, que aut numerosiores sunt, quam ut perlegi queant, aut obcuriores quam ut a quouis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat iudici quam narratuus fuerat patrono, sic minus erit ambagium, & veritas facilius elicietur. Morus Prop. 1. 2. ^p Medici ex publico victum sumunt. Boterus lib. 1. cap. 5. de Aegyptiis. ^t De his lege Patricium lib. 3. tit. 8. de reipub. Institut. ^a Nihil a clientibus patroni accipient, priusquam

his finita est. Barclay Argenti lib. 3. ^b Tisio in most free cities in Germany. ^q Adat. Riccius expedit. in Sinas lib. 1. cap. 5. de examinatione electionum copiose agit. &c. ^r Contavenus de reipub Venet. lib. 1. ^s Osonus lib. 11. de rebus gesti Emanuelis. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, postremi ordinis mechanici, doctores hominum Iudici in altiore locum quisq; prefertur, & qui a plurimis approbatur, ampliores in reipub. dignitates consequuntur. Qui in hoc examine primas habet, insigni per totam uitam dignitate insignitur, marchioni similis, aut duci apud nos.

strict approbation of deputed examiners, * first Schollers to take place, then Scouldiers. ^a If they misbehave themselves, to bee deposed, and accordingly punished, & whether their Offices be annuall ^b or otherwise once a yeere they shall be called in question, & giue an accompt; for men are partiall & passionate, mercilesse, couetous, corrupt, subiect to loue hate, feare, fauor &c. *omne sub regno grauiore regnū.* like Solons *Areopagites*, or those Roman Censors, some shall visit others, ^c & be visited themselves, ^d they shall ouersee that no proling Officer, vnder colour of authority, shall insult ouer his inferiours, as so many wild beasts, oppresse, domineer, flea, grind, or trample on, be partiall or corrupt, but that there be *aquabile ius*, iustice equally done, liue as friends & brethren together; & which ^e *Sesellus* would haue, and so much desires in his Kingdome of France, a diapason and sweet harmony of Kings, Princes, Nobles and Plebeians so mutually tied and inuolued in loue, as well as lawes and authority, as that they neuer disagree, insult or encroach one vpon another. If any man deserue well in his Office, he shall be rewarded. Hee that invents any thing for publike good in any Art or Science, writes any Treatise, * or performes any noble exploit, at home or abroad, ^f shall be accordingly enriched, ^g honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, he that deserues best, shall haue best.

I will suffer no ^h Beggars, Rogues, Vagabonds, or idle persons, that cannot giue an accompt of their liues. If they be impotent, lame, blind, & single, they shall be sufficiently maintained in seuerall Hospitals, built for that purpose; or if married & iustme, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of ⁱ corne, house rent free, annuall pensions, or mony, they shall be relieved, and highly rewarded for their good seruice they haue formerly done, if able, they shall bee inforced to worke. * For I see no reason (as y he said) why an Epicure or idle drone, a rich glutton, an vsurer, should liue at ease, and doe nothing, liue in honour, in all manner of pleasures, and oppresse others, when as in the meane time, a poore laborer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to doe the Commonwealthe good, and without whom we cannot liue, shall be left in his old age to begge or starue, and lead a miserable life, worse then a iument. As ^k all conditions shall bee tied to their taske, so none shall be ouer-tired, but shall haue their set times of recreations & Holydayes, *indulgere Genio*, feasts & merry meetings, euen to the meanest artificer, or basest seruant, once a weeke to sing or dance, or doe what soeuer he shall please; like those *Saturnals* in Rome, as well as his master. ^l If any bee

* Cedant arma togæ.

^a As in Berna, Lucerne, Friburge in Switzerland, a vicious liuer is incapable of any office, if a Senator, instantly deposed. *Smilernus.*

^b Not about three yeares.

Arist. polit. 5. c. 8.

^c Nam qui custodit ipsos custodes.

^d *Cyrius in Græcia. Qui non ex sublimi & efficiant inferiores, nec ut be-
stias conculcent sibi subditos auctoritatis nomini consistit &c.*

^e *Sesellus de repub Gallorum, lib. 1. c. 2.*

^f Si quis egregium aut bello aut pace peremerit. *Sesellus lib. 1.*

^g Ad regendam rempub. sibi literati admittuntur, nec ad eam rem gratia magistratum aut regis indigent, omnia ab explorata cuiusq. scientia & virtute pendunt. *Riccius lib. 1. cap. 5.*

^h *Ja defuncti locum eum iussit subrogari, qui inter maiores virtute reliquis preiret, non fuit apud mortales ul-*

lum excellentius certamen, cuius victoria magis esset expetenda, non enim inter celeres celerrimo, non inter robustos robustissimo, &c. * Nullus mercator apud Sinas, nemiisano quamvis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci motis trusatilibus versandis addicuntur, soli hospitii gaudent, qui ad labores sunt inepti. *Osor. lib. 11. de reb. gest. Emanuel.* Henningus de regno Chinae lib. 1. cap. 3. *Gotardus Arthus Oriental. Ind. deser.* † *Sicilim Roma, fascus Pontenus de his optimè.* *Aristot. lib. 2. cap. 9.* * *Idem Aristot. polit. 5. cap. 8.* Viciosum quum soli pauperum liberi educantur ad labores, nobilium & diuicium voluptatibus & delitiis. † *Quæ hæc iniustitia, ut nobilis quispiam, aut senerator qui nihil agat, laudem & splendidam vitam agat, quo & de iis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adco miseram ducat, ut peior quam iumentorum sit eius conditio. Iniqua respub. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, Carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusu labore florētis ætatis fame penes & erumus.* *Morus Utop. lib. 2.* † *In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat.* *Cyprianus Echovius Delit. Hispanie.* Nullus Genevæ otiosus, ne septennis puer. *Paulus Henzler Itiner.* * *Similiter de repub. Helvet.*

drunke, he shall drinke no more wine or strong drinke in a twelue month after. A bankrupt shall be *o Catademiatus in Amphitheatro*, publicly shamed, & he that cannot pay his debts, if by riot or negligence he haue bin impouerished, he shall be for a twelue month imprisoned, if in that space his Creditors be not satisfied, * he shall be hanged. He P that commits sacriledge shall loose his hands, he that beares false witnesse, or is of periury conuict, shall haue his tongue cut out, except he redeeme it with his head. Murder, & adultery shall be punished by death, a but not theft, except it bee some more grievous offence, or notorious offenders; otherwise they shall be condemned to the gallies or mines, or be his slaue whom they offended, during their liues; I hate all hereditary slaues, & that *duram Persarum legem*, as * *Brissotius* calls it, or as † *Ammianus*, *impendio formidatas & abominandas leges, per quas obnoxara unius, omnis propinquit as perit*, hard law that wife & children, friends & allies should suffer for the fathers offence.

No man shall marry vntill he ^b be 25, no woman till she be 20, ^c *nisi alter dispensatum fuerit*. * If one dye, the other party shall not marry till fixe months after; and because many families are compelled to liue niggardly, exhaust & vndone by great dowres, † none shall be giuen at all, or very litle, & that by supervisors rated, they that are foule shall haue a greater portion, if faire, none at all, or very little, & howsoeuer not to exceed such a rate as those supervisors shall thinke fit. And when once they come to those yeares, pouerty shall hinder no man from marriage, or any other respect, ^e but all shall rather be inforced, then hindred: ^f except they be † dismembred or grievously deformed, infirme, or visited with some enormous hereditary disease, in body or minde, in such cases vpon a great paine; or mulct, * man or woman shall not marry, other order shall be taken for them to their content: if people ouer abound, they shall be eased by § Colonies.

^h No man shall weare weapons, in any city. The same attire shall be kept, & that proper to seuerall callings, by which they shall bee distinguished. *aluxus funerum* shall bee taken away, that expence moderated, and many others. Brokers, takers of pawnes, biting vsurers, I will not admit; yet because ^b *hic cum hominibus non cum diis agitur*, wee converse heere with men, not with gods, & for the hardnesse of mens hearts I will tollerate some kinde of Vsurry. Howsoeuer most Diuines contradi& it.

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctores approue of it, *Calvin*, *Bucer*, *Zanchius*, *P. Martyr*, because by so many great Lawyers, decrees of Emperours, Princes Statutes, Customes of Commonwealthes, Churches approbations it is permitted, &c. I will therefore allow it. But to no priuate persons, not to euery man that will, to orphanes onely, maides, widowes, or such as by reason of their age, sexe, education, ignorance of tra-

o *spartiar. ol m Rome sic.*

* He that provides not for his family, is worse then a thiefe, *Paul.*

P *Alfredi lex.* *utraq. manus & lingua precidatur, nisi eam capite redemerit.*

q *Si quis nuptia stuprit, virga virgis ei praeiditur, si mulier, nescit & auricula oreidantur.*

Alfredi lex. *En leges in Veneri, Martij, t mendas.*

a *Pauperes non peccant, quam extrema necessitate coacti rem alienam capiunt.* *Maldonat. sum. mula quest. 8.*

art. 3. *Ego cum illis sentio, qui lere putant & deute clam accipere, qui tenetur pauperi subuenire.* *Emanuel Sa. Aphor. confess.*

* *Lib. 2. de reg. Persarum.*

† *Lib. 24.*

b *Aliter Aristoteles, a man*

at 25, a woman at 20. *Polit.*

c *Lex olim Lycurgi, hodie Chi-*

ne sum, vide Plutarchum,

Riccium, Hen-

mingium, Ami-

seum, Nevisan,

& alios de hac

questione.

* *Alfredus.* † *Apud Laconecolum virgines sine dote nubebant.* *Boter. l. 3. c. 3.*

d *I lege cautum non ita pridem apud Venetos, ne quis*

patrius dylm excederet 1500 coronatorum. *Buxdorfius Synagog. Iud. sic Iudei. Leo Afer Africa descripi. ne sint aliter in-*

continentes, obreipub bonum. *Vt Augustus Caesar orat. ad cal. bes Romanos olim edocuit.* *f Morbo laborans, qui in prolem facile*

diffunditur, ne genus humanum sed i contagione ledatur, iuuentute costratur, mulieres tales procul à consortio virorum ablegantur. *g. Hefflor Boethius hist lib. 1. de veterum Scotorum moribus.* † *Speciosissimi iuvenes liberos dabant operam.* *Plato 5. de leg bus.*

* *The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we do fooles.* *† Vt olim Romani*

Hispani hodie, &c. *h Riccius lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Maurus arma depone.* *do is it in most Ita-*

lian cities. *a Idem Plato 12. de legibus. it hath euer beene immoderate, vide Guil. Stuckius antiq. convivial. lib. 1. cap. 26.*

b *9 de legibus Plato.*

ding, knowne not otherwise how to imploy it, & those so approued, not to let it out apart, but to bring their mony to a^c common banke, which shalbe allowed in euery city, as in *Genua*, *Geneua*, *Noremberge*, *Venice*,^d at 5.6.7. not aboute 3 per centum, as the supervisors, or *erary præfetti* shall thinke fit.^e And as it shall not be lawfull for each man to be an Vsurer that will, so shall it not be lawfull to all to take vp mony at vse, not to prodigals & spendthrifts, but to merchants, young tradesmen, or such as stand in neede, or know honestly how to employ it, whose necessity, cause and condition, the said supervisors shall approue of.

I will haue no priuate Monopolies, to enrich one man, and begger a multitude multiplicity of offices, or supplying by deputies, weights & measures the same throughout, & those rectified by the *Primam Mobile*, & Suns motion, threescore miles to a degree according to obseruation, 1000 Geometricall paces to a mile, siue foot to a pace, twelue inches to a foot, &c. & from measures knowne, it is an easie matter to rectifie weights, &c. to cast vp all, & resolute bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi salutem*, vpon vrgent occasion,

Odimus accipitrem, quia semper vivit in armis.

f offensive warres, except the cause be very iust, I will not approue of. For I doe highly magnifie that saying of *Hannibal* to *Scipio* in 3 *Livy*, *It had beene a blessed thing for you and vs, if God had giuen that minde to our Predecessors, that you had beene content with Italy, we with Africke.* For neither *Sicily*, nor *Sardinia* are worth such coste and paines, so many flectes and armies, or so many famous captaines liues. *omnia prius tentanda*, & in such warres to abtaine as much as is possible^h from depopulations, burning of townes, massacring of Infants, &c. for defensue warres, I will haue forces still ready at a small warning, by land & Sea, a prepared Navy, souldiers in *prociñctu*, & mony which is *neruus belli*, still in a readinesse, to auoid those heauy taxes & impositions, as well to defray this charge of warres, as also all other publicke defalcations, expences, fees, pensions, reparations, chaff sports, Feasts, donaries, rewards, & entertainments: & all things in this nature especially, I will haue maturely done, & with great^k deliberation: *ne quid^l temerè, ne quid remisse ac timide fiat. sed quò feror hospes?* To prosecute the rest would require a volume. *Ma. num de Tabella*, I haue bin ouer tedious in this subiect, I could haue here willingly ranged, but these straights wherein I am included, will not permit.

From Commonwealths & cities, I will descend to families, which haue as many coriues & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall & Oeconomicall body, as they haue both likely the same period, asⁱ *Bodin* &† *Peucer* hold out of *Plato*, fixe or seuen hundred yeeres, so many times they haue the same meanes of their vexation & overthrowes, as namely riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparell, &c. be it in what kind soeuer, it produceth the same effects.^k A Chorographer of ours speaking *obiter* of anciēt families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few; giues no other reason but this, *luxus*

^h A depopulatione, agrorum incendiis, & eiusmodi facili immanibus. *Plato.* ⁱ *Sesellius* lib. 2. de repub. Gal. Valde enim est indecorum, ubi quod præter opinionem accidit dicere. Non putaram: præsertim si res præcaveri potuerit. ^k --- peragit tranquilla potestas. Quod violenta nequit. --- *Claudian.* ^l Bellum nec tinendum, nec provocandum. *Plin Panegy. Traiane.* ^m Lib. 4. de repub. cap. 2. † *Peucer* lib. de diuinat. ⁿ *Camden* in Cheshire.

55
c As those
Lumbaris be-
yond Seas,
that lend mo-
n. vpon easie
pawnes, or
take mony v-
pon aduent-
ure for mens
liues.

d That pro-
portion will
make mer-
chandise, in-
crease land,
dearer and
better impro-
ued, as hee
hath iudicial-
ly proued in
his Tract of
Vniuersity, exhi-
ted to the Par-
liament, 1621.

e Huc seve Zan-
chus com. in 4.
cap. ad 2. phes.
aquisitum vo-
cat usum, &
charitati Christi-
ane consentane-
am, modo or-
exigant, & c. nec
omnes dent ad
fenu, sed
qui in pecunijs
bona habent, &
ob etatem, sexus,
artis al cuius
ignorantiam, non
possunt uti. Nec
omnibus, sed
mercatoribus, &
ys qui honeste
impudent, & c.

f Idem *Plato* &
de legibus.

g Lib. 30. Opti-
mum quid in-
fuerat eam pa-
tribus nostris
mentem a diis
datam esse, ut
vos Italia, nos
Africa imperio
contenti esse-
mus. Neque enim
Sicilia aut Sar-
diniæ satis digna
preciis sunt pro
toti classibus,
& c.

omnia dissipavit, riot hath consumed all. Fine cloathes & curious buildings came into this Island, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, & vnder the name of Bounty & Hospitality, is shrowded Riot, & Prodigality, & that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse, the bane & vetter ruine of many a noble family. For many a man liues like the rich glutton, consuming himselfe & his substance by continuall feasting & invitations, like ¹ *Axilon* in *Homer*, keepes open house for all commers, giuing entertainment to such as visit him, ^m keeping a table beyond his meanes, & a company of idle seruants (though not so frequent as of old) he is blowne vp on a sudden, & as *Aleon* was by his hounds, deuoured by his kinsmen, friends & multitude of followers. ⁿ It is a wonder that *Paulus Iovius* relates of our northern countries, what an infinite deale of meat wee consume on our tables: that I may truely say 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, & prodigality, a meere vice, it brings in debt, want & beggery; hereditary diseases, consumes their fortunes, & ouerthrowes the good temperature of their bodies. To this I might heere well adde their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which means they are compelled to giue vp house, & creep into holes. *Sesellius* in his commonwealth of [†] *France*, giues three reasons why the French Nobility were so frequently bankrupts: *First because they had so many Law suites and contentions, one vpon another, which were tedious and costly, by which meanes it came to passe, that commonly Lawyers bought them out of their possession. A second cause was their Riot, they liued beyond their meanes, and were therefore swallowed vp by merchants. The last was immoderate excesse in apparell, which consumed their revenues.* How this concernes & agrees with our present state, look you. But of this elswhere. As it is in a mans body, if either, head, heart, stomack, liuer, spleene, or any one part be misaffected, all the rest suffer with it, so is it with this Oeconomicall body. If the head bee naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? *o Ipsa si cupiat salus seruire, prorsus non potest hanc familiam*, as *Democritus* said in the Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, carelesse woman to his wife, a proud, peeuish flurt, a liquorish, prodigall queane, & by that meanes, all goes to ruine: or if they differ in nature, hee is thrifty, she spends all; he wise, shee sortish & soft, what agreement can there be, what friendship? Like that of the Thrush and Swallow in *Aesope*, instead of mutual loue, kind compellations, whore & thief is heard, they sing stooles at one anothers heads. *P Qua intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalves all be wel, liue and agree louingly together, they may haue disobedient, vnruely childrē, that take ill courses to disquiet them, ^q *their son is a thiefe, daughter a whore*, ^r a steppe mother, or a daughter in law distempers all, ^s or else for want of meanes, many tortures arise, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not wherewithal to maintaine themselves in that pompe as their Predecessours haue done, bring

¹ *Iliad*. 6. lib.

^m Vide Puta-
ni Conum Go-
clentum de por-
tentosis cenis
nostrorum tem-
porum.

ⁿ Mirabile di-
ctum est quantum
oponiorum una
domus singulis
diebus absumat,
sternuntur men-
sa in omnes pene
horas calentes
semper dulcia.
descript. Britan.

[†] Lib. 1. de rep.
Gallorum. quod
tot lites & cau-
sa forentes alie
serantur ex al-
ius, in immen-
sum producantur,
& magnos
sumptus requi-
rant, unde fit
ut iuris admini-
stri plerumq. no-
bilium possessiones
adquirant,
sum quoq. sumptu-
se vivant, &
a mercatoribus
absorbentur, &
splendidissime
vestiantur, &c.
^o *Adelph. act. 4.*
^q 7.

^p *Amphitheat.*
Plauti.

^q *Paling. Filius*
aut fur.

^r *Caelus cum*
mare duo galls
simul in ede, Et
glotes bime nun-
quam viuunt
seuelite.

^s *Res angusta*
domi.

bring vp or bestow their children to their callings, to their birth & quality, 57
 & will not descend to their present fortunes. Often times too, to aggravate
 the rest, concur many other inconveniences, vnthankfull friends, decayed
 friends, bad neighbours, negligent seruants, casualties, taxes, mulcts, losse of
 stocke, enmities, emulations, frequent mutations, losses, suretiship, ticknesse,
 death of friends, & that which is the gulf of all, improuidence, ill husbandry,
 disorder & confusion, by which meanes they are drenched on a suddē in
 their estates, & at vnawares precipitated insensibly, into an inextricable la-
 byrinth of cares, woes, want, griefe, discontent; and melancholy it selfe.

I haue done with families, and will now briefly run ouer some few sorts
 & conditions of men. The most secure, happy, louiall & merry in the worlds
 esteeme, are Princes & great men, free from melancholy, but for their cares,
 miseries, suspicions, lealoufies, discontents, folly, & madnesse, I referre you
 to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simoni-*
des the Poet, of this subiect. Of all others they are most troubled with perpetuall
 feares, anxieties, inso much, that as he said in *Valerius*, if thou knewest
 with what cares & miseries this robe were stuffed, thou wouldest not stoop
 to take it vp. Or put case they be secure & free from feares & discontents, yet
 they are void * of reason too oft, & precipitate in their actions, reade all our
 histories, *quos de stultis prodidere stulti*, *Iliades*, *Aeneides*, *Annales*, and what
 is the subiect, *Stultorum regum, & populorum continet estus*.

How mad they are, how furious, & vpon small occasions, rash and inconfi-
 dence in their proceedings, how they dote, euery page almost will witnesse,
 ——— *delirant reges, plebuntur Achivi*.

Next in place, next in miseries and discontents, in all manner of hairbrain
 actions are great men, *procul à love, procul à fulmine*, the neerer the worse.
 If they line in Court, they are vp and downe, ebbe and flow with their Prin-
 ces fauours, *Ingenium vultu statq, caditq, suo*, now aloft, to morrow
 down, as *z Polybius* describes them, like so many casting Counters, now of gold,
 to morrow of siluer, that vary in worth as the computant will, now they stand
 for unities, to morrow for thousands; now before all, and anon behinde. Beside,
 they torment one another with mutuall factions, emulations: one is ambi-
 tious, another enamored, a third in debt, a prodigal, ouer-runnes his fortunes,
 a fourth sollicitous with cares, gets nothing, &c. But for these mens discon-
 tents, anxieties, I referre you to *Lucians Tract, de mercede conductis*, *b Aeneas*
Sylvius (libidinis & stultitie seruos, hee calls them) *Agrippa*, and many o-
 thers.

Of Philosophers and Schollers, I haue already spoken in generall termes,
 those superintendents of wit and learning, and Minions of the Muses.

c Mentemq, habere queis bonam

Et esse d corculis datum est.

These acute and sub-
 tile Sophisters so much honored, haue as much need of Hellebor as others.

——— *† o Medici mediam pertundite venam.*

Read *Lucians Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the
 vanity of Sciences, nay read their own workes, their absurd Tenents, prodi-
 gious paradoxes, & *risum teneatis amici?* you shall finde that of *Aristotle*
truc, nullum magnum ingenium sine mixtura dementie, they haue a worine as
 well as others. And they that teach wisdom, patience, meeknesse, are the

When pride
 and beggary
 meete in a fa-
 mily, they
 reare and
 howle, and
 cause as many
 flashes of dis-
 contents, as
 fire and water,
 when they
 concurre,
 make thunder
 claps in the
 skies.

u Lib. 7. cap. 6.

* *Pellitur in
 bellis sapientia,
 vigeritur res.
 Vetus prover-
 bium, aut regem
 aut fatuus nati-
 ci oportet.*

a Lib. 1. b. 1st.
*Rom. & imiles a-
 baculorum cas-
 culis, secundum
 computantis ar-
 bitrium, modd
 auri sunt, modd
 auri, ad nutum
 regis nunc beati
 sunt, nunc mise-
 ri.*

*a Arum uosq,
 Solones. In Sa. 3
 b De miser. cu-
 rialium.*

*c I. Doule Epio.
 lib. 1. car. 13.*

*d Hoc cogno-
 mento cohone-
 stati Romæ, qui
 ceteros mortales
 sapientiâ præ-
 farent. testis
 Plin. l. 6. 7. c. 31
 e Insanire pa-
 rant certâ ratio-
 ne modoq, mad
 by the booke
 they.*

† Iuuenalis.

veriest dizards, hairbraines, and most discontent. ^f *In the multitude of wisdom is griefe, and he that increaseth wisdom, increaseth sorrow.* I need not quote mine Author, they that laugh & contemne others, condemne the world of folly, are as ridiculous, & lie as open as any other. ^g *Democritus* that common flower of folly, was ridiculous himselfe; and barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnisius*, explode as a vast Ocean of *Obs* and *Sols*, Schoole diuinity, ^k A labyrinth of intricate questions, vnprofitable contentions, *incredibilem delirationem*, one calls it. If diuinity be so censured, & *corculum Theologie*, *Thomas* himselfe, what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning ^l *cere. diminuit-brum*, hath crackt their skonce, & taken such root, that *tribus Antygeris caput insanabile*, Hellebor it selfe can do no good, nor that renowned [†] *lanthorne* of *Epicletus*, by which if any man studied, he should be as wise as he was. But all will not serue, Rhetoricians, Orators can perswade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot settle their owne braines, what saith *Tully*? *malo indiseritam prudentiam, quam loquacem stultitiam*; and as ^{*} *Seneca* seconds him, a wise mans Oration should not be polite or sollicitous. ^m *Fabius* esteemes no better of most of them, either in speech, action, gesture, then as men beside themselves, so doth *Gregory*, *Non mihi sapit qui sermone, sed qui factus sapit*. Make the best of him, a good Orator, is a turnecoar, his tongue is set to sale, he is a meere voice, as the said of a Nightingale, *dat sine mente sonum*, an hyperbolical lier, a flatterer, a parasite, which made ^{*} *Socrates* so much abhorre & explode them. ⁿ *Fracaflorius* a famous Poet, freely grants all Poets to be mad, & so doth ^o *Scaliger*, & who doth not: *aut insanit homo, aut versus facit*, *Hor. Sat. 7. l. 2. Insanire lubet, i. versus componere. Virg. 3. Egl.* so *Seruius* interprets it, al Poets are mad. You may giue that censure of them in generall, which ^s *Thomas Moore* once did of *Germanus Brixius* Poems in particular.

—vehuntur

In rate stulticie syluam habitant Furie.

Budeus in an Epistle of his to *Lupsetus*, will haue ciuill Law to be the Towre of wisdom, another honours Physick, the Quintessence of Nature, a third rumbles them both downe, & sets vp the flagge of his own peculiar science. Your supercilious Criticks, Notemakers, curious Antiquraries, finde out all the ruines of wit amongst the rubbish of old wrirers, ^p *Pro stultis habent nisi aliquid sufficient inuenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot find fault, they correct others, and are hote in a colde cause, puzzel themselves to find out how many streets in *Rome*, houses, gates, towres, *Homers* country, *Aeneas* mother, an *Sapho publica fuerit*, &c. & *alia que dediscenda essent scire, si scires*, as [†] *Seneca* holds, What cloaths the Senators did weare in *Rome*, what shooes, how they sate, where they went to the closettoole, how many dishes in a messe, what sawce, which for the present for an historian to relate, is very ridiculous, is to them most precious elaborate stuffe, & they admired for it, *Quosvis autores absurdis commentis suis per-cacant & stercorant*, one saith, they bewray and dawbe a company of bookes and good Authors, with their absurd Comments, and shew their wit in censuring others, a company of foolish Notemakers, that preferre a manuscrite

many

^f Solomon.
^g Communis ir-
risor stulticie.

^k Wit, whether
wilt?

^l Ennius.

[†] *Lucian. Ter
mille drachmis
olim empti stu-
dens in do sapi-
entiam adipisce-
tur.*

^{*} *Epist. 21. l.
lib. non oportet
orationem sapi-
entis esse polita,
aut sollicitam.*
^m *Lib. 2. c. 13.*

*multo anhelitu
inastatione su-
rentes pectus,
fronem cadens-
tes, &c.*

[†] *Lipfius Voces
sunt, preterea
nihil.*

^{*} *In Gorg. Pla-
tonis.*

^u *In Nauerio.*
^o *Sifuror sit Ly-
mus, &c. quo res
fuit, furit, fu-
rit, amans, bi-
bent, & Poeta,
&c.*

^p *Morna Prop.
lib. 1.*

[†] *Epist. 16.*

many times before the Gospell it selfe, & with their *deleatur d, alij legunt sic, meus codex sic habet, &c.* make bookes deare, themselves ridiculous, and doe no body good. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as the rest. Of these and the rest of our Artists and Philosophers, I will generally conclude, they are a kinde of madmen, as † *Seneca* esteemes of them, to make doubts & scruples, how to read the truly, to mend old Authors, but will not mend their own liues, or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectifie our manners. *Numquid tibi demens videtur, si istis operam impendero*, is not he mad that draws lines with *Archimedes*, whilst his house is ransacked, & his city besieged, when the whole world is in combustion, or wee whilst our soules are in danger, *mors sequitur, vita fugit*, to spend our time in toyes, idle questions, and things of no worth?

That 9 Louers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi Ioui non datur*, *Iupiter* himselfe cannot intend both at once,

† *Non bene conveniunt, nec in una sede morantur*

Majestas & amor.

Tully when he was invited to

a second marriage, replyed he could not, *simul amare & sapere*, be wise, & loue both together. † *Est orcus ille, vis est inmedicabilis, est rabies insana*, loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem*, † *Seneca* calls it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let Louers sigh out the rest.

† *Nevisanus* the Lawver holds it for an axiome, most women are fooles, * *consilium feminis invalidum*; *Seneca* men, I could cite more proofes, and a better Author, but for the present, let one foole point at another. † *Nevisanus* hath as hard an opinion of † rich men, *wealth and wisdom cannot dwell together, stultitiam patiuntur opes*, † and they doe commonly * *infatuare cor hominis*, be'tot men, and as we see it, *fooles have fortune*. For besides a naturall contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no paines) and which † *Aristotle* obserues, *ubi mens plurima, ibi minima fortuna; ubi plurima fortuna, ibi mens perexigua*, great wealth, and little wit goe commonly together: besides this inbred neglect of liberall Sciences, and al arts, which should *excolere mentem*, polish the mind, they have most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a gamester, a third a whoremaster,

——— † *hic nuptiarum insanit amoribus, hic puerorum,*

† one is mad of hawking, hunting, cocking, another of carousing, horse-riding, spending: a fourth of building, fighting, &c.

Insanit veteres statuas, Damasippus emendo,

Damasippus hath a humour of his owne, to be talkt of: † *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *statuae erectae stultitiae*, the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, *Alexander* a worthy man, but furious in his anger, overtaken in drinke; *Cesar* and *Scipio* valiant and wise, but vaine-glorious, ambitious: *Vespasian* a worthy Prince, but couetous. † *Hannibal* as he had mighty vertues, so had he many vices, *unam virtutem mille vicia committantur*, as *Machiauel* of *Cosmus Medices*, hee had two distinct persons in him, I will determine of all, they are like double pictures; they are wise

† *Lib. de beneficiis.*

X *De libris & Amicus dicatur merito.* Hor. *Seneca.*

† *Ovid. Met.*

† *Plutarchus Amatoris. est amor insanus.*

† *Epist. 39.*

† *Sylva nuptialis, lib. 1. num.*

11. *Omnes mulieres ut plurimum stultae.*

† *Aristotle.*

† *Lib. 1. num. 17.*

sapientia & divitiae vix simul possideri possunt.

† They get their wisdom by eating py-crusts some.

† *Xenocratus*

τοῖς δυνάτοισιν ἐστὶν αὐτοῦ σῶμα.

Opes quidem mortalibus sunt amentia. Theophrastus.

† *Fortuna nimiam quem fouet stultum facit.*

† *Mag. moral. lib. 2. & lib. 1.*

metaph.

† *Hor. ser. 1.*

sat. 4.

† *Insana gula, insane substructiones, insanum venandi studium.*

discordia domus. Virg. *Æn.*

† *Heliodorus Carthaginiensis ad extremum orbis sarcophago testamento me hic iussi condier, & ut viderem an quis insano ad me visendum usq. ad haec loca penetraret.* Ortelius in *Gad.*

† *Livy Ingentes virtutes, ingentia vitia.*

on the one side, and fooles on the other. I will say nothing of their diseases, emulations, and such miseries, let pouerty plead the rest in *Aristophanes Plutus*.

Couetous men amongst others, are most mad, & they haue all the Symptomes of Melancholy, feare, sadnesse, suspition, &c. as shall be proued in his proper place. *Danda est Hellebori multò pars maxima avaris,*

I might say the like of angry, peeuisht, enuious, ^d ambitious, ^e *Anticyras meli-* or forbere meracas: Epicures, Atheists, Schismatickes, Heretickes, *bi omnes habent imaginationem lasam* (saith ^f *Nymannus*) and their madnesse shall be euident, 2 Tim. 3. 9. † *Fabatus* an Italian, holdes Seafaring men all mad, the ship is mad, for it neuer stands stil: the mariners are mad to expose themselves to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whither they would go; and those men are maddest of all that goe to Sea, for one foole at home, they finde foure abroad: and he was a madman that said it.

§ *Felix Platerus* is of opinion, all Alcumists are mad, out of their wittes, ^h *Athenæus* saith as much of Fidler, ⁱ Musicians, *omnes tibicines insaniunt, ubi semel efflant, a volat illico mens*, in comes Musick at one eare, out goes wit at another. Proud and vaine-glorious persons are certainly mad, and so are ^c lasciuious, I can feele their pulses beate hither, horne mad some of them, to let others lye with their wiues, and winke at it.

To insist ^l in all particulars, were an *Herculean* taske, to ^m reckon vp † *insanas substructiones, insanos labores*: madde labours, endeaours, carriages, grosse ignorance, ridiculous actions, absurd gestures, *insanam gulam, insaniam villarum, insana iurgia*, as *Tully* tearmes them: madnesse of Villages, hypocrisie, inconstancy, blindnes, rashnesse, *dementem temeritatem*, flattery, cosenage, malice, anger, ingratitude, ambition, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo, Mars, &c.* doted, and monster-conquering *Hercules* that could subdue the world and helpe others, could not relieue himselfe in this, but mad he was at last. And where shall a man walke, converse with whom, in what Prouince, City, & not meet with Segnior *Deliro*, or *Hercules Furens, Menades, & Corybantes*? Their speeches say no lesse. ^h *E fungis nati homines*, or else they fetched their pedigree from those that were stroke by *Sampson* with the lawbone of an asse: Or from *Deucalion* and *Pyræha's* stones, for *Durum genus sumus, * marmorei sumus*, wee are stony hearted, and sauer too much of the stocke, as if they had all heard that enchanted horne of *Astolpho* that *English Duke* in *Ariosto*, which neuer founded but all his Auditors were mad, and for feare ready to make away themselves; P or landed in that mad hauen in the *Euxine* Sea of *Daphnis insana*, all madde. Whom shall I except? such as are silent, *vir sapit qui panca loquitur*, † no better way to avoid folly and madnesse, then by taciturnity. Whom next? *Stoicks*? *Sapiens Stoicus*, and he alone is subiect to no perturbations. as † *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, seild by his ad-*

^a Hor Quisquis ambitione mala aut argenti pallet amore, Quisquis luxuria, tristiq; superpositione.

^c Persi & Orat. de Imag. ambitiosus & audax naviget Anticyras.

† Naviis stulta, que continuò mouetur, nauis stulta qui se per cuius exponunt, aqua insana que sic fremit, &c. aer iactatur, &c. qui mari se committit, solidum unum terrâ fusiens, 4^{to} mari inuenit. Gaspar. En. Moros.

§ Cap. de alien. mentis.

^h Dipnosophist. lib. 8.

ⁱ Tibicines mente capti. Eras. Cbil. 4. cent. 7.

^k Prou. 30. Insana libido. Hic rogo non furor est, non est hæc mentula demens. Mart. epig. 74. lib. 3?

^l Mille puellarum & puero-rum mille furor.

^m Vter est insanior horum Hor. Ouid. Virg. Pli. † Plin lib. 36.

ⁿ Ouid. 7. met. E fungis nati homines, et olim Corinthi prime.

^o i illius loci accale, quia solidi & fatui fungis nati dicebantur, idem & alibi dicas.

^p Famian Strade de baiulis, de marmore semisculpti.

^q Ari-maus periplo maris Euxini, portus eius meminit, & Gillius lib. 3. de Bosph. Thracio & lauribus insani que allata in convivium conviuius omnes insani affecit. Guliel. Stuckius comment. &c.

† Stultitiam simulare non potes nisi taciturnitate. † Exortus non cruciatur ambustus non leditur, prostratus in luctu non vincitur, non fit captiuus ab hoste venundatus. Et si rugosus senex edentulus, liliæ deservit, fornosus tamen, & deo similis, felix dives rex nullius egeus, et si denario non sit dignus.

versary, sold of his enemy: though he be wrinkled, and blind, toothlesse, & deformed; yet he is most beautifull and like a God, a king in conceit, though not worth a groat. He neuer dotes, neuer mad, neuer sad, drunke, because vertue cannot bee taken away. as ⁹ Zeno holds, by reason of a strong apprehension, but he was mad to say so. ¹ *Anticyra celo huic est opus aut dolabrâ*, he had need to be bored, & so had all his fellowes, as wise as they will seeme to be. Chrysippus himselfe liberally grants them to be fooles, as well as others, at sometimes, vpon some occasions, *Amitti virtutem ait per ebrietatem, aut a tribularum morbum*, it may be lost by drunkennesse or melancholy, he may bee sometime crazed as well as the rest, ¹ *ad summum sapiens nisi quum pueritia molesta*. I should here except that omnisious, onely wise fraternity ² of S. Roses Crosse, if at least there be any such, Hen. Neubusius makes a doubt of it; & Elias artifex their Theophrastian master; whom though Libanius and others deride & carpe at, yet some will haue him to be the ³ renner of all arts and sciences, and now liuing, for so Iohannes Montanus Strigoniensis that great patron of Paracelsus contends and certainly averres, ⁴ a most diuine man, and the quintessence of wisdom where soeuer he is, for he, his fraternity, friends, &c. they are all ybe-trothed to wisdom, if we may belecue their Disciples and followers. I must needs except ⁵ Lipsius, and the Pope, & expunge their name out of the Catalogue of fooles. For Lipsius saith of himselfe, that he was ⁶ *humani generis quidam pædagogus voce & stylo*, a grand Segnior, a Master, a Tutor of vs all, & for thirteene yeares he bragges, how he sowed wisdom in their Low. countries, ⁷ *cum humanitate literas & sapientiam cum prudentia*: he shall be *Sapientum octauus*. The Pope is more then a man, as ⁸ his parasites often make him, a demi god, and besides he cannot erre: and yet some of them haue bin Magirians, Heretickes, Atheists, children, and as Platina saith of Iohn, 22. *Et si vir literatus, multa stoliditatem & lenitatem præferentia egit, stolidi & sordidis vir ingenij*, a scholler sufficient, yet many things he did foolishly, lightly. I can say no more then, but they are all mad, their wits are evaporated, & as Ariosto saignes lib. 34. kept in iarres about the Moone.

Some loose their wits with loue, some with ambition,

Some following ⁹ Lords, and men of high condition.

Some in sayre iewels rich and costly set,

Others in Poetry their wits forget.

Another thinks to be an Alcumist,

Till all be spent and that his number's mist.

Conuict fooles they are, and mad men vpon record; & I am afraid past cure many of them, ¹⁰ *crepant inguina*, the Symptomes are manifest, they are all of Gotam parish: ¹¹ *Quum furor haud dubius quum sit manifesta phrenesis*, what remains then, ¹² but to send for Lorarios officers to carry them altogether for company to Bedlam.

If any man shall aske in the meane time, who I am, that so boldly censure others, *tu nullane habes vicia?* haue I no faults. ¹³ Yes more then thou hast what soeuer thou art. *Nos numerus sumus*, I confesse I am as foolish, as mad as any one. ¹⁴ *Insanus vobis videor, non deprecor ipse,*

Quo minus insanus, ————— I doe not deny it. My comfort is, I haue more fellowes, and those of excellent note.

⁹ Illud comendunt non iniuria affici, non infamia, non inebriari, quia virtus non erigitur ob constancies compr. hensionem. Lipsius phys. Stoic. lib. 3 diffi 18. ¹ Tarreu. Her. b. 1. 102. l. 8.

² Her. ³ Fratres sancti Roseæ crucis. ⁴ Sapientie desponsati.

⁵ An sint quales sint, vnde non enim illud asseruerint.

⁶ Omnium artium & scientiarum inflauitorem.

⁷ Diuinus ille vir auctor notarium in epist.

⁸ Reg. Baron. edit. Hamburg. 1608.

⁹ Solus hic est sapiens alij voluntarij velut vmbra.

¹⁰ In epist. ad Balbasi. aduertum.

¹¹ Reiectiuncula ad Batavum.

¹² Felinus enim reliquis.

¹³ Magnum virum sequi est sapere. Some thinke, others desipere.

¹⁴ Catullus.

¹⁵ Plantus Menec.

¹⁶ Ju. Sat. 14.

¹⁷ Or to send for a cooke to the Anticyra to make Hel-lebor portage settlebraine portage.

¹⁸ Aliquantulum tamen inde me solabor, quod vna cum multis & sapientibus & celeberrimis viris ipse insipiens sum, quod de

See Menippus Luciani in Neryomantia.

¹⁹ Petronius in Catalece.

To

To conclude, this being granted that all the world is melancholy or mad, dotes, and euery member of it, I haue ended my taske, & sufficiently illustrated that which I tooke vpon me to demonstrat at first. At this present I haue no more to say, *His sanam mentem Democritus*, I can but wish my selfe, and them a good Physitian, and all of vs a better minde.

And although for these aboue named reasons, I had a iust cause to vnder- take this subiect, to point at these particular species of dotage, that so men might acknowledge their imperfections, & seeke to reforme what is amisse; yet I haue a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or meta- phorically mad, lightly mad, or in disposition: my purpose and endeaour is, in this following discourse to Anatomise this humour of Melancholy, through all his parts and species, as it is an habit or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptomes, and se- verall cures of it, that it may be the better avoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent, as ¹ *Mercurialis* obserues, *in these our dayes, so often happening*, saith ² *Laurentius*, *in our miserable times*, as few there are that feele not the smart of it. Of the same minde is *Eliau Montaltus*, ³ *Melancthon*, and others, ⁴ *Iulius Caesar Claudi- nus*, calls it the fountaine of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it: and that Hypochondriacall winde especially, which proceeds from the short ribbes. Being then as it is, a disease so grievous, so common, I knowe not how to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, & Epidemicall disease, that so often, so much crucifies the body and minde.

If I haue ouershot my selfe in this which hath beene hitherto said, or that it hath beene, which I am sure some will obiekt, too light and Comickall for a *Divine*, too Satyricall for one of my profession, I will presume to answer with ⁵ *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what liberty those old Satyristes haue had, 'tis a *Cento* collected frō others, not I, but they that say it.

° *Dixero si quid forte iocosus, hoc mihi iuris,*

Cum veniā dabis——

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it, & to say truth, why should any man be offended, or take exceptions at it?

—— *Licuit, semperq, licebit*

Parcere personis, dicere de vitijs.

It lawfull was of old, and still will be,

To speake of vice, but let the name goe free.

If any be displeased, or take ought vnto himselfe, let him not expostulate or cauilt with him that said it (so did ⁶ *Erasmus* excuse himselfe to *Dorpius*, (*si parua licet componere magnis*) (& so doe I) but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe ⁷ & if he be guilty and deserue it, let him amend whoeuer he is, and not be angry. Hee that hateth correction is a foole, *Prov. 12.1*. If he be not guilty, it cōcernes him not; 'tis not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

¹ *Hæc affectio nostris temporibus frequen- tissima.*

² *Cap. 15. de Mel.*

³ *De anima. no- stro hoc seculo morbus frequen- tissimus.*

⁴ *Consult. 98. adeo nostris tē- poribus frequen- ter ingruit ut nullus fere ab eius labe immu- nis reperitur, & omnium fere morborum occa- sio existat.*

⁵ *Mor. Encom. si quis calumnie- tur leuius esse quam decet Theologum, aut mordacius quam deceat Christianum.*

⁶ *Hor. Sat. 4. l. 1*

⁷ *Epist. ad Dor- pium de Moria si quisquam of- fendatur & sibi vindicet, non*

habet quod ex- postulet cum eo qui scripsit, ipse

si volet, secum

agat iniuriam,

vipere sui pro- ditor, qui decla- ravit hoc ad se

proprie pertinere

⁸ *Si quis se le- sum clamabit,*

aut conscientiam prodit suam,

aut certe me- tum.

*Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.*

I deny not this which I haue said saouours a little of Democritus, *Quamvis ridentem dicere verum quid vetat?* one may speake in iest, and yet speake truth. Obiect then and cavill what thou wilt, I warde all with *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus* dixit, *Democritus* will answere it. It was written by an idle fellow, at idle times about our *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse *Vacuna*, and sate tippling by their *Vacunall* fires, I writ this and published this. *Ens tibi, tuis neminis nihil.* The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

*† Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet.*

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, I looke for no fauour at thine hands, I am independent, I feare not.

No, I recant, I will not, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnadvisedly, absurdly, I haue anatomized mine own folly. And now me thinks vpon a sudden I am awaked as it were out of a dreame, I haue had a raving fit, ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, offended others, wronged my selfe, and now being recouered, and perceiuing mine errour, cry with ** Orlando*, *Solvite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, discontent, ignorance, I haue said amisse, let it be forgotten and forgiuen. I acknowledge that of ** Tacitus* to be true, *Aspera facie ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter iest leaues a sting behind it: and as an honorable man obserues, *† They feare a Satyrists wit, he their memories.* I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon.

*— Illud iam voce extremâ peto,
Ne si qua noster dubius effudit dolor,
Mancant in animo verba, sed melior tibi
Memoria nostri subeat, hac ira data
Obliterentur —*

And in my last words this I doe desire,
That what in passion I haue said, or ire,
May be forgotten, and a better minde
Be had of vs, hereafter as you finde.

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animâ, bene ingenium, vel minimam suspitionem deprecari oportere.* If hereafter in anatomizing

*Phadrus lib. 3.
Æsop Fab.
† Hor.*

*† Ut libet scri-
a, abstergeram
hosiens Demo-
criti Pharmacoo.
† Rustico, um
dea priesse va-
cantibus et oti-
osis putabatur,
cui post labores
agricola sacrifi-
cabat, Plin l 3.
cap. 12. Ovi l.
lib. 6 Fast. Iam
quo, cum finit
a tique sacra
Vacuna. Ante
Vacunali sflâtq;
sedentq; focos.
Rosinus.*

*† Ter prol. Ex-
nuch.*

*† Aristot l 39.
Staf. 58.*

*† Ut enim ex
studiis gaudium
sic studia ex bi-
laritate prode-
niunt Plinius
Maximo suo ep.
lib. 8.*

*† Annal. 15.
† St Francis
Bacon in his
Essays, nor
Vicount St
Albanes.*

anatomizing this surly humour, my hand slip, as an vnskillfull Prentise, I launce too deep, and cut through skin and all at vnawares, or make it sinart, or cut awry, & pardon a rude hand, an vnskillful knife, 'tis a most difficult thing to keep an even hand, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many obiects to divert, inward perturbations to molest, and the very best may sometimes erre, *aliquando bonus dormitat Homerus*; it is impossible not in so much to overshoot:

¹ Quis aut in-
curia fudit, aut
humana parum
caute natura.
Hor.

— opere in longo fas est obrepere somnum.

But what needes all this? I hope there will no such cause of offence bee giuen; if there be, * *Nemo aliquid recognoscat, nos mentimur omnia.*

² Proel. quer.
Plant.

Ile deny all (my last refuge) recant al, renounce all I haue said; but I presume of thy good fauour and gracious acceptance, and out of an assured hope and confidence thereof, I will beginne.

Lectori malè feriato.

³ Sime commo-
rit melius non
tangere clamo
Hor.

⁴ Hippoc. epist.
Dimageto, ac-
cerfatus sum ut
Democritum
tanquam insa-
num curarem,
sed postquam
conueni non per
Iovem despien-
tiz negotium
sed rerum om-
nium receptacu-
lum deprehendi
eiusq; ingenium
desideratus sum.
Abderitanos ve-
ro tanquam non
sanos accusaui
veratri potione
ipso potius egu-
isse dicenti.
⁵ Mart.

TV verò caveſis edico quifquis es, ne temerè ſugilles Au-
thorem huiusce operis, aut cavillator irrideas. Imò ne vel
ex aliorum cenſurâ, tacitè obloquaris (vis dicam verbo) nequid
naſutulus ineptè improbes, aut falſò ſingas. Nam ſi talis revera
ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito* ſaltem
affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſo-
rem æquè ac delatorem ^d aget econtrâ (*petulanti ſplene cùm ſit*)
ſufflabit te in jocos, comminuet in ſales, addo etiam, & Deo riſui
te ſacrificabit.

Iterum monco, ne quid cavillere, ne dum *Democritum Iuniorem*
conviciis infames, aut ignominioſè vituperes, de te non malè
ſentientem, tu idem audias ab amico cordato, quod olim vulgus
Abderitanum ab ^e *Hippocrate*, conciuem benè meritum & popu-
larem ſuum *Democritum*, pro infano habens. *Ne tu Democrite ſapis,*
ſtulti autem & inſani Abderita. ^f *Abderitana pectora plebis habes.* Hæc
te paucis admonitum volo (malè feriate Lector) abi.

ERRATA.

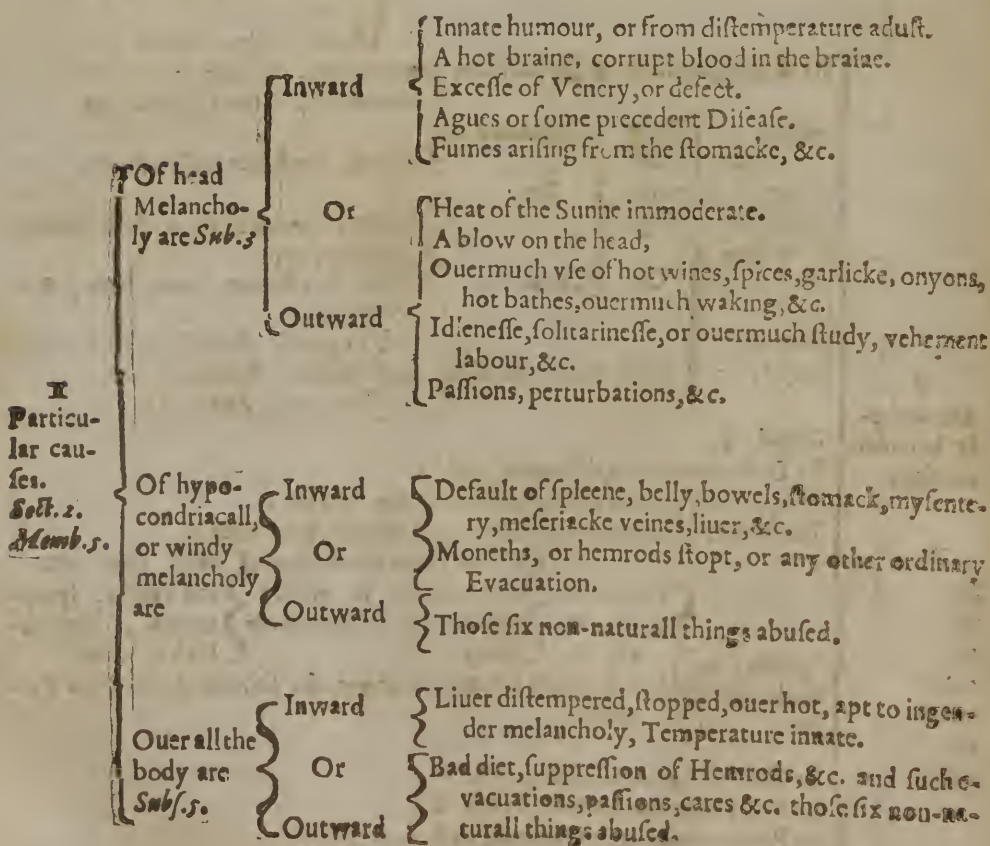
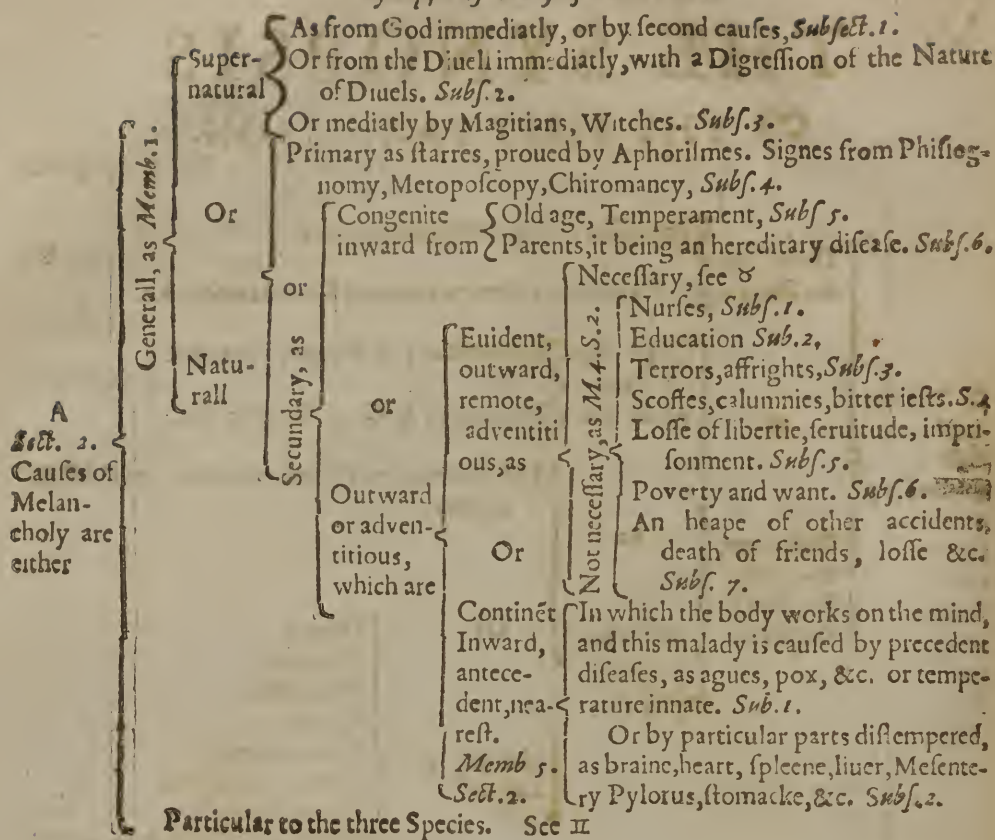
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THE SYNOPSIS

OF THE FIRST PARTITION.

In Diseases consider. <i>Señ. 1.</i> <i>Memb. 1.</i>	Their Causes, <i>Subs. 1.</i>		Impulsive; fitne, concupiscence, &c.		
			Instrumentall; intemperance, all second causes, &c.		
	or	Of the Body 300. which are	} Epidemicall; as Plague, Plica, &c. Or Particular; as Gout, Dropsie, &c.		
Definition, Member, Division, <i>Subs. 2.</i>	or		In disposition; as all perturbations, cuill affecti- ons, &c.		
	Of the head or minde. <i>Subs. 3.</i>	Or	<i>Détage.</i> Phrensie. Madnesse. Extasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Di- uels. Melancholy. See v		
		Habits, as <i>Subs. 4.</i>			
<i>Memb. 2.</i> To its ex- plication, a digression of Anato- my, in which observe parts of <i>Subs. 1.</i>	Body hath parts <i>Subs. 2.</i>	} Contained as		Humours 4. Blood, Fleame, &c.	
				Spirits; vitall, naturall, animall.	
		Or	} Containing	Similar; spermaticall, or flesh, bones, nerues, &c.	
				Diffimilar; braine, heart, liuer, &c. <i>Subs. 4.</i>	
Soule and his faculties, as		Vegetall. <i>Subs. 5.</i> Sensible. <i>Subs. 6. 7. 8.</i> Rational. <i>Subs. 9. 10. 11.</i>			
Melancholy, in which consider	<i>Memb. 3.</i>				
	Its Definition, name, difference, <i>Subs. 1.</i>				
	The part and parties affected, affection, &c. <i>Subs. 2.</i>				
	The matter of melancholy, naturall, vnnaturall, &c. <i>Subs. 4.</i>				
Species, or kinds, which are	} Proper to parts, as Or Indefinite; as Loue melancholy, the subiect of the third Partition.	} Of the Head alone, Hypo- condriacall, or windy melancholy. Of the whole Body	with their seue- rall causes, symp- tomes, progn- osticks, cures.		
Its Causes in generall. <i>Señ. 2. A.</i>					
Its Symptomes or Signes. <i>Señ. 3. B.</i>					
Its Prognosticks or Indications. <i>Señ. 4. C.</i>					
Its Cures, the subiect of the second Partition.					

Synopsis of the first Partition.



Synopsis of the first Partition.

8
Necessa-
ry causes
as those
six non-
natrall
things
which
are
Sect. 2.
Mem. 2.

Diet of- fending in Sub. 3	Substance	Bread, course and blacke, &c. Drinke; thicke, thinne, sowre, &c. Water vncleane, milke, oyle, vineger, wine, spices, &c.	
		Flesh	Parts; heads, feet, entrals, fat, bacon, blood, &c.
			Kinds { Beefe, Porke, Venison, Hares, Goates, Pigeons, Peacocks, Fensoule, &c.
		Hearbs,	Of fish; all shell fish, hard and slymie fish, &c.
		Fish, &c.	Of hearbs; pulse, cabage, mellons, garlick, onyons, &c. All roots, raw fruits, hard and windy meats.
Quality as in	Quantity	Preparing, dressing, sharpe sauces, salt meates, indurate, sowced, fryed, broyld, all made dishes, &c.	
		Disorder in eating, immoderate eating, or at vnseasona- ble times, &c. Subf. 2.	
Retention & E- vacuation. Sub. 4	Quantity	Custom, delight, appetite altered, &c. Subf. 5.	
		Costiuenesse, hot bathes, sweating, issues stopped, Venus in ex- cesse, or in defect, phlebotomy, purging, &c.	
		Ayre; hot, cold, tempestuous, darke, thick, foggy, moorish, &c. Subf. 5.	
		Exercise Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse, Subf. 6. idlenesse, a life out of action &c.	
		Sleepe and waking, vnseasonable, inordinate, ouermuch, ouerlittle &c. Subf. 7.	
Mem. 3. Sect. 2. Passions & per- turbatiōs of the minde. Subf. 2. With adigressi- on of the force of Imagination Sub. 2. & divisi- on of passions into Sub. 3.	Ira- cible or con- cupi- cible	Sorrow cause and symptome. Sub. 4. Feare cause and symptome. Sub. 5. Shame, repulse, disgrace, &c. Sub. 6.	
		Envy and malice Sub. 7. Emulation, hatred, faction, de- sire of reuenge. Sub. 8. Anger a cause. Subf. 9. Discon- tents, cares, miseries, &c. Sub. 10.	
		Vehement desires, ambition. Sub. 11. Couetousnesse, αἰσχυρία. Sub. 12. Loue of pleasures, gaming in ex- cesse, &c. Sub. 13. Desire of praise, pride, vainglory &c.	
		Sub. 14. Loue of learning, study in excesse, with a di- gression of the misery of Schollers, and why the Mules are Melancholy. Sub. 15.	

B.
Symp-
tomes of
melan-
choly
are ei-
ther.
Sect. 3.

Generall as of Memb. 1. or minde	Body, as ill digestiō, crudity, wind, dry braines, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places &c. Sub. 1	common to all or most	Feare and sorrow without a iust cause, suspition, jealousye, discontent, solitarinesse, irksomnesse, continuall cogitations, restlesse thoughts, vaine imaginations &c. Sub. 2.	
			Celestiall influences, as of J. 4. J. &c. parts of the body, heart, braine, liuer, spleene, stomach, &c.	
			Humours	Sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c.
				Phlegmaticke, slothfull, dull, heauy, &c.
				Cholericke, furious, impatient, subiect to heare and see strange apparitions &c.
Parti- cular to pri- uate pers- ons, accor- ding to Sub. 3. & 4	Black, solitary, sad, they think they are bewitched, dead &c. Or mixt of these 4 humors adust or not adust, infinitely varied. Their seuerall customs, con- ditions, incli- natiōs, disci- pline, &c.	Parti- cular to pri- uate pers- ons, accor- ding to Sub. 3. & 4	Humours	Black, solitary, sad, they think they are bewitched, dead &c. Or mixt of these 4 humors adust or not adust, infinitely varied. Their seuerall customs, con- ditions, incli- natiōs, disci- pline, &c.
				Pleasant at first, hardly discerned, afterwards harsh, and intollerable, if inveterate.
				Hence some
				make three
				degrees

Simple, or as it is mixt with other diseases, Apoplexies, gout, *Caninus appetitus*,
&c. so the symptoms are various. A 2 See to Mem. 2. Part 2

Symptomes of the first Partition.

Particular
symptomes
to the three
distinct spe-
cies.
Sect 3.
Membr. 2.

Headme-
lancholy.
Sub. 1.

In Body

or

In minde

Headach, binding, heauinesse, vertigo, lightnesse, sing-
ing of the cares, much waking, fixed eyes, high color,
red eyes, hard belly, dry body, no great signe of me-
lancholy in the other parts.

Continuall feare, sorrow, suspition, discontent, superflu-
ous cares, sollicitude, anxiety, perpetuall cogitatio of
such toyes they are possessed with, thoughts like
dreames &c.

Hypocō-
driacal or
windy
melan-
choly.
Subj. 2.

In Body

or

In minde

Winde, rumbling in the guts, belly ake, heate in the
bowels, convulsions, crudities, short wind, sowre and
sharpe belchings, cold sweat, paine in the left side, suf-
focation, palpitation, heauinesse of the heart, singing in
the cares, much spittle and moist &c.

Fearefull, sad, suspitious, discontent, anxiety &c. Laf-
cious by reason of much wind, troublesome dreames,
affected by fits &c.

Ouer all
the body
Sub. 3.

In Body

or

In minde

Blacke, most part leane, broad veines, grosse, thicke
blood, their hemrods commonly stopped, &c.

Fearefull, sad, solitary, hate light, auerse from company,
fearefull dreames &c.

A reason
of these
symp-
tomes.
Membr. 3.

Why they are so fearefull, sad, suspitious without a cause,
why solitary, why melancholy men are witty, why they suppose
they heare and see strange voices, visions, apparitions.

Why they prophetic, and speake strange languages, whence
comes their crudity, rumbling, convulsions, cold sweat, heau-
inesse of heart, palpitation, cardiaca, fearefull dreames, much wa-
king, prodigious phantasies.

Tending to good as

Morphew, Scabbes, Itch, Breaking out, &c.
Blacke landse.
If the Hemrods voluntarily open.
If varices appeare.

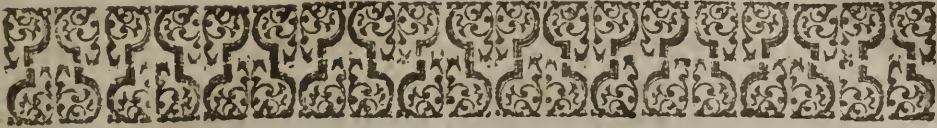
C.
Prognō-
stics of me-
lancholy.
Sect. 4.

Tending to euill as

Leanenesse, driness, hollow-eyed, &c.
Inveterate melancholy is incurable.
If cold, it degenerates often into Epilepsie, Apeplexie,
Dorage, or into Blindnesse.
If hot, into madnesse, Despaire, and violent death.

Corollaries and
questions

The grieuousnesse of this aboue all other Diseases.
The Diseases of the mind are more grieuous then those
of the Body.
Whether it be lawfull in this case of melancholy, for a
man to offer violence to himselfe. *Neg.*
How a melancholy or mad man offering violence to
himselfe, is to be censured.



THE FIRST PARTITION.

SECTION. THE FIRST MEMBER. SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities,
The causes of them.*



MAN, the most excellent, and most noble creature of the World, the principall and mighty worke of God, and wonder of Nature, as Zoroastes calls him; the ^amarvail of marvails, as Plato; the ^babridgment and Epitome of the World, as Pliny tearmes him, *Microcosmus*, a little world, a modell of the World, ^cSoueraigne Lord of the Earth, and sole Commander and Gouvernour of all the Creatures in it: to whose Empire they are subiect in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule, ^d*Imaginis Imago*, ^ecreated to Gods owne ^f*Image*, to that immortal and incorporeall substance, with all the faculties and powers belonging vnto it, was at first pure, divine, perfect, happy, & Created after God in true holinesse and righteou(nesse); *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt dijs consimiles parturiat deos;

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Hætristis, & lachrymosa commutatio* (^hone exclaimes) O pittifull change! is false from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferior to a beast. ⁱ*Man in honour that understandeth not, is like vnto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis, ^ka beast, a dogge, a hogge, what not? *Quantum mutatus ab illo?* How much altered from that he was, before blessed and happy, now miserable, accursed; ^l*He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. ^m*Great trauell is created for all men, and an heavy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe, vnto that day they retorne to the mother of all things. Namely their thoughts, and*

Mans Excellency.

^a *Magnum miraculum.*

^b *Mundi Epitome, nature delitie.*

^c *Finis rerum omnium cui sub-lunaria seruiunt* Scalger, exercit. 365. sec. 3. *Valef. de sacr. Phil. c. 5.*

^d *Vt in numismate Cesaris Imago, sic in homine Dei.*

^e *Gen. 1.*

^f *Imago mundi in corpore, Dei in anima.*

Exemplumq; dei quib; est imitatio gine parua.

^g *Ephes. 4. 24.*

^h *Palansterius.*

ⁱ *Psal. 49. 20.* Mans fall and misery.

^k *Lasciuia superat Equum, impudentia canem, astu Vulpem, furore Leonem.*

Chrys. 23. Gen.

^l *Gen. 3. 17.*

^m *Eccles. 40. 1.*

2

A description
of Melancholy.

Impulsive
cause of mans
misery and in-
firmities.

ⁿ Gen 3. 17.

o Illa cadens
regimen mani-
bus decussit, &
una Pernitens
immisit miseri-
mortalibus ar-
Hesiod. 1. oper.
p Hom. 5. ad
pop Antioch.

q Psal. 107. 17
r Prov. 1. 27.

s Quod autem
erebrius bella
conscutiant, quod
sterilitas & fa-
mes sollicitudi-
nem cumulent,
quod sevientibus
morbis va-
letudo frangitur,
quod humanum
genus suis popu-
latione vastatur
ob peccatum
omnia Cypri.
t Si raro desit
per pluvia de-
scendat, si terra
fitis pulveris
squaleat, si vix
ieiunius & pal-
lidus herbis, fe-
rilibus gleba pro-
ducat, si turbo
vineam debilitet
&c. Cyprian.

u Mat. 14. 3.

x Philostratus
lib 8. vit. Apol-
lonij iniustitiam
vitiis, & scelera-
tas nuptias, &
cetera que pre-
ter rationem fe-
cerat morborum
causas dixit. j

y 16.

z 18.

a 20.

b Vers. 17.

fear of their hearts, and their imagination of things they wait for, and the day of death. To him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is clothed in blew silke, and weareth a Crown, to him that is clothed in simple linnen. Wrath, envy, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seauensfold to the ungodly. All this befalls him in this life, and per- adventure eternall misery in the life to come.

The impulsue cause of these miseries in man, this privation or destruction of Gods Image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent Adam, ⁿ in eating of the forbidden fruit, by the Devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of ^o Pandora's box, which being opened through her curiosity, filled the world full of all manner of Diseases. It is not curiosity alone, but all other crying sinnes of ours, which pull these severall plagues and miseries vpon our heads. For *Vbi peccatum, ibi procella*, as ^p Chrysostome well obserues. ^q Fooles by reason of their transgressions, and because of their iniquities are afflicted. ^r Feare commeth like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not feare God. ^s Are you shaken with warres, as Cyprian well vrgeth to Demetrius, are you molested with dearth and famine, is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies; 'tis all for your sinnes, Haggai the 1. 9. 10. Amos the 1. Ier. 7. God is angry, punisheth and threatneth, because of their obstinacy and stubburnesse, they will not turne vnto him. ^t If the earth be barren then for want of raine, if dry and squalid, it yeld no fruit, if your fountaines be dried up, your wine, corne, and oyle blasted, if the aire be corrupted, and men troubled with diseases, 'tis by reason of your sinnes. Which like the blood of Abel cry lowd to heauen for vengeance, Lament. Ier. cap 5. 15. that wee haue sinned, therefore our hearts are heauie, Isay 59. 11. 12. Wee roare like Beares, and mourne like Doves, and want health, &c. for our sinnes and trespasses. But this we cannot endure to heare, or to take notice of it. Ier. 2. 30. We are smitten in vaine, and receiue no correction, & cap. 5. 3. Thou hast striken them, but they haue not sorrowed, they haue refused to receiue correction, they haue not returned. ^u Herod could not abide Iohn Baptist, and ^x Domitian could not endure Apollonius to tell the causes of the plagu at Ephesus, his iniustice, his incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgment, in bringing these calamities vpon vs, to chastise vs, I say, for our sinnes, & to satisfie Gods wrath. For the Law requires obedience or punishment, as you may read at large, Deut. 28. 15. If they will not obey the Lord, and keepe his Commandements and Ordinances, then all these curses shall come vpon them. ^y Cursed in the towne and in the field &c. ^z Cursed in the fruit of the body &c. ^a The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, ^b The Lord shall smite thee with the botch of Egypt, and with Emroids, and with Scab and Itch, and thou

canst not be healed. ^c With madnesse, blindnesse, and astonishing of heart. This Paul seconds, Rom. 2. 9. Tribulation and anguish on the soule of euery man that doth euill. Or else these chastisements are afflicted vpon vs for our humiliation, to exercise and try our patience here in this life, to bring vs home, to make vs know God and our selues, to informe vs, and teach vs wisdom. ^d Therefore is my people gone into captiuitie, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, and he hath stretched out his hand vpon them. He is desirous of our saluation, ^e *Nosra salutis avidus*, saith Lemnius, and for that cause pulls vs by the eare many times, to put vs in minde of our duties. That they that erred, might haue vnderstanding (as Isay speaks 29. 21) and so be reformed. I am afflicted, and at the point of death, as Dauid confesseth of himselfe. Psal 88. 15. ^f *ver. 9 mine eies are sorrowfull through mine affliction.* And that made him turne vnto God. Great Alexander in the midst of all his prosperitie, by a company of Parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as ^g Pliny well perceiued, *In sickness, the minde reflects vpon it selfe, and with iudgement suruayes it selfe, and abhorres its former courses*, in so much that he concludes to his friend Marius, & that it were the period of all Philosophy, if we could so continue being sound, or performe but a part of that which we promised to doe, being sicke. Who so is wise then, will consider these things, as Dauid did, Psal. 144. verse last. And whatsoeuer fortune befall him, make vse of it. If he be in sorrow, need, sickness, or any other aduersity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted vpon him; it may be for his good, ^h *si expedit*, as Peter said of his daughters ague. Bodily sickness is for his soules health, *perisset nisi perisset*, had he not bene visited, he had utterly perished for ⁱ *the Lord correcteth him whom he loueth, cuen as a father doth his child in whom he delighteth.* If hee be safe and sound on the other side, and free from all manner of infirmity, ^k *& cui*

Gratia, forma, valetudo contingat abunde,

Et mundus victus non deficiente crumena.

And that he haue grace, beauty, fauour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of all his prosperitie, let him remember that caveat of Moses, ^l *beware that he doe not forget the Lord his God*, that he be not puffed vp, but acknowledge them to be his good gifts and benefites, and ^m *the more he hath, to be more thankfull*, (as Agapetianus aduiseeth) and vse them aright.

Now the instrumentall causes of these our infirmities, are as diuers, as the infirmities themselues, starres, heauens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once good in themselues, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent Adam, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man are water, Fire, Iron, Salt, Meale, Wheate, Hony, Milke, Oile, Wine, Cloathing, good to the Godly, to the Sinners turned to euill*, Eccles 39. 26. *Fire, and Haile, and Famine, and Dearth, all these are created for vengeance*, Eccles 39. 29. The Heauens threaten

3

^c 28.

Deus quos diligit, castigat.

^d Isay 5. 13.

Ver. 15.

^e *Nosra salutis avidus*, court-

nenter aures

vellicat, accal-

mitate subinde

nos exercet. *Le-**uitus Lemn. l. 2.**c. 29 de oculi-**nat. mir.*^f *Vexatio dat**intellectum.**Esay 28. 19.*^g *Lib. 7. Cum**indi. io. mores**facti recognoscit,**& se inueniunt.**Dum sero lax-**guorem, sero re-**ligionis amoris:**Expers lingua-**ris non sum, me-**mor biuius amo-**ris.*^h *Summum esse**totius Philo-**sophiae. ut tales esse**perseueremus,**quales nos susti-**nos esse i. firmi**prohemur.*ⁱ *Petrarch.*^k *Prov. 3. 12.*^l *Deut. 8. 17.*^m *Quislat videat**ne cadat.*ⁿ *Quanto ma-**ioribus benefi-**cij a deo sumus.**laur, tanto obli-**gatiorem se de-**bitorem fateri.**Instrumental**cause of our**infirmities.*

4

vs with their Comets, Starres, Planets, with their great coniunctions, Eclipses, Oppositions, Quartiles, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat & cold, mighty windes, tempests, vnseasonable weather; from which proceede dearth, famine, plague, and all manner of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in Egypt, euery third yeare, (as it is related by ^m *Boterus* & others, 300000. dye of the plague, and 200000. in *Constantinople*, euery fift or seuenth) at the vtmost. How doth the Earth terrifie and oppresse vs with those terrible Earthquakes, which are most frequent in ⁿ *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes sixe Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges &c. besides shipwraekes, whole Ilands are sometimes suddenly ouerwhelmed with all their Inhabitants, in ^o *Zeland*, *Holland*, and many parts of the Continent drowned, as the *Plake Erno* in *Ireland*? *¶ Nihilq; prater arcium cadavera Patenti cernimus fredo*. In the fennes of *Free Island* 1230, by reason of tempests, * the Sea drowned *multa hominum millia, & iumenta sine numero*, all the countrey almost, men and cattell in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruined, and left desolate? In a word,

*† Ignis pepercit, unda mergit, aeris
Vris pestilentis equori creptum necat,
Bello superstes, tabidus morto perit.*

Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent aire doth send to clay,

Whom warre scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolues, Beares &c. Some with hooves, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernicious fishes, plants, gummes, fruits, seedes, flowres &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it selfe? Some make mention of a thousand seuerall poysons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Diuels instigation, is still ready to doe mischief, his own executioner, a Wolfe, a Diuell to himselfe, and others.

—————* *Vix sunt homines hoc nomine digni,
Quamq; lupi, fera plus ferit atis habens.*

Sometimes by the Diuels helpe, as Magitians, * Witches: sometimes by impostures, mixtures, poysons, stratagemmes, single combats, warres. We hacke and hewe, as if wee were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battaile. Besides all manner of tortures, brasen bulls, racks, wheelles, strappadoes, gunnes, engines, &c. *¶ Ad unum corpus humanum supplicia plura, quam membra*: Wee haue invented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents

by

^m *Boterus de
In: vrbium.*

^a *Leges hist. re-
lationes Lod.
Frois de rebus
Japonicis ad an-
num 1596.*

^o *Guicciard de-
scrip. Belg. anno
1421.*

^p *Giraldus
Cambrenf.*

^q *Ianus Doula
ep. lib. 1. cap. 10.*

^r *Munster lib. 3
cap. 462.*

[†] *Buchanan,
Xenist.*

*Homo homini
lupus, homo ho-
mini demon.*

* *Ouid. de Trist.
l. 5. Eleg. 7.*

* *Miscen. acco-
ntationes.*

[¶] *Lib. 2. epist. 2.
ad Donatum.*

by their offences, indiscretion, and intemperance are our mortall enemies.

^a *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our grieffe many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and we are as ready to iniure our posterity.

---- ^u *max daturi progeniem viciosorem*, and the latter end of the world, as ^z *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, euery man the greatest enemy vnto himselfe. We studie many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, Learning, Art, Memorie, to our owne destruction, ^y *Perditio tua ex te*. As ^z *Iudas Maccabeus* killed *Apollonius* friends with his owne weapons, wee arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should help vs, as so many instruments to vndoe vs. So *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse, of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non naturall things, of which I shall after ^a dilate more large; they are the causes of our infirmities, our sursetting & drunkennesse, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius*, it is a true saying the borde consumes more then the sword. Our intemperance it is, that pulls so many feuerall incurable diseases vpon our heads, that hastens ^b old age, peruersts our temperature, and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, weaknesse, want of gouernment, our facilitie and pronenes in yeelding to our feuerall lusts, and giuing way to euery passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of ^c Poets obserued of *Agamemnon*, that when he was well pleased, and could moderate his passion, hee was -- *as oculus, toni par*: like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he was angry, he was a Lion, a Tiger, a Dogge &c. there was no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, as long as we correct our inordinate appetite, and conforme our selues to Gods word, are as so many liuing Saints: but if wee giue reins to Lust, Anger, Ambition, Pride, and follow our owne waies, we degenerate into beasts, transforme our selues, ouerthrowe our constitutions, ^d prouoke God to anger, and heape vpon vs this of *Melancholy*, and all manner of incurable diseases, as a iust and deserued punishment of our sinnes.

5
^e *Ezech. 18. 2.*

^u *Hum. lib. 3.*

^{Od. 6.}

^a *2. Tim. 3. 2.*

^f *Ezech. 18. 31*

^z *Macc. 3. 12.*

^a *Part. 1. Sec. 2*
Memb. 2.

^b *Nequitia est que te non sinit esse senem.*

^c *Hom. Iliad.*

^d *Intemperantia luxu, Ingluties, & infinita humores flugitia, que diuinas penas merentur.*
Crato.

SVBSEC. 2.

MEMB. 1.

The { Definition
Number } of Diseases;
{ Division }

Vhat a Disease is, almost euery Physitian defines. ^e *Fernelius* calleth it an Affection of the body, contrary to Nature. ^f *Fuschius* and *Crato*,

ita natura corpori insidens. ^f *Fusch. Institut. lib. 3. Sect. 1. cap. 3. a quo primum vitatur actio.*

6

an hinderance, hurt, or alteration of any action of the Body, or part of it. ³ Tholosanus, a dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health is the perfection, and makes to the preservation of it. ^h Labee in Agellius, an ill habit of the Body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.

¹ Dissolutio fe-
deris in corpore,
ut sanitas est
consummatio.
² Lib. 4. cap. 2.
morbus est habi-
tus contranatu-
ram, qui usum
suum, &c.
Number of
Diseases.
³ Cap. 11. lib. 7.
[†] Morat.

How many Diseases there are, is a question not yet determined. ¹ Pliny reckons vp 300. from the Crowne of the Head, to the sole of the Foot: else- where he saith, *morborum infinita multitudo*, their number is infinite: Howso- euer it was in those old times, it boots not; in our dayes I am sure the num- ber is much augmented: ... [†] *macies & noua februm,*

Terris incubuit cohors. for besides many Epi- demicall diseases vnheard of, and altogether vnknowne to Galen and Hippo- crates, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c. we haue many proper, and peculiar almost to euery part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. ² *Quisq. suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There may bee peradventure in an age, or one of a thousand, like *Zenophilus* the Musitian in ¹ Pliny, that may happily liue 105. yeares, with out any maner of impediment. A *Pollio Romulus*, that may preterue himselfe ^m with wine and oyle. A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges. A man as healthfull as *Otto Herwardus*, a Senator of *Auf- burrow* in Germanie, whom ⁿ *Leonitus* the Astrologer brings in for an exam- ple & instance of certaintie in his art. who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars*, being a very old man, ^o could not remember that euer he was sicke. ^p *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if hee might bring him vp from his infancie, and diet him as he list; and some Phisitians hold, that there is no certaine period of mans life; but it may still by tempe- rance, and Physicke, be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of ^r *Hesiod* is true:

¹ No man free
from some
Disease or o-
ther.
² Cap. 50. lib. 7.
Centum et quinq;
vixit annos sine
ullo incommodo.
^m Intus melleo,
foras oleo.
ⁿ Exemplis ge-
nitur. prefixis
Ephemer. cap. de
infirmis.
^o Quisquod
pueritiae vlti-
mam memoriam
recordari po-est,
non meminit se
egrotum decu-
buisse.
^p Lib. de vitæ
longâ.
^r Oper. & dies.

Πλὴν μὲρ γὰρ γαῖα κακῶν, πλεῖν δὲ θάλασσα,
Νῆπι δ' ἀνθρώποισιν ἐπ' ἡμέραν, ἡ δ' ἐνὶ νυκτὶ
Ἄυτοματὶ πορεύονται. -----

Th' earth's full of maladies, and full the Sea,
Which set vpon vs both by night and day.

Diuisiō of
Diseases.

¹ See Fernelius
Path. lib. 1. cap.
9. 10. 11. 12.
² Fuschius instit.
lib. 3. sect. 1. c. 7.
³ Wecker. Syntax.

If you require a more exact diuision of these ordinary Diseases, which are incident to men, I referre you to Physitians; they will tell you of *Acute* & *Chronicke*, *First* and *Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Com- pound*, *Connexed*, or *Consequent*, belonging to parts, or the whole, in *Habit*, or in *Disposition*, &c. My diuision at this time (as most befitting my purpose) shal be into those of the Body and of the minde. For those of the Body, a brieffe Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sect. 1. cap. 11*. I referre you to those voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexan- der*, *Paulus*, *Ætius*, *Gordonius*, *Guianerius*: And those exact Neotericks, *Sava- narola*, *Capinaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victo- rius Faurentinus*, *Wecker*, *Piso*, &c. that haue methodically, and elaborately written of them all. Those of the Minde and Head, I will briefly handle, and a-part.

SVBSEC. 3.

7

Division of the Diseases of the Head.

THese Diseases of the Minde, forasmuch as they haue their chiefe seate and Organs in the head, are commonly repeated amongst the diseases of the head, which are diuers, and vary much according to their site. For in the head, as there be diuers parts, so there be diuers grieuances, which according to that diuision of *Hernius*, (which he takes out of *Arctianus*) are inward or outward (to omit all others which belong to the Eyes and Eares, Nostrills, Gummes, Teeth, Mouth, Palat, Tongue, Wetel, Chops, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, furfarr, lice, &c. ^u Inward belonging to the skinner next to the Braine, called *dura* and *Pia mater*, as all head-aches, &c. or to the Ventricle, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the *Nerves*; *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*; or belonging to the excrements of the Brain, as *Catarhes*, *Sneezing*, *Rhumats*, *Distillations*; or else those that pertain to the substance of the Braine it selfe, in which are conceived, *Frensie*, *Lethargie*, *Melancholy*, *madnesse*, *weake memory*, *Sopor*, or *Coma*, *Vigilia* & *vigil Coma*. Out of these againe I will single such as properly belong to the *Phantase*, or *Imagination*, or *Reason* it selfe, which ^x *Laurentius* calls the diseases of the minde; and *Hildesheim*, *morbos Imaginationis, aut Rationis lesa*, which are three or foure in number, *Frensie*, *Madnesse*, *Melancholy*, *Dotage*, and their kindes: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *morbi demoniaci*: which I will briefly touch and point out, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes, symptomes, prognostickes, cures: As *Lonicernus* hath done de *Apoplexiâ*, and many others, of many such particular diseases. Not that I finde fault with others which haue written of this subiect before, as *Iason Pratenfis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see; that which one contracts, another may enlarge. To conclude with *Y Scribanus*, that which they haue neglected, or perfunctorily handled, we may more thoroughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs; & so may be made more familiar and easie for euery mans capacity, and common good, which is the chiefe end of my Discourse.

¹ *Prefat. de morbu capitis. In capite ut varie habitant partes, ita varie quæ vel ibi eueniunt.*

^u Of which read *Hernius Montaltus, Hildesheim, Quercetanus, Iason Pratenfis, &c.*

^x *Cap. 2. de Dile. lanchol.*

¹ *Cap. 2. de Phe. siologia sagax, quod alij minus recte fortasse dixerint, nos examinare, melius diiudicare, corrigere siudeamus.*

SVBSEC. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.

Dotage, Fatuity, or Folly, is a common name to all the following Species, as some will haue it. ² *Laurentius* and ^a *Altomarus* comprehend *Madnesse*, *Melancholy*, and the rest, vnder this name, and call it the *summu genus* of them all. If it be distinguished from them, it is *natural* or *ingene*

Delirium, Dotage.

² *Cap. 4. de Mol.*
^a *Art. 1. de c. 7.*

8

nite, which comes by some defect of the Organs, and ouer-moist Braine, as we see in our common fooles; and is for the most part intended or remitted in most men, and thereupon some are wiser then other: or els it is acquisite, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

Phrenisia, which the Greekes deriue from the word *φρεν*, is a Disease of the Mind, with a continual Madnesse or Dotage, which hath an acute feauer annexed, or els an inflammation of the Braine, or the Membranes or Kells of it, with an acute feuer, which causeth Madnesse, and Dotage. It differs from *Melancholy* and *Madnesse*, because their Dotage is without an ague: this continually, with waking, or Memory decayed &c. *Melancholy* is most part silent; this clamorous, and many such like differences are assigned by Physitians.

Madnesse.

Madnesse, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which ^b *Iason Pratensis* especially labours, and that they differ onely *secundum maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso* & *remisso* *gradus*, saith ^c *Gordonius*, as the humor is intended or remitted. Of the same minde is ^d *Aretius*, *Alexander Trallianus*, *Guianerius*, *Sauanarola*, *Hernius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our Neotericks doe handle them a-part, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or rauing without a feuer, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patient with farre greater vehemency, both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men can not hold them. Differing onely in this from *Phrensie*, that it is without a Feuer, and their Memory is most part better. It hath the same causes as the other, as *Choler adust*, and *Blood incensed*, *Brains inflamed* &c.

^e *Fracastorius* addes a due time, and fullage to this definition, to distinguish it from children, and will haue it to be a confirmed *Impotency*, to separate it from such as accidentally come and goe againe, as by taking *Henbane*, *Nightshade*, *Wine*, &c. Of this fury there be diuers^f kindes, *Extasies*, *Enthusiasmes*, *Revelations*, & *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; *Obsession* or *Possession* of diuels, *Sybilline Prophets*, and Poëticall *Furies*: such as come by eating noxious Herbes, *Tarantulas* stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolfe madnesse, when men runne howling about graues and fieldes in the night, and will not be perswaded but that they are Wolves, or some such beasts. ^g *Ætius* and ^h *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. ⁱ *Donat ab Altomari* saith, that he saw two of them in his time: ^k *Wierus* tels a story of such a one at *Padua* 1547, that would not beleue to the cōtrary, but that he was a wolfe. He hath another instance of a Spaniard, that thought he was a Beare. ^l *Forestus* confirms as much by many examples, one amongst the rest, of which hee was an eye-witnesse, at *Alema* in *Holland*, a poore Husband-man that still haunted about graues,

and

^b Pleriq; Medici
uno complexu
perstringunt hoc
duos morbos,
quod ex eadem
causa oriuntur,
quodq; magnitu-
dine & modo so-
luti dissent, &
alter gradus ad
alterum existat.
Iason Pratensis.

^c *Lil. Med.*
^d *Pars manie*
mibi videtur.
^e *Insanus est, qui*
atate debita, &
tempore debito
per se non mo-
mentaneam &
fugacem, ut vi-
ni, solani, Hyos-
cyami, sed con-
firmatam habet
impotentiam be-
ne operandi cir-
ca intellectum.
lib. 2. de intelle-
ctione.

^f Of which
reade *Felix*
Plater, ca. 3. de
mentis aliena-
tione.
Lycanthropia.

^g *Lib. 6. cap. 11.*

^h *Lib. 3. cap. 16*

ⁱ *Cap. 9. Art.*
Med.

^k *De prestig.*
demonum, lib. 3
cap. 21.

^l *Observat. lib.*
10. de morbis
mentis, cap. 25.

and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such be-
like, or little better, were King *Pratus* m Daughters, that thought themselues
Kine. And *Nebuchadnezzar* in *Daniel*, as some Interpreters hold, was onely
troubled with this kinde of Madnesse. This Disease perhaps gaue occasion
to that bold assertion of *Pliny*, that some men were turned into Wolves in
his time, and from Wolves to men againe: and to that fable of *Pausanias*, of a
man that was tenne yeares a Wolfe, and afterwards returned to his former
shape: to *Ovids* tale of *Lycaon* &c. He that is desirous to heare of this Dis-
ease, or of more examples, let him reade *Austin* in his 18 booke de *Civitate*
Dei. cap. 5. *Mizaldus* cent. 5. 77. *Skenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*.
Forestus lib. 10. de morbis cerebri. *Olaus Magnus*. *Vincentius Bellavicensis*, spec.
nat. lib. 3. cap. 122. &c. This Disease, saith *Avicenna*, troubleth men most in
February, and is now 2 dayes most frequent in *Bohemia* and *Hungary*, accor-
ding to *P. Hernius*. *Schernitzius* will haue it common in *Litonia*. They lye
hid most part all day, and goe abroad in the night, barking, howling at
graues and deserts they haue vsually hollow eyes, scabbed legges and thighes, very
dry and pale, saith *Altomarus*: he giues a reason there of all the symptomes;
and sets downe a briefe cure of them.

Hydrophobia, is a kinde of Madnesse, well knowne in euery Village, which
comes by the biting of a mad dogge, or scratching, saith *Aurelianus*, or tou-
ching, or smelling alone sometimes, as *Skenkius* proues, and is incident to
many other creatures aswell as men: so called, because the parties affected,
cannot endure the sight of water, or any liquor, supposing still they see a mad
dogge in it. And which is more wonderfull, though they be very dry, (as in
this malady they are) they will rather dye then drinke. *Calius Aurelianus*,
an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of
the Body, or the Minde. The part affected is the Braine; the cause, poyson
that comes from the mad dogge, which is so hote and dry, that it consumes
all the moisture in the Body. *Hildesheim* relates of some that died so mad,
and being cut vp, had no water, scarce blood, or any moisture left in them.
To such as are so affected, the feare of water beginnes at 14 dayes after they
are bitten, to some againe, not till 40. or 60. daies after: commonly saith *Her-*
nius, they beginne to raue, flye water, and glassses, to looke red and swell in
the face, some 20. dayes after (if some remedy be not taken in the meane
time) to lye awake, to bee pensiue sad, to see strange Visions, to barke and
howle, to fall into a sowne, and sometimes fittes of the Falling sicknesse.
Some say, little things like whelpes will bee seene in their vrines. If any of
these signes appeare, they are past recovery. Many times these Symptomes
will not appeare, till six or seuen moneths after, saith *Codronchus*; and some-
times not till 7 or 8 yeares as *Guianerius*, 12 as *Albertus*, 6 or 8 moneths
after as *Galen* holdes. *Baldus* the great Lawyer dyed of it; an *Austin Fryar*,
and a woman in *Delphe*, that were *Forrestus* Patients, were miserably con-
sumed with it. The common cure in the Countrey (for such at least as dwell
neere the Sea side) is to ducke them ouer head and eares in Sea water; some
use charmes, euery goodwife can prescribe Medicines. But the best cure to
be had in such cases, is from the most approued Physitians: they that will
reade of them, may consult with *Dioscorides* lib. 6. cap. 37. *Hernius*, *Hildesheim*,
Capivaccius, *Forrestus*, *Skenkius*, and before all others *Codronchus* an Italian,

9
m Hippocrates
lib. de insania.

Lib. 2. cap. 8.
homines inter-
dum lupos fieri,
& e contra.
2det. lib. 1.

Cap. de Mania.
† Uicerata cru-
ra, sitis ipsa ad-
est immodica,
pallidi, lingua
sicca.

Cap. 9. art.
Hydrophobia.
Lib. 3. cap. 9.
Lib. 7. de Ve-
nenis.

Lib. 3. cap. 29.
de morbis acutis.

Spicel. 2.

Skenkius 7.
lib. de Venenis.

Lib. de Hydro-
phobia.

Observat. lib.
10. 25.

10

Chorus sancti Viti.
a Lasciviam choream, To. 4. de morbis amentium. Tract. 1.
b Eventu ut plurimum rempsam componant.

who hath lately written two exquisite Bookes of this Subiect.

Chorus sancti Viti, or *Saint Vitus* dance, the lascivious dance, *a Paracelsus* calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to *Saint Vitus* for helpe, & after they had danced there a while, they were *b* certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, euen great bellyed women sometimes (& yet neuer hurt their childe) will dance so long, that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musick about all things they loue, & therefore the Magistrates in *Germany* will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This Disease hath beene very common in *Germany*, as appeares by those relations of *c Sokenkins*, & *Paracelsus* in his Book of Madnes, who brags how many seueral persons he hath cured of it. *Felix Platter, de mentis alienat. cap. 3.* reports of a woman in *Basil*, whom he saw, that danced a whole moneth together. The *Arabians* call it a kinde of *Palsy*. *Bodine* in his 5. Booke de *Repub. cap. 1.* speakes of this infirmity, and *Aronavius* in his last Epistle to *Scoltzius*, and in another to *Dudithus*, where you may reade more of it.

d Cap. 3. de mentis alienatione.
e Cap. 4. de mel.

d Fuschius institut. lib. 3. sect. 1. cap. 11. *Felix Platter*, *e Laurentius* adde to these another *Fury* that proceedes from *Loue*, and another from *Study*, another *divine* or *religious Fury*: but these more properly belong to *Melancholy*; of all which, I will speake t apart, intending to write a whole Booke of them.

† PART. 3.

SVBSECT. 5.

Melancholy in disposition, improperly so called. Equivocations.

Melancholy, the subiect of our present Discourse, is either in Disposition, or in Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon euery small occasion of sorrow, need, sicknes, trouble, feare, griefe, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish and vexation of the Spirits, any wayes opposite to pleasure, mirth, ioy, delight, or causing frowardnesse in vs, or a dislike. In which *Æquivocall* and improper sense, we call any man *Melancholy*, that is dull, heavy, sad, fowre, lumpish, ill disposed, solitary, or any way moued, or displeased. And from these *Melancholy* Dispositions, f no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse, sometime or other, hee feeles the smart of it. † *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himselfe, whom *Ælian* so highly commends for a moderate temper, that nothing could disturbe him, bus going out, and coming in, still *Socrates* kept the same countenance, what misery soeuer befell him, (if we may beleeue *Plato* his Disciple) was much tormented with it. *Q. Metellus*, in whom

z De quo homine securitas de quo certum gaudium quocumq; se convertit in terrenis rebus, amantissimum animi inuenies.
August. in Psal. 85.

† *Iob 1. 14.*
i Om-i tempore Socratem eodem vultu videri, siue domum rediret, siue domo egrederetur.
h Lib. 7. cap. 1. Natus in florentissima totius Orbis ciuitate, nobilissimis parentibus, corporis vires habuit, & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, confulare decus, sequentes triumphos, &c.

h Valerius giues an instance of all happinesse, the most fortunate man then li-

II

uing, borne in that most flourishing City of Rome, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senatour, a Consull, happy in his wife, happy in his children, &c. yet this man was not free from Melancholy, he had his share of sorrow. ¹ Polycrates Samius, that flung his Ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after, by a fish taken as hee angled, was not free from Melancholy Dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne ^k Poets put vpon them. In generall, ¹ as the heauen it selfe is, so is our life, sometimes faire, sometimes ouercast, tempestuous, and serene; as in a rose, flowers and prickles, in the yeare it selfe, a temperate Sommer sometimes, a hard winter, a drought, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: *Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine. — ^m *medio de fonte leporum,*

Surgit amari aliquid quod in ipsis floribus angat.

Euen in the midst of laughing, there is sorrow, (as ⁿ Solomon holdes:) euen in the midst of all our Feasting and Jollity, as ^o *Austin* inferres in his *Com. on the 41. Psalm*, there is sorrow and discontent. Nothing so prosperous and pleasant, but it hath ^p some gall in it, some complaining, some grudging, 'tis all a *γλυκύπικρον*, a mixt passion. We are not here as those Angels and celestiall Powers, and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subiect to infirmities, miseries, interrupt, tossed and tumbled vp and downe, carried about with euery small blast, often molested & disquieted vpon euery slender occasion, & vncertaine, brittle, and so is all that wee trust vnto. ^r And he that knowes not this, and is not armed to endure it, is not fit to liue in this world (as one condoles our time) hee knowes not the condition of it, where with a reciprocal-tye, pleasure and paine are still united, and succcede one another in a ring. *Exi è mundo*, get thee gone hence, if thou canst not brooke it, there is no way to avoide it, but to arme thy selfe with Patience, with Magnanimitie, to ^s oppose thy selfe vnto it, to suffer affliction as a good Souldier of *Christ*; (as ^t *Paul* aduise) constantly to beare it. But forasmuch as so few can embrace this good counsell of his, or vse it aright, but rather as so many brute beasts, giue way to their passions, voluntarily subiect and precipitate themselues into a Labyrinth of cares, woes, miseries; and suffer their soules to be overcome by them, cannot arme themselues with that patience as they ought to do, it falleth out oftentimes that these *Dispositions* become *Habits*, and many *Affects* contemned, (as ^u *Seneca* notes) make a Disease. Euen as one Distillation, not yet growne to custome, makes but a cough; but continuall and inveterate, causeth a consumption of the lungs: so doe these our Melancholy provocations: and according as the humor it selfe is intended, or remitted in men, or as their temperature of Body, or Rationall soule is better able to make resistance; so are they more or lesse affected. For that which is

¹ *Ælium.*^k *Homer. Iliad.*¹ *Lipsius cent. 3.**ep. 45. vi celum,**sic nos homines**sumus: illud ex**intervallu nuti-**bis obducitur &**obscuratur.**Jurorsario flores**spinis intermix-**ti.**Vita similis aeri,**et dum modo su-**dum, tempestas**serenitas: ita vi-**ces rerum sunt**premia gaudiis,**& sequaces cure*^m *Lucretius lib.**4. 1124.*ⁿ *Prov. 14. 3.**Extremū gaudij**luctus occupat.*^o *Natalitia in-**quit celebran-**tur, nuptie hic**sunt; et ibi quid**celebratur quod**non dolet, quod**non transit?*^p *Auleius 4.**floridū, nihil quic-**quam homini tā**prosperum, divi-**nus datum,**quin ei admix-**tum sit aliquid**difficultatis, ut**etiam in ampli-**simā quāquā**letitiā, subste-**quepiam vel**parvo a querimō-**nia, coniugatione**quādam mellis,**& fellis.*^q *Caduca nimi-**um & fragilia,**& puerilibus**consentanea cre-**pundis, sunt ista**que vires & es-**pes humane vo-**cantur, assuunt*

subitū, repensē delabuntur, nullo in loco, nulla in personā, stabilibus nixaradicibus consistunt; sed incertissimo statu fortune, quos in sublime extulerunt improvise recusū destitutos, in profundā miseriā vāle miserabiliter immergunt, Valerius lib. 6. cap. 11.

^r *Huic seculo parum aptus es, aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu*

Gallobelgicus. lib. 3. ad annum 1598. ^t Horsum omnia studia dirigi debent, ut humana fortiter seramus ¹ 2 Tim. ^u Epist.

96. lib. 10. affectus frequenter contemptū morbum faciunt, sicut Distillatio una nes ad hunc in morem adducta, suffum facit, affluat

& viciū phisim.

13

but as a flea biting to one, causeth vn sufferable torment to another, & that which one by his singular moderation, & wel-composed cariage can happily ouercome, a second is no whit able to sustaine. but vpo euery smal occasiō of abuse, iniury, griefe, disgrace, losse, crosse, rumor, &c. (if solitary or idle) yeelds so farre to passion, that his complexion is altered, his digestion hindered, his sleepe gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected, winde, crudity, on a sudden ouertake him, & he himselfe ouercome with *Melancholy*. So that as the Philosophers make 8 eight degrees of heat and cold: wee may make 88. of *Melancholy*, as the parties affected are diversly seized with it, or haue beene plunged more or lesse into this Infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first, or displeasing, violent, and tyrannizing ouer those whom they seize on for the time, yet these men are but improperly so called, because they continue not; but come and goe, as by some obiects they are moued. This *Melancholy* of which we are to treat, is an Habit, *morbus fonticus*, or *Chronicus*, a Chronicke or continuat disease, a settled humor, as *Aurelianus*, and others call it, not errant, but fixed, and as it was long increasing, so now being (pleasant, or painefull) growne to an habite, it will hardly be remoued.

¶ C. *librum ad
Hro: frigidum
ad esse.*

¶ *De hirsutis
et f. cit. affa-
tem.*

¶ *Lib. 1. cap. 6.*

¶ *Fuscus lib. 3.*

¶ *Sec. 1. cap. 7.*

¶ *Hilarius in fol.
130.*

SEC. 1.

MEMB. 2.

SVBSEC. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brieft Digression of the Anatomie of the body, and faculties of the soule, for the better vnderstanding of that which is to followe; because many hard words will often occur, as *Myrrache*, *Hypochondries*, *Hemroids*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily be perceiued, what they are, how fixed, and to what end they serue. And besides, it may peradventure giue occasion to some men, to examine more accurately, and search farther into this most excellent subiect, that haue time and leasure enough, and are sufficiently informed in all other worldly busineses; as to make a good bargain, buy, and sell, to keepe & make choise of a good Hauke, Hound, Horse, &c. but for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they knowe not what this Bodie and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can bee more ignominious and filthie (as a *Melancthon* well inueighes) then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it tends so much to the preseruatiō of his health, and informatiō of his manners. To stirre them vp therefore to this study, to peruse those elaborate workes of *Galen*, *Avicen*, *Baubin*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, &c. which haue written copiously in Latine; or that which some of our industrious COUNTRYMEN haue done in our mother tongue, not long since, as that translation of *Columbus*,

¶ *De Anim.*

¶ *Tempo enim est
homini ignorare
sui corporis (ut
ita dicam) diffi-
cilius, praesertim
cum ad valetu-
dinem et mores,
hinc cognitio plu-
rimum conducat.*

¶ *De usu parti-
um.*

¶ *History of
man.*

bus,

bus, and ^d *Microscographia*, in 13. bookes, I haue made this brieue Digression. And because that ^e *Wecker*, ^f *Melancthon*, & *Fernelius*, ^h *Faschius*, and those *Tracts de Animâ* (which haue more compendiously handled, and written of this matter) are not at all times ready to bee had, to giue them some small taste, or notice of the rest, let this Epitome suffice.

13
^d D. Crooke.
^e In Syntaxi.
^f De Animâ.
^g Institur. lib. 1.
^h Physiol. lib. 1.
 &c.

S V B S E C. 2.

Division of the Body. Humours, Spirits.

OF the parts of the Body, there be many diuisions: The most approved is that of ⁱ *Laurentius*, out of *Hippocrates*: That is, into parts Contained, or Containing. Contained, are either *Humours*, or *Spirits*.

A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and it is either innate and borne with vs, or aduentitious and acquisite. The Radicall or innate, is daily supplied by nourishment, which some call *Cambrum*, and make those secondary humors of *Ros* and *Glisten* to maintaine it: or acquisite, to maintaine those foure first primary Humors, comming and proceeding from the first concoction in the Liuer, by which meanes *Chylus* is excluded. Some diuide them into profitable, and excrementitious humors: *Pituita* & *Bloud* profitable; the other two excrementitious. But ^k *Crato* out of *Hippocrates* wil haue all foure to be iuyce, and not excrements, without which no liuing creature can be sustained: which foure though they be comprehended all in the Masse of the *Blood*, yet they haue their seuerall affections, by which they are distinguished from one another, and from those aduentitious, peccant, or ^l *diseased humors*, as *Melancthon* calls them.

Humors.

^k In Micro:
 succos, sine qui-
 bus animal su-
 stentari non po-
 test.
^l Martesius hu-
 mores.

Blood, is a hot, sweet, temperate, red humor, prepared in the *Meseriacke* veints, & made of the most temperate parts of the *Chylus* in the liuer, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through euery part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Blood.

Pituita, or *Fleagme*, is a cold and moist humor, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liuer, his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not ouer-drye.

Fleagme.

Choler, is hot and drie, bitter, begotten of the hotter parts of the *Chylus*, & gathered to the Gall: it helps the naturall heat, and senses, and serues to the expelling of excrements.

Choler.

Melancholy, cold and drie, thicke, blacke, and lowre, begotten of the more faculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humors, *Blood*, and *Choler*, preserving them in the *Blood*, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Melancholy.

To these humors, you may adde *Serum*, which is the matter of *Vrine*, and those excrementitious humors of the third Concoction, *Sweat*, and *Tears*.

Serum, *Sweat*,
Tears.

14

Spirits.

* *Spiritual anima.*

Spirit is a most subtile vapour, which is expressed from the *Blood*, and the instrument of the Soule, to performe all his actions; a common tye or medium, betwixt the body and the soule, as some will haue it; or as * *Paracelsus*, a fourth soule of it selfe. *Melancthon* holds the Fountaine of these *Spirits* to be the *Heart*, begotten there and afterward conuained to the *Braine*, they take another nature to them. Of these *Spirits* there be three kindes, according to the three principall parts, *Braine*, *Heart*, *Liuers*, *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liuers*, & thence disperfed through the *Veines*, to performe those naturall actions. The *Vitall* *Spirits* are made in the *Heart* of the *Naturall*, which by the *Arteries*, are transported to all the other parts: if these *Spirits* cease, the life ceaseth, as in a *Syncope* or *Swouning*. The *Animall* *Spirits* formed of the *Vitall*, brought vp to the *Braine*, and diffused by the *Nerues*, to the other *Members*, giue sense and motion to them all.

S V B S E C. 3.

Similar parts.

Similar parts

m *Laurentius*
cap. 20. lib. 1.
Anat.

Bones.

C Ontraining parts, by reason of their more solid substance, are either *Homogeneall*, or *Heterogeneall*, *Similar*, or *Dissimilar*: so *Aristotle* diuides them. lib. 1. cap. 1. de hist. Animal. *Laurentius* cap. 20. lib. 1. *Similar*, or *Homogeneall*, are such, as if they be diuided, are still diuided into parts of the same nature, as water into water. Of these, some be *Spermatieall*, some *Fleshy*, or *Carnall*. m *Spermatieall* are such as are immediatly begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerues*, *Arteries*, *Veines*, *Skins*, *Fibers*, or *Strings*, *Fat*.

The *Bones* are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine the other parts: some say there be 304, some 307, or 313 in Mans Body. They haue no *Nerues* in them, and are therefore without sense.

A *Gristle*, is a substance softer then bones, and harder then the rest, flexible, and serues to maintaine the parts of motion.

Ligaments, are they that tye the *Bones* together, and other parts to the *Bones*, with their subseruing tendons: *Membranes* office is to couer the rest.

Nerues.

Nerues or *Sinewes*, are *Membranes* without, and full of *Marrow* within, they proceed from the *Braine*, and carry the *Animall* *Spirits* for sense and motion. Of these some be harder, some softer, the softer serue the senses, & there be seuen paire of them. The first be the *Opticke Nerues*, by which wee see; the second moue the *Eyes*; the third paire serue for the *Tongue* to tast; the fourth paire for taste in the *Palate*; the fift serue the *Eares*; the sixt paire is most ample, and runnes almost ouer all the *Bowels*; the seauenth paire moue the *Tongue*. The harder *Sinewes* serue for the motion of the inner parts, Proceeding from the *Marrow* in the backe, of whom there bee thirtie Combinations, seuen of the *Necke*, twelue of the *Brest*, &c.

Arteries.

n In these they
observe the
beating of the
Pulse.

Arteries are long and hollowe, with a double skinne to conuaie the *vitall* *Spirits*; to discern which the better, they say that *Vesalius* the *Anatomist* was wont to cut vp men aliue. n They arise in the left side of the heart, & are principally two, from which the rest are deriued, *Aorta* and *Venosa*, *Aorta* is the

the root of all the other, which serue the whole body; the other goes to the Lungs, to fetch aire to refrigerate the Heart. 15

Veines, are hollow and round like pipes, arising from the Liuer, carrying blood and natural spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena Cava*, from which the rest are corruated. That *Vena porta* is a Veine, comming from the concaue of the liuer, & receauing all those meseriacall veines, by whom hee takes the *Chilus* from the stomacke and guts, and conuaies it to the Liver. The other conuaies blood from the liuer to nourish all the other dispersed members. The branches of that *Vena porta* are the *Meseriacall* & *Hamorrhoides*. The branches of the *Cava*, are inward or outward. Inward, *seminall* or *emulgent*. Outward, in the head, armes, feet, &c, and haue seuerall names.

Fibra are strings, white & solide dispersed through the whole member, and are right, oblique, transuerse, all which haue their seuerall vses. *Fat*, is a similar part moist without blood, composed of the most thicke and vntuous matter of the blood. The skinne couers the rest, and hath *Cuticula* or a little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

Fibra, *Fat*,
Flesh,
• *Cutis est pars*
simularis à vi-
cutificâ, ut in te-
riora muniat.
Capiuac. dicitur.
pag. 272.

SECT. 4.

Dissimilar parts.

Dissimilar parts, are those which we call *Organicall*, or *Instrumentall*, & they be *Inward*, or *Outward*. The chieftest outward parts are situate forward or backward. *Inward*, the crowne and foretop of the head, scull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, brest, chest, vpper and lower part of the belly, hypocondries, nauell, groyne, flanks, &c. *Backward*, the hinder part of the head, backe, shoulders, sides, loynes, hip-bones, or *sacrum*, buttockes, &c. Or ioynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obuius and well knowne, I haue carelessly repeated, *eaq; præcipua & grandiora tantum: quod reliquum, ex libris de animâ, qui voles, accipias.*

Inward Organicall parts which cannot be seene, are diuers in number, and haue seuerall names, functions, and diuisions; but that of *P. Laurentius* is most famous, into *Noble*, or *Ignoble* parts. Of the noble there be three principall parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liuer*. According to whose site, three Regions, or a three-fold diuision is made of the whole body. As first of the *Head* in which the Animal Organes are contained, and Braine it selfe, which by his Nerues giues sense and motion to the rest, and is (as it were) a priuy Counsellor, and Chancellour to the *Heart*. The second Region is the *Chest*, or middle *Belly*, in which the heart, as king, keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the liuer resides, as a *Legat à latere*, with the rest of those naturall Organes, seruing for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the vpper by the *Midriffe*, or *Diaphragma*, and is subdivided againe by some into three concauities, or regions, ypper, middle, and lower. The ypper of the

P. Anat. lib. 2. c.
19. Celebrius est
& per vultu
partium diuiso
in principes &
ignobiles partes.

¶ D. Croke out
of Gallen and
others.

16

Hypocondries, in whose right side is the *Liver*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The second of the *Navel* and *Flanckes*, diuided from the first by the *Rimme*. The last of the water-course, which is againe subdiuided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or lower: *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these seuerall Regions I will treat in brieft apart. And first of the third Region, in which the naturall Organs are contained.

De animi,

ⁱ Vos vera ve-
luti in templum
ac sacrarium
quoddam vos
duci putetis, &c
Suaui & vtilia
cognitio.

The lower Re-
gion Naturall
Organs.

But you that are Readers in the meane time, Suppose you were now brought into some sacred Temple, or Maiesticall Pallace (as ^ⁱ *Melancthon* saith) to behold not the matter onely, but the singular Art, workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serue to nutrition or generation. Those of Nutrition serue to the first or second concoction: As the *œsophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomacke, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchen (as it were) of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomacke it selfe; the lower and neather doore (as *Wecker* calls it) is named *Pylorus*. This stomacke is sustained by a large Keill or Kaull, called *Omentum*: which some will haue the same with *Peritoneū*, or rümme of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are diuided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gutte, which is next to the stomacke, some twelue inches long (saith ^ⁱ *Fuschius*.) *Ieiunum* or empty gut, continuat to the other, which hath many *Meseriacke Veines* annexed to it, which take part of the *Chilus* to the *Liver* from it. *Ilion* the third, which consists of many crinkles, which serues with the rest to receiue, keep, & distribute the *Chilus* from the *Stomacke*. The thick guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thicke and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receiues the excrements, and conueyes them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conueyes the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man be willing to goe to the stoole. In the midst of these guts is situated the *Mysenterium* or *Midriffe*, composed of many *Veines*, *Arteries*, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liver*, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* stiles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *watery*, which the other subordinate parts convey. The *Ganle* placed

ⁱ Lib. 1. cap. 13.
ⁱ 387. 1.

placed in the concaue of the *Liu*er, extracts *Choler* to it: the *Spleene*, *Melancho-*
ly; which is situate on the left side, ouer against the *Liu*er, a spongy matter,
 which drawes this blacke choler to it by a secret vertue; and feedes vpon it,
 conveying the rest to the bottome of the stomacke, to stirre vp appetite, or
 els to the guts as an excrement. That watery matter the two Kidnies expur-
 gate, by those emulgent veines, and *Vreteres*: The emulgent draw this super-
 fluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*,
 which by reason of his site in the lower belly, is apt to receiue it, hauing two
 parts, necke and bottome: the bottome holdes the water, the necke is con-
 stringed with a muscle, which as a Porter, keepes the water from running
 out against our will.

Members of generation are common to both sexes, or peculiar to one;
 which because they are impertinent to my purpose, I doe voluntarily omit.

Next in order is the *middle Region*, or chest which comprehends the vitall
 faculties and parts: which (as I haue said) is separated from the lower belly,
 by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerues,
 membranes, and amongst other vses it hath, it is the instrument of laughing.
 There is also a certaine thin membrane, full of Sinewes, which couereth the
 whole chest within, and is called *Pleura*, the seat of the disease called *Pleuri-*
sie, when it is inflamed; some adde a third skinne, which is called *Mediastinus*,
 which diuides the chest into two parts, right and left. Of this Region the
 principall part is the *Heart*, which is the seat and fountaine of life, of heat, of
 spirits, of pulse and respiration, the Sunne of our Body, the king and sole
 commander of it: The seat and Organe of all passions and affections, *Pr-*
imum vivens, ultimum moriens, it lines first, and dies last in all creatures: Of a
 pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of
 admiration, that can yeeld such variety of affections, by whose motion it is
 dilated or contracted, to stirre and command the humors in the body: As in
 sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly;
 in sorrow, to call it in; mouing the Humors, as Horses doe a Chariot. This
Heart, though it be one sole member, yet it may be diuided into two creekes,
Right and *Left*. The *Right* is like the Moone increasing, bigger then the other
 part, and receiues blood from *Vena Cava*, distributing some of it to the *Lungs*
 to nourish the, the rest to the left side, to ingender spirits. The *left Creek* hath
 the forme of a *Cone*, and is the seate of Life: which as a Torch doth Oyle,
 drawes blood vnto it, begetting of it, spirits and fire; and as fire in a torch, so
 are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall
 spirits all ouer the Body, and takes aire from the Lungs, by that *Artery* which
 is called *Venosa*; So that both creekes haue their Vessels; the *Right* two
 Veines; the *Left* two Arteries, besides those two common anfractuons
 eares, which serue them both, the one to hold blood, the other aire, for seue-
 rall vses. The *Lungs* is a thinne spongy part, like an Oxe hoofe, (saith *Per-*
nelius) the Towne. Clarke, or Cryer (= one tearmes it) the instrument of
 voice, as an Orator to a King, annexed to the Heart, to expresse its
 thoughts by voice. That it is the instrument of voice, it is manifest, in that
 no creature can speake, or vtter any voice, that wanteth these Lights. It is
 besides the instrument of respiration, or breathing: and its office is to coole
 the *Heart*, by sending aire vnto it, by the *Venosall Artery*, which veine comes

Middle Regi-
 on.

Hec res est
 precipue digna
 admiratione,
 quod tanta af-
 fectuum vario-
 rate cietur cor,
 quod omnes res
 tristes & letes
 statim corda se-
 riunt & mouent

Physiol. l. 1. c. 8.
 Vt orator Re-
 gis pulmo vo-
 cis instrumentum
 annectitur cor-
 di, &c. Melan-
 chon.

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to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerves, taking in aire at the nose and mouth, and by it likewise exhales the fumes of the Heart.

Upper Region

In the upper Region serving the animall faculties, the chiefe Organ is the *Braine*. which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinnes, and seated within the skull or braine pan, and it is the most noble Organe vnder Heauen, the dwelling house and seat of the Soule, the habitation of wisdom, memory, iudgement, reason, and in which man is most like vnto God: & therefore nature hath couered it with a skull of hard bone, & two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, about the other, & includes & protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate couer of the braine, and not couering only, but entering into it. The *Braine* it selfe is diuided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *forepart* hath many concauities, distinguished by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heauenly nature, to performe the actions of the Soule. Of these Ventricles there bee three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answere to their site, and beget animal Spirits; if these be any way hurt, sense and motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavity of them both; and hath two passages; the one to receiue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the back-bone, the least and most sollid of all the rest, which receaues the Animal Spirits from the other ventricles, and conuaies them to the marrow in the back, and is the place where they say the memory is seated.

SUBSEC. 5.

Of the Soule and his Faculties.

79. De anima
cap. 1.

Scaliger. exer-
cit. 307. Tolles.
in lib. de anima
cap. 1. &c.
1. De anima
cap. 1.
Tuscul. quest.
Lib. 6. Doctor
Pal. Gentil. c.
83. pag. 1216.
Aristot.

According to *Aristotle*, the Soule is defined to bee *ψυχή*, *perfectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or first Act of an Organicall body, hauing power of life, which most Philosophers approue. But many doubts arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, and subordinate faculties of it. For the Essence & particular knowledge of it, of all other things it is most hard (be it of Man or Beast) to discern, as *Aristotle* himselfe, *Tully*, *Picus Mirandula*, *Tolet*, and other Neotericke Philosophers confesse. *Wee can understand all things by her, but what she is we cannot apprehend*. Some therefore make one Soule, diuided into three principall faculties; others, three distinct Soules. Which question of late hath beene much controuerted by *Picolesminem*, and *Zaba-*

anima quæ intelligit, & tamen quæ se ipsa intelligere non valet.

rel.^d *Paracelsus* will haue foure Soules, adding to the three granted faculties, a *Spiritual Soule*. And s^e some againe, one soule of all Creatures whatsoeuer, differing only in Organs. And that Beasts haue reason as wel as men, though for some defect of Organs, not in such measure. Some make a doubt, whether it be all in all, and all in euery part, which is amply discussed in *Zabarel* amongst the rest. The^h common diuision of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct kind of liuing Creatures: *Vegetall* Plants, *Sensible* Beasts, *Rationall* Men. How these three principall faculties are distinguished and connected, *Humano ingenio inaccessum videtur*; is beyond humane capacity, as ⁱ *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferior may be alone, but the superiour cannot subsist without the other; as *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it (saith *Aristotle*) *ut Trigonum in tetragono*, as a Triangle in a Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be a *substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe*. In which definition, three seuerall operations are specified, *Altrix*, *Auētrix*, *Procreatrix*, the first is ^k *Nutrition*, whose obiect is nourishment, meat, drinke, and the like; his Organ the Liuer in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. ^l *Attraction* is a ministering facultie, which, as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe drawes oyle, and this attractive power is very necessary in Plants, which sucke vp moisture by the root, as another mouth, into the sap, as another stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by natural heat; for as the heat of a Torch consumes oyle, wax, tallowe: so doth it alter & digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Affatation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subiect vnto, which vse no exercise to stirre vp naturall heat, or choake it, as too much wood puts out a fire. *Elixation*, is the boyling of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Affatation*, is a concoction of the inward moisture by heat, his opposite is *Semistulation*. Besides these three seuerall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the Liuer to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in euery part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vtine, haire, nailes, &c.

As this *Nutritiue facultie* serues to nourish the body, so doth the *Augmen-*

^f *Spirituallem animam à reliquis distinctam, tunc. v. etiam in cadavere inherentem post mortem per aliquos menses.*

^g *Celius lib. 2. cap. 3. 1. Plutarco. in Grillo. Lips. Cent. 1. epist. 50. Ioffius de Risu & Fletu.*

^h *Philip de Anima cap. 1. Calius 2. antiqui. cap. 3. Plutarco. de placit. Philof.*

ⁱ *De vit. & mort part. 2. c. 3. prop. 1. De vit. & mort. 2. c. 21. Vegetal soule. Subsect. 2.*

^k *Nutritio est. alimenti transmutatio, vironaturalis, Scal. exerc. 101. Sect. 17. Attraction.*

^l See more of Attraction in Scal. exerc 343.

Retention.

Digestion.

Maturation.

Elixation.

Order of concoction fourefold.

Expulsion.

20 *Augmentatio* *ring facultie* (the second operation or power of the *Vegetall facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, & to make it growe, till it come to his due proportion & perfect shape: which hath his period of augmentation, as of consumption: and that most certain, as the Poet obserues:

*Stat sua cuiq, dies breue & irreparabile tempus
Omnibus est vita.*——

A tearme of life is set to euery man,
Which is but thort, and passe it not one can.

Generation. The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed, like vnto it selfe, to the perpetuall preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Life & death concomitants of the Vegetal faculties. Necessary concomitants or affections of this *Vegetall facultie* are life, & his priuation, death. To the preservation of life the naturall heat is most requisite, though siccitie and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying &c. though not so easily perceaued; In all bodies it must haue radical moisture to preserue it, that it be not consumed, to which preservation our clime, country, temperature, and the good or bad vse of those six non-naturall things auaille much. For as this naturall heat and moisture decaies, so doth our life it selfe: and if not preuented before by some violent accident, or interrupted through our owne default, is in the end dried vp by old age, and extinguished by death for want of matter, as a Lampe for want of oyle to maintaine it.

— *Vita consistit in calido & humido.*

SECT. 6.

Of the sensible Soule.

NExt in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those *Vegetall* powers included in it. It is defined an *Act of an organicall Body, by which it liues, hath sense, appetite, iudgement, breath, and motion*. His object in generall is a sensible or passible quality, because the sense is affected with it. The generall Organ is the Braine, from whom principally the sensible operations are deriued. This *Sensible Soule* divided into two parts, *Apprehending* or *Mouing*. By the *Apprehensiu* power we perceiue the *Species* of *Sensible* things present, or absent, and retaine them as waxe doth the print of a Seale. By the *Mouing*, the Body is outwardly caried from one place to another: or inwardly moued, by Spirits and Pulse. The *Apprehensiu* faculty is subdivided into two parts, *Inward* or *Outward*. *Outward*, as the five senses, of *Touching, Hearing, Seeing, Smelling, Tasting*; to which you may adde *Scaligers* sixth sense of *Titillation*, if you please, or that of *Speech*, which is the sixth external sense, according to *Lullius*. *Inward* are three; *Common sense, Phantasie, memory*. Those five outward Senses haue their object in outward things only, & such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing, Sight, and Smell*: Two of necessity

necessity, *Touch*, and *Tast*, without which we cannot liue. Besides the *Sensitive* power is *Active*, or *Passive*. *Active*, as in sight, the eye sees the colour; *Passive* as it is hurt by his object, as the eye by the Sunne beames: According to that Axiome, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most pretious, and the best, and that by reason of his object, it sees all the body at once, by it we learne, and discern all things, a sense most excellent for vse. To the *Sight* three things are required, the *Object*, the *Organ*, & the *Medium*. The *Object* in generall is *Visible*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from ^a light, commonly called *Diaphanum*, for in darke we cannot see: the *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerues, concurring both in one, conueies the sight to the common sense. Betwixt the Organ & Object a true distance is required, that it be not too neere, or too farre off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be *cau- intra mittendo, vel extra mittendo*, &c. By receiuing in the visible Species, or sending of them out, which ^o Plato, ^p Plutarch, ^q Macrobius, ^r Lactantius, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, &c. haue written whole volumes.

21

Sight

ⁿ Lumen est actus perspicui.
Lumen à luce
prouenit, lux est
in corpore lucido.

^o Satur. 7. c. 14.
^p In Phædon.
^q Lac. c. 8. de
opif. Dei 1.
^r De pract. Philosoph. 4.

Hearing.

Hearing, a most excellent outward sense, by which wee learne and get knowledge. His object is sound or that which is heard; the *Medium* the ayre, the *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a Musitian; the body stroken, which must be solid & able to resist, as a bell, lute-string, not wool or sponge; the *Medium*, the ayre, which is *Inward*, or *Outward*; the *Outward* being stroke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisite Organ is contained in a little skin formed like a drumme head, and stricke vpon by certaine small instruments like drumme stickes, conueies the sound by a paire of Nerues, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boëtius*, and other Musitians.

Smelling, is an outward sense which apprehends by the *Nostrills* drawing in ayre. And of all the rest it is the weakest sense in men. The *Organ* is the nose, or two little hollow peeces of flesh a little aboue it: the *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which whether it bee a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as *Sight* and *Hearing*, saith ^t *Agellius*, are of discipline, & that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

Smelling.

Lib. 19. cap. 2.

Tast, a necessary sense, which perceiues all saours by the *Tongue* and *pallat*, & that by meanes of a thinne spittle, or watery iuyce. His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuyce, the *Object*, *Tast*, or saour, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kindes of saours, bitter, sweet, sharp, salt, &c. all which

Tast.

22

Touching.

sick men (as in an ague) cannot discern, by reason of their organs misaffected. *Touch*, the last of the Senses and most ignoble, yet of as great necessity as the other, and of as great pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the Body, perceaves any tactile quality. His *Organ* the *Nerves*: his *Object* is those first qualities, hot, dry, moist, cold; & those that follow them, hard, soft, thicke, thinne, &c. Many delightful questions are moved by Philosophers about these five senses; their *Organs*, *Objects*, *Mediums*, which for breuity I omit.

SYNOPSIS. 7.

Of the Inward Senses.

Common
sense.

Inner Senses, are three in number, so called because they are within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not only things present, but they perceave the sensible Species of things to Come, Past, Absent, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom we discern all differences of objects; for by my eye I doe not knowe that I see, or by mine eare that I heare, but by my common Sense, who iudgeth of Sounds, Colours: they are but the Organs to bring the Species to be censured, so that all their objects are his, & all their offices his: The forepart of the braine is his Organ or seat.

Phantasie.

[Phil. 1. 5. 8.]

Phantasie, or *Imagination*, which some call *Æstimate*, or *Cogitative* confirmed, saith *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaved by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleep this facultie is free, & many times conceaves strange, stupend, absurd shapes, as in sicke men we commonly observe. His *Organ* is the middle cell of the braine; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this facultie is most powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible object, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their severall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* pallace in *Apuleius*, &c. In men it is subiect and governed by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

Memory.

Memory, layes vp all the Species which the Senses haue brought in, and records them as a good *Register*, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his Seat and *Organ* the backe part of the braine.

Affections of
the Senses,
Sleep, & Wa-
king.

[Exercit. 280.]

The affections of these Senses, are *Sleepe* and *waking*, common to all sensible creatures. *Sleepe* is a rest or binding of all the outward Senses, and of the common sense, for the preservation of Body and Soule, (as *Scaliger* defines it:) For when the common sense resteth, the outward senses rest also: The *Phantasie* alone is free, and his Commander, *Reason*; as appeares by those Imaginary Dreames, which are of diuerse kindes, *Naturall*, *Divine*, *Demoniacall*, &c. which

which vary according to Humors, Diet, Actions, Objects &c. of which *Artemidorus*, and *Cardan*, and *Sambucus*, with their severall Interpretations, haue written great Volumes. This ligation of Senses, proceeds from an inhibition of Spirits, the way being stopped by which they should come, which stopping is caused of vapors arising out of the stomacke, which fill the Nerves, by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *waking is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.*

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SVBSEC. 8.

Of the Moving faculty.

THis *Moving Faculty*, is the other power of the *Sensitive soule*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *moving* *Appetite*. *from place to place*. This of *Appetite* is threefold, as some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of Sense, but are *Vegetall*, as the Appetite of meate, and drinke, hunger, and thirst. *Sensitive* is common to Men and Brutes. *Voluntary*, the third or intellectuall, which commaunds the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them: & men are led like beasts by sense, giuing reines to their concupiscence and severall lusts. For by this Appetite the Soule is led or inclined, to follow that good which the Senses shall approue, or auoide that which they hold euill: his Object being good or euill, the one he embraceth, the other he reiecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from Sense, for where Sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as * one translates it) *Coueting*, or *Anger-invading*, *Impugning*. *Concupiscible* couets alwayes pleasant and delightfome things, and abhorres that which is distastefull, harsh, or vnpleasant. *Irascible*, I *quasi auersans per iram & odium*, as auoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of, we hold naturall, and not to be resisted. The good affections are caused by some object of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt affections, & passions of Anger, which is a desire of revenge, Hatred which is inveterate anger, Zeale which is offended with him which hurts that he loues, and *emulation*, a compound affection of ioy and Hate, when we reioyce at other mens mischiese, and are

* T.W. Iesuite,
in his passions
of the minde.
1 Velutrio.

24 grieved at their prosperity, Pride, Selfe-loue, Emulation, Envy, Shame &c. of which elsewhere.

Mouing from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if wee had not likewise power to prosecute or eschue, by mouing the Body from place to place: by this faculty therefore we locally moue the whole Body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause or End. The end is the object, which is desired or eschewed; as a Dog to catch a Hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends this good or bad object: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organe by which it moues: and that consists of Nerves, Muscles, Cordes, dispersed through the whole body, and contracted and relaxed as the Spirits will, which moue the Muscles, or 2 Nerves in the midst of them, and draw the cord, and so *per consequens* the joint, to the place intended. That which is moued, is the Body, or some member apt to moue. The motion of the Body is diuerse, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flye, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, which is thus performed. The outward Aire is drawne in by the *vocall Artery*, and sent by mediation of the *Midriff* to the Lungs, which dilating themselves as a paire of bellowses, reciprocally fetch it in, and send it out to the Heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

2 Nervi & spiritus
in mouentur,
spiritum ab ari
ma. Motionibus

SUBSEC. 9.

Of the Rationall Soule.

IN the precedent Subsections, I haue anatomized those inferiour Faculties of the Soule; the *Rationall* remaineth, a pleasant, but a doubtfull Subject (as 2 one tearmes it) and with the like brevity to be discussed. Many erroneous opinions are about the Essence and Originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it be Organically, or Inorganically; seated in the Braine, Heart or Blood; mortall, or immortall; how it comes into the Body. Some hold that it is *ex traduce*, as *Phil. 1. de Anima*, *Tertullian*, *Avicenna*, and many late Writers, that one man begets another, Body and Soule: or as a candle from a candle, to be produced from the Seede. 3 *Galen* holdes the Soule *Crasine* esse, to be the Temperature it selfe. *Trismegistus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Pherecides Syrus*, *Epictetus*, with the *Chaldees*, and *Egyptians*, affirmed the Soule to be immortall, as did those *Brittan* 4 *Druides* of old. The 5 *Pythagoreans* hold *Metempsychosis*, and *Palingenesia*, that Soules goe from one body to another, as men into Wolves, Beares, Dogges, Hogges, as they were inclined in their liues.

2 Pelcurio.
Incendum &
inceps subiecti.

3 Goclenius in
xxx. pag. 302.
Bright. in Phys.
Scrib. l. 1. &c.
4 Lib. an mores
sequantur, &c.
5 Cesar. & Com.
6 Read Æneus
Gazens dial. of
the immorta-
lity of the soul.

...ing

* *in q. ferinas*

25

*Possumus ire domus, pecudumq. in corpora cond.** *Ovid. met. 15.** *In Gallo.** *Lucians Cock was first Euphorbus a Captaine:**Ille ego (nam memini) Troiani tempore belli,**Idem.**Panthoïdes Euphorbus eram.*

a horse, a man, a sponge. ^f *Julian the Apostata*, thought *Alexanders Soul* was descended into his Body: *Plato* in *Timao*, & in his *Phedon* (for ought I can perceive) differs not much from this opinion, that it was frō God at first, & knew all, but being inclosed in the Body, it forgets, & learnes anew, which he calls *reminiscentia*, or recalling, & that it was put into the body at first for a punishment, & thence it goes into a beasts, or mans, as appears by his pleasant fiction of *fortitione animarum*, lib. 10. de rep. & after 8 10000. yeares, is to returne into the former body againe.

* *Nicephorus*
bist. lib. 10. c. 35* *In Phedro.*† *Claudian. lib.*
1. de rap. Pro-
serp.* *Rursus ad humana fertur primordia vita.*

Others deny the immortality of it, which *Pomponatius of Padua* decided out of *Aristotle*, not long since. *Plinius Avunculus* cap. 7. lib. 2. & lib. 7. cap. 55. *Dicarchus* in *Tull. Tusc. Epicurus, Aratus, Galen, Lucretius* lib. 1.

(*Præterea gigni pariter cum corpore, & unâ
Crescere sentimus, pariterq. senescere mentem*)

Averroes, & I know not how many *Neotericks*. This question of the Immortality of the Soule, is diversely & wōderfully impugned & disputed, especially amongst the *Italians* of late, saith *lab. Colerus* lib. de immort. anime, cap. 1. The Popes themselves haue doubted of it. *Leo Decimus* that *Epicurean Pope*, as † some record of him, caused this question to be discussed pro and con before him, and concluded at last, as the *Moderator*, with that verse of *Cornelius Gallus*,

*Hæc quæstio
multos per an-
nos variè, ac
mirabiliter im-
pugnata &c.
† Colerus ibid.*

Et redit in nihilum, quod fuit ante nihil.

It beganne of nothing, and in nothing it ends. *Zeno* and his *Stoicks*, as * *An-
stin* quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, & *è longinquo multa annunciare*, and (as that *Clazemonian Hermotimus* averred) saw pretty visions, and suffered I know not what.

* *De eccles. dog.*
cap. 16.† *Errant exangues sine corpore & ossibus umbra.*

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like *Plato's Elisian fields*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (saith ^b *Austin*) became devils, as they supposed; with many such absurd tenets, which hee hath confuted. *Hierome*, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the Childe or *Embryo* in his Mothers wombe, six moneths after the ⁱ conception; not as those of *Brutes*, which are *ex Traduce*, and dying with them, vanish into nothing. To whose diuine Treatises, and to the Scriptures themselves, I rejourne all such *Atheisticall* spirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phedon*. This Reasonable Soule, which *Austin* calls a Spirituall substance, mouing it selfe, is defined by Philosophers to be the first substantiall Act of a Natural, Humane, Organicall Body, by which a man liues, perceines, and understands, freely doing all things, and with election. Out of

† *Ouid. 4. Met.*

^b *Benorum La-
res, malorum ve-
ro larvas & Le-
mures.*

ⁱ Some say at
3. daies, some
six weekes, o-
thers other-
wise.

which Definition we may gather, that this *Rationall Soule* includes the powers, and performes the duties of the two other, which are contained in it, and all three Faculties make one *Soule*, which is inorganicall of it selfe, although it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The *Vnderstanding*, which is the *Rationall* power apprehending: the *Will*, which is the *Rationall* power mouing, to which two, all the other *Rationall* powers are subiect and reduced.

SVBSEC. 10.

Of the Vnderstanding.

* Aristotilibus.

Vnderstanding is a power of the Soule, ^k by which we perceiue, know, remember, and iudge as well Singulars, as vniversals: hauing certaine innate notions or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines them. Out of this Definition (besides his chiefe office, which is to apprehend, iudge all which he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends *Singularities*, the Vnderstanding *vniversalities*. Secondly, the sense hath no innate notions: Thirdly, Brutes can not reflect vpon themselves. Bees indeed make neate and curious works, and many other Creatures besides, but when they haue done, they cannot iudge of them. His obiect is God, *Ens*, all nature, and whatsoeuer is to be vnderstood: which successiuelly it apprehends. The obiect first mouing the *Vnderstanding*, is some sensible thing, after by discoursing, the Minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Diuision*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention* and *Iudgment*. The common Diuisions are of the Vnderstanding; *Agent*, and *Patient*; *Speculative*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *wit* of Man, *acumen* or subtilty, *sharpnesse* of invention, when he doth invent of himselfe without a Teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue Vnderstanding, ¹ because there is nothing in the Vnderstanding, which was not first in the Sense: that which the Imagination hath taken from the Sense, this *Agent* iudgeth of, whether it be true or false; and being so iudged, he commits it to the *Passible* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a Scholler; and his office is to keepe, and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take Notions of, and perceiue things; *Habits*, which are durable lights and notions, which we may vse when we will. Some reckon vp eight kinde of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also ^m *Synterisis*, *Dictamen rationis*, *Conscience*; so that in all there bee 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, and vse. *Plato* will haue all to be innate, *Aristotle* reckons

¹ Nihil in intel.
lectu, quod non
prius fuerat in
sensu.

Vile.

^m The pure
part of the
Conscience.

vp but fine intellectuall Habits: two *speculative*, as that *Intelligence* of the principles, and *Science of conclusion*: Two *practicke*, as *Prudency*, whose end is to practise; *Art* to fabricate; *wisedome* to comprehend the vse and experiments of all notions and habits whatsoever. Which diuision of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subiect will not permit. Three of them I will only point at, as more necessary to my following Discourse.

Synteresis, or the purer part of the *Conscience*, is an innate Habit, & doth signify a *conservation of the knowledge of the Law of God and Nature*, to know good or euill. And (as our Diuines hold) it is rather in the *Vnderstanding*, then in the *Will*. This makes the maior proposition, in a practicke *Syllogisme*. The *Dictamen rationis*, is that which doth admonish vs to doe Good, or Euill, and is the minor in the *Syllogisme*. The *Conscience* is that which approues Good or Euill, justifying or condemning our Actions, and is the *Conclusion* of the *Syllogisme*: as in that familiar example of *Regulus* the *Romane*, taken prisoner by the *Carthaginians*, & suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question, his word, oath, promise is to be religiously kept, although to his Enemy, and that by the Law of Nature. ⁿ *Doe not that to another, which thou wouldst not haue done to thy selfe.* *Dictamen* applyes it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes therefore, *Regulus*, thou dost well to performe thy promise, and oughtest keepe thine oath. More of this in *Religious Melancholy*.

ⁿ Quod tibi fieri non vis, alteri ne feceris.

SYNTESIS. II.

Of the Will.

WILL, is the other power of the *rationall Soule*,^o which couets or auoides such things as haue beene before iudged, and apprehended by the *Vnderstanding*. If good, it approues it; if euill, it abhorres it: so that his obiect is either good or euill. *Aristotle* calls this our *rationall Appetite*; for as in the *Sensitiue*, we are carried to good or bad by our *Appetite*, ruled and directed by *Sense*; so in this we are carried by *Reason*. Besides, the *Sensitiue Appetite* hath a particular obiect, good or bad: this an vniuersall, immateriall; that respects only things delectable and pleasant, this *Honest*. Again, they differ in liberty. The *Sensuall appetite* seeing an obiect, if it be a convenient good, cannot but desire it; if euill, auoide it: but this is free in his Essence, ^p much now depraned, obscured, and false from his first perfection; yet in some of his operations still free, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe; steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsels, Precepts, Rewards, Promises, Threates, and Punishments: and God should be the Author of sinne. But in a *spirituall* things wee will no good, prone to euill, (except wee be regenerate, and led by the Spirit) wee are egged on by our naturall concupiscence, and there

^o Res ab intellectu monstratae recipit vel reprobis approbat vel improbat. Philipp. Ignoti nulla cupido.

^p Melancholiam Operationes plerumq; ferre, etsi libera sit illa in essentia sua.

^q In civilibus liberis, sed non in spiritualibus. Oslander.

28

is ἀνεία, a confusion in our powers, † *our whole will is averse from God and his*

† *Tota voluntas
aversa à Deo.
Omnis homo
mendax.
¶ Virg.*

*Law, not in naturall things onely, as to eate & drinke, lust, to which we are led
headlong by our temperature, and inordinate Appetite,*

‡ *Nec nos obniti contra, nec tendere tantum
Sufficimus.*

wee cannot resist, our concupiscence is originally bad, our Heart euill, the
seate of our Affections, captivates and enforceth our Will: So that in vo-
luntary things wee are averse from God and goodnesse, bad by Nature, by
ignorance worse, by Art, Discipline, Custome, wee get many bad Habits,
suffering the to domineere and tyrannize ouer vs, and the Diuell is still rea-
dy at hand, with his euill suggestions, to tempt our depraued will to some
ill-disposed action, to precipitate vs to destruction: except our *will* bee not
swayed and counterpoised againe, with some diuine Precepts, and good mo-
tions of the Spirit, which many times restraine, hinder, and checke vs,
when we are in the full careire of our dissolute courses. So *David* corrected
himselſe, when hee had *Sanl* at a vantage. Reuenge and Malice were as two
violent oppugners on the one side; but Honesty, Religion, Feare of God,
with held him on the other.

The Actions of the *will* are *Velle*, and *Nolle*, will & nill: which two words
comprehend all, and they are, Good or Bad, accordingly as they are directed:
and some of them freely performed by himselſe, although the *Stoicks* abso-
lutely deny it, and will haue all things ineuitably done by *Destiny*, imposing
a fatall necessity vpon vs, which we may not resist; yet we say that our will is
free in respect of vs, and things contingent, howsoeuer in respect of Gods
determinate counsell, they are inevitable and necessary. Some other actions
of the *will* are performed by the inferiour powers, which obey him as the
Sensitive and *Mouing Appetite*, as to open our eyes, to goe hither and thi-
ther, not to touch a Booke, to speake faire or foule: but this *Appetite* is many
times rebellious in vs. It was (as I said) once well agreeing with reason, and
there was an excellent concent and harmony betwixt them, but that is
now dissolued, they often jarre, *Reason* is ouer borne by *Passion*:

Fertur equis ariga, nec audit currus habenas,

as so many wilde horses runne away with a chariot, and will not bee curbed.
We know many times what is good, but will not doe it, as she said,

• *Medea. Ouid.*

“ *Trahit in uitam nova vis, aliudq. cupido,
Mens aliud suadet.*

lust counsels one thing, reason an other, there is a new reluctancy in men.

† *Ouid.*

† *Odi, nec possum, cupiens non esse, quod odi.*

• *Seneca Hipp.*

We cannot resist, but as *Phadra* confessed to her Nurse, * *que loqueris, vera
sunt, sed furor suggerit sequi peiora*: Shee said well and true, shee did acknow-
ledge it, but head-strong passion and fury, made her to doe that which was
opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule,
crying sinne Adultery was, yet notwithstanding he would commit murther,
and take away another mans Wife, enforced against Reason, Religion, to
follow his Appetite.

Those *Naturall* and *Vegetall* powers, are not commanded by *will* at all; for
who can adde one cubite to his stature? These other may, but are not: and thence
come all those head-strong Passions, and violent perturbations of the Mind;
And

And many times vicious Habits, customes, severall Diseases, because wee give so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*.

29

M E M B. 3.
S V B S E C. 1.

Definition of Melancholy. Name, Difference.

HAving thus briefly Anatomized the Body & Soule of Man, as a preparative to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Difference*. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Brueel* obserues, *Μελαγχολία*, quasi *Μέλαινα χόλη*, from blacke Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Saluianus* decide, I will not contend about it. It hath severall descriptions, Notations, and Definitions, y *Fracastorius* in his second booke of Intellect, calls those *Melancholy*, whom abundance of that same depraved humour of blacke Choler hath so affected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Understanding. ² *Melanelius* out of *Galen*, *Ruffus*, *Ætius* describes it to be a bad and peevish Disease, which makes men degenerate into beasts. *Galen*, a priuion or infection of the middle cell of the Head, &c. defining it from the part affected, which ^a *Hercules de Saxoniâ* approoves, lib. 1. cap. 16. calling it a depravation of the principall function: and *Fuchsius* lib. 1. cap. 23. *Arnoldus Breuiar.* lib. 1. cap. 18. *Guianerius* and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Areteus*, ^b a perpetuall anguish of the soule, fastned on one thing, without an ague: which Definition of his, *Mercurialis* de affect. cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. cap. 1. de Melan: for sufficient and good. The common sort define it to be a kinde of dotage, without any feauer, hauing for his ordinary companions, feare and sadnesse, without any apparant occasion. So doth *Laurentius*, cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus* cap. 7. art. medic. *Iacchinus* in com, in lib. 9. *Rhasis* ad *Almanfor* cap. 15. *Valesius* exerc. 17. *Fuschius* institut. 3. sec. 1. cap. 11. &c. Which common definition, howsoeuer approoved by most, ^c *Hercules de Saxoniâ* will not allow of, nor *Dauid Crusius*, *Theat. morb. Herm.* lib. 2. cap. 6. he holds it vsufficient: as ^d rather shewing what it is not, then what it is: as omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Areteus*, of a principall part, *Hercules de Saxoniâ* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward Sense & motions (depraved) † to distinguish it from Folly and Madnesse (which *Montaltus* makes angor animi to seperate) in which, those functions are not depraved, but rather aboished (without an ague) is added by all, to seuer it from *Pbrensie*, and that *Melancholy*, which is a pestilent Feauer. (Feare and Sorrow)

^v *Melancholicos* vocamus, quos exuperantia vel prauitas Melancholie ita male habet, ut inde insaniant, vel in omnibus, vel in pluribus iisq; manifestis, sive ad rectam rationem, voluntatem, continentiam, vel delectationem, vel intellectus operationem. ² *Pessimum & pertinacissimum morbum, qui homines in bruta degenerare cogit* ^a *P. m. Med.* ^b *An or animi in una coactione defixus, absq; febre.*

^c *Cap. 16. lib. 7.* ^d *Eorum definitio morbus quid non sit potius, quam quid sit explicat.* [†] *Anime functiones in minimum in fatuitate, tolluntur in mania, deprimantur solum in melancholia. Herc. de Sax. cap. 1. Tract. de Melan*

E

make

30

* Cap. 4. de Mel.

make it differ from *Madnesse* (without a cause) is lastly inserted to specifie it from all other ordinary passions of *Feare* and *Sorrow*. We properly call that *Dotage*, as *Laurentius* interprets it, when some one principall facultie of the mind as *Imagination*, or *reason* is corrupted, as all *Melancholy* persons haue. It is without a *Feauer*, because the humour is most part cold and dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia Tract. posthumo de Melancholia*, cap. 2. wel excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all maner of feare and griete, as hereafter shall be declared.

SVBSEC. 2.

Of the part affected. Affection. Parsies affected.

† Per consensu
sue per essentia,

‡ Cap. 4. de Mel.

§ Sec. 7. de mor.
vulgar lib. 6.

¶ Spicel. de Me-
lancholia.

‡ Cap. 3. de Mel.

pars affecta ce-
rebrum, sue per

consensum, sue

per cerebrum

contingat, &

procerum aucto-
ritate & ratione

stabilitur.

‡ Lib. de Melan-
cholia. cor vero

vicinitatis rati-
one una affici-
tur, ac septum

transuerfum ac

stomachus cum

corali spina,

&c.

‡ Lib. 1. cap. 10.

Subiectum est

cerebrum inte-
rius.

‡ Raro quisquam

humorem effugit

hienis, qui hoc

morbo afficitur.

Piso.

Quis affectus.

‡ Sec. Donatum

ab Altomar.

‡ Facultas ima-
ginandi, non co-
gitandi, nec me-
morandi lesa hic.

SOME difference I finde amongst Writers, about the principall part affected in this disease, whether it be the *Braine*, or *Heart*, or some other Member. Most are of opinion, that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwise be, but that the *Braine* must be affected, as a Similar part, be it by † consent or Essence, not in his Ventriles, or any obstructions in them, for then it would be an *Apoplexie*, or *Epilepsie*, as ‡ *Laurentius* well obserues; but in a colde dry distemperature of it in his substance, which is corrupt, and become too cold, or too dry, or else too hot, as in mad men, and such as are inclined to it: and this § *Hippocrates* confirms, *Galen*, *Arabians*, & most of our new writers. *Marcus de Oddis*, in a consultation of his, quoted by ¶ *Hildsheim*, and siue others there cited, are of the contrary part, because *Feare* and *Sorrow*, which are passions, are seated in the *Heart*. But this objection is sufficiently answered by ‡ *Montaltus*, who doth not deny that the *Heart* is affected (as ‡ *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the *Midriffe*, and many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent *Imagination*, and the *Appetite*, to whom *Spirits* obey, & are subiect to those principall parts: the *Braine* must needs primarily bee misaffected, as the seat of *Reason*, & then the *Heart*, as the seat of *Affection*. ‡ *Capiuaccius*, and *Mercurialis* haue copiously discussed this question, & both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, or whole Body, Liuer, or ‡ *Splene*, which are seldome free ‡ *Pylorus*, *Meseriacke*, *Veines*, &c. For our Body is like a Clock, if one wheele be amisse, all the rest are disordered, the whole Fabrick suffers: with such admirable Art and Harmony is a man composed, such excellent proportion, as *Lodovicus Viues* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the ‡ *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proues out of *Galen*, ‡ *Etius*, and *Altomar*, that the sole fault is in ‡ *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this

Tener

Tener of theirs, and illustrates the contrary, by many examples: as of him, that that thought himselfe a shel-fish; of a Nunne, of a desperate Monke; that would not be perswaded, but that he was damned. Reason was in fault as well as Imagination, which did not correct this error; they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not Reason detect the Fallacy, settle and perswade, if she be free? *P Avicenna* therefore holdes both corrupt, to whom most *Arabians* subscribe. The same is maintained by *9 Areteus, Gordonius, Guianerius, &c.* To end the controuersie, no man doubts of Imagination, but that it is hurt and mis-affected here; for the other I determine with *1 Albertinus Bottonus*, a Doctor of Padua, that it is first in Imagination, and afterwards in Reason, if the Disease be inveterate, or as it is more or lesse of continuance: but by accident, as *2 Her. de Saxoniâ* addes; faith, opinion, discourse, ratiocination, are all accidentally depraved, by default of the Imagination.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, here only signified. Such as haue the *Moone, Saturne, Mercury* misaffected in their genitures, such as liue in ouer-cold, or ouer-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non naturall things, are black, or of an high sanguine complexion, that haue little heads, that haue a hot Heart, moist Braine; hot Liver, and colde stomacke, haue beene long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, lead a life out of action, are most subiect to Melancholy. Of Sexes both, but men more often; yet *4* women when they are, are far more violent, & grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Malady is most frequent in such as are of a *5* middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iobertus* excepts neither young nor old from this aduentitious. *Etius* and *Areteus* ascribe into the number not only *6* discontented, passionate and miserable persons, swarty, blacke; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith *Rhasis*, *7* the finest wits & most generous spirits, are before others obnoxious to it; so that I cannot except any of any complexion, of any condition, sexe, or age, but *8* fooles & Stoicks, which according to *9* *Synesius*, are neuer troubled with any manner of passion, but as *Amacreons* cicada, sine sanguine & dolore, similes ferè dijs sunt. *Erasmus* vindicates fooles from this Melancholy Catalogue, because they haue most part moist braines, and light hearts, *10* they are free from ambition, envie, shame and feare, they are neither troubled in conscience, nor macerated with cares, so which our whole life is much subiect.

31

P Lib. 3. Fea. 1. Tract. 4 cap. 8.

9 Lib. 3 cap. 5.

10 Lib. Med. cap.

19 part. 2. Trac.

15. cap. 2.

1 Hi d. 3. scim

specul. 2. de Me-

lanchol. fol. 207.

et fol. 127.

Quandoq. etiam

Rationalis si

affectus invete-

ratur sit.

10 Lib. posthumo

de Melench.

edit. 1620. De-

prauatur, fides,

discursus, opinio,

&c. per vitium

Imaginationis,

ex Accidenti.

Parties affe-

cted.

11 Qui paruum

caput habent, in-

sensati pleriq.

sunt. Arist. in

physiognomia

12 Areteus l. 6. 3.

cap. 5.

13 Qui prope sta-

tum sunt. Arer.

Medus conuenit

etatis. Pifo.

14 De quartana,

15 Pronus ad

Melancholiam,

non tam mæstus

sed & hilares,

iocosi, cachinnâ-

tes, irrisores, &

qui perumq.

prærubri sunt.

16 Qui sunt sub-

tilis ingenii, &

multe perspicua-

citatis de facili incidunt in Melancholiam. l. 1. cont. Tract. 9. 17 Nunquam sanitate mentis excidit, aut dolore capitur. Eras-

18 In laud. calvit.

19 Vacant conscientie carnificina, nec, udesunt, nec verentur, nec dilacerantur millibus curiarum, quibus tota vita obnoxia est.

Of the matter of Melancholy.

OF the Matter of *Melancholy*, there is much question betwixt *Auicenna* and *Galen*, as you may read in *Cardans Contradictions*, *Valesius* controuerfies, *Montanus*, *Prosper Calenus*, *Capinaccius*, & *Bright*, *Ficinus*, that haue written either whole Tracts, or copiously of it, in their feuerall Treatifes of this Subiect. ⁱ what this humour is, or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any old writer hath sufficiently difcuffed, as *Iacchinus* thinks: the *Neotericks* cannot agree. *Montanus* in his consultations, holds *Melancholy* to be *materiall* or *immateriall*: and so doth *Arculanus*: the *materiall* is one of the foure humors before mentioned, and natural. The *immateriall* or aduentitious, acquir'd, redundant, vnnatural, artificiall: which * *Hercules de Saxoniâ* will haue reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the braine and functions of it. *Paracelsus* wholly reiects and derides this diuifion of foure humours and complexions, but our *Galenists* generally approue of it, subscribing to this of *Montanus*.

This *materiall melancholy* is either *simple*, or *mixt*; offending in *Quantity* or *Quality*, varying according to his place, where it setleth, as *Braine*, *Spleene*, *Meseriacke* veins, *Heart*, *Wombe*, and *Stomacke*: or varying according to mixture of those naturall humours amongst themselves, or foure vnnatural adust humours, as they are diuersly tempered and mingled. If naturall *melancholy* abound in the Body, which is cold and dry, so that it be more ^k then the Body is well able to beare, it must needs be distempered, saith *Fauentinus*, and diseased: and so of the other, if it bee depraued, whether it arise from that other *Melancholy* or *Choler* adust, or from *Blood*, produceth the like effects, and is, as *Montaltus* contends, if it come by adustion of humours, most part hot and dry. Some difference I finde, whether this *melancholy* matter may be ingendred of all foure humours, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Fleagme* or *Pituita*, whose true assertion, ^l *Valesius* and *Menardus* stiffly maintaine, and so doth ^m *Fuchsius*, *Montaltus*, ⁿ *Montanus*. How (say they) should white become blacke? But *Hercules de Saxoniâ*, lib. post. de melan. cap. 8. and *Cardan*, are of the opposite part: it may be ingendred of *Fleagme*, et si raro contingat, it seldome comes to passe: so is *P. Guianerius* and *Laurentius* cap. 14. and *Melancthon* in his booke de *Anima*, and Chapter of humours; hee calls it *Asininam*, dull, swinish *melancholy*, and saith that he was an eye-witnesse of it: so is *wecker*. From *melancholy* adust ariseth one kinde, from *Choler* another, which is most brutish: another from *Fleagme*, which is dull; and the last from *Blood*, which is best. Of these some are cold and dry, others hot and dry, ^r varying according to their mixtures, as they are intended and remitted. If the humor be cold, it is, saith *Fauentinus*, a cause of dotage, and produceth milder symptomes: if hote, they are rash, raving mad, or inclining to it. If the braine be hot, the animall spirits are hot, much madnesse followes with violent actions: if cold, fatuity & sottish-

^c Lib. 1. tract. 3
contradic. 18.

^e Lib. 1. cont. 21

^f Bright cap. 16

^h Lib. 1. cap. 6.

de sanit. tuend.

ⁱ Quisue aut

qualis sit humor,

aut que istius

differentie, &

quomodo gignā-

tur in corpore,

seruandum, fac

enim in re multi

veterum labora-

uerunt, nec facile

accipere ex G. A.

leno sententiam

ob loquendi va-

rietatem. Leo-

navt. Iacchinus

com. in 9. Rafis.

cap. 15.

Cap. 16. in 9.

Rafis.

* Tract. postum.

de Melan. edit.

Venetis 1620.

cap. 7 & 8 ab

intemperie cali-

da, humidit. &c.

^k Secundum

magis aut mi-

nus si in corpore

fuerit, ad intem-

periem plusquam

corpus salubriter

ferre poterit: in-

de corpus mor-

bosum efficiunt.

^l Lib. 1. contro-

uers. cap. 21.

^m Lib. 1. sec. 4.

cap. 4.

ⁿ Consil. 26.

^o Lib. 2. contra-

dict. cap. 11.

^p De feb. tract.

4. diff. 2. cap. 1.

non est negan-

dum ex hac fie-

ri Melancholicos

^r In Syntax.

^s Varie aduincit

& miscetur, un-

de varie amen-

tium species.

Melancthon.

^t Humor frigidus delirij causa: furoris calidus, &c.

ness, ¹ Capiuaccius. ^u The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes blacke, sometimes not. *Altomarus*. The same ^x *Melanelius* proues out of *Galen*: and *Hippocrates* in his booke of melancholy, if at least it be his, giuing instance in a burning coale, which when it is hot, shines, and when it is cold, lookes blacke, and so doth the humour. This diuersity of Melancholy matter, produceth diuersity of effects. If it bee within the y body, and not putrified, it causeth blacke laundise: if putrified, a Quartan Ague: if it breake out to the skinne, Leprosie; if to parts, seuerall Maladies, as Scurvy, &c. If it trouble the minde, as it is diuersly mixt, it produceth seuerall kindes of Madnesse and Dorage, of which in their place.

SVBSEC. 5.

Of the species or kindes of Melancholy.

When the matter is diuers and confused, how should it otherwise be, but that the Species should be diuers and confused? Many new and old Writers haue written confusedly of it, confounding Melancholy and Madnesse, as ² *Heurnius*, *Guianerius*, *Gordonius*, *Salustius Saluianus*, *Iason Pratensis*, *Sauanarola*, that will haue Madnesse no other then Melancholy in Extent, differing (as I haue said) in degrees. Some make no distinct Species, as *Ruffus Ephesus* an old Writer, *Areteus*, ^a *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kindes, and leaue them indefinite, as ^b *Aetius* in his *Tetrabiblos*, ^c *Avicenna* lib. 3. Fen. 1. Tract. 4 cap. 18. *Arculanus* cap. 16. in 9. *Rasis*. *Montanus* med part. 1. ^d If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many seuerall opinions there are about the kindes, as there be men themselves. [†] *Hercules de Saxonia* sets downe two kindes, materiall and immateriall; one from spirits alone, the other from humors and spirits. *Sauanarola* Rub. 11. Tract. 6. cap. 1. de ag. itud. cap. will haue the kindes to be infinite, one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomack, another from the liuer, heart, wombe, hemrods: ^e one beginning, another consummate. Melancholin seconds him, ^f as the humor is diuersly adust and mixt, so are the species diuers: but what these men speake of species, I thinke ought to be vnderstood of Symptomes, and so doth ^e *Arculanus* interpret himselfe: Infinite species and symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinall definitions, the species are infinite, but they may bee reduced to three kinds, by reason of their seat, Head, Body, and Hypochondries. This three-fold diuision is approued by *Hippocrates* in his booke of Melancholy, (if it bee his, which some suspect) by *Galen* lib. 3. de loc. affectis cap. 6. by *Alexander* lib. 1. cap. 16. *Rasis* lib. 1. Continent. Tract. 9. lib. 1. cap. 16. *Avicenna*, and most of our new Writers. *Th. Erasmus* makes two kindes; one perpetuall, which is Head melancholy: the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same passe. Some againe make foure or fise kindes, adding ^h *Loue melancholy* to the first, and *Lycanthropia*. The most receiued diuision is into three kindes. The first proceedes from the sole fault of the Braine, and is called Head melancholy: the second, sympathetically proceedes from the whole Body, when the whole tem-

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¹ Lib. 1. cap. 10. de affect. cap.^u Nig. est hic humor, aliquando super calefactus, aliquando super refrigeratus. cap. 7.^x Humor hic niger aliquando preter modum caefactus, & alius refrigeratus euadit: nam videntibus carbonibus ei quid simile accidit, qui durante flamma pellucit, issimè candent, eà extinctà prorsus nigrescunt Hippocrates.^y Guianerius. diff. 2. cap. 7.² Non est Melancholia, nisi extensa Melancholia.^a Cap. 6. l. b. i.^b 2. Ser. 2. cap. 9. Morbus hic est omnivarius.^c Species indefinite sunt.^d Si aduatur naturalis Melancholia, alia fit Species, si sanguis alia, si flaua bilis alia, diuersa a primis: maxima est inter has differentia, & tot Doctorum sententie, quot ipsi n. mero sunt.[†] Tract. de mel. cap. 7.^e Quedam incipiens, quedam consummata.^f Cap. de humor. lib. de Anima. variè aduatur & miscetur ipsa Melancholia, unde variè amentium species.^g Cap. 16. in 9. Rasis.^h Laurentius cap. 4. de Mel.

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i Cap. 13.

perature is Melancholy: The third ariseth from the Bowels, Liuer, Spleene, or Membrane, called *Mesenterium*, named *Hypocondriacall*, or windy *Melancholy*, which ⁱ *Laurentius* subdivides into three parts, from those three Members, *Hepaticke*, *Splenaticke*, *Meseriacke*, *Loue Melancholy*, which *Avicenna* calls *Ilisbi*: and *Lycanthropia*, which hee calls *Cucubuthe*, are commonly included in Head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, and all the other kindes, of *Loue melancholy*, I will speake a-part by themselves in my third Partition. The three precedent species are the subiect of my discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and a-part; that euery man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies vnto it.

ⁱ 480 & 116.
consult. consil. 12

^m Hylisheim
specl. 2. fol. 166.
ⁿ Trincavellius
Tom. 2. consil. 15
& 16.

[†] Cap. 13. tract.
posib. de melan-

^o Guarion. consil.
med. 2.

^p Laboravit per
essentiam, & à
seoto corpore.

It is a hard matter, I confesse, to distinguish these three Species, one from the other, to expresse their seuerall causes, symptomes, cures, being that they are so often confounded amongst themselves, hauing such affinity, that they can scarce be discerned by the most accurate Physitians; and so often intermixt with other diseases, that the best experienced haue bene plunged. *Montanus consil. 26.* had a patient that had this disease of Melancholy, and *caninus Appetitus* both together. And *consil. 23.* with *Vertigo*. ¹ *Julius Caesar Claudinus* with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, *Caninus Appetitus* &c. ^m *Paulus Regoline* a great Doctor in his time, consulted in this case, and was so confounded with a confusion of Symptomes, that he knew not to what kinde of Melancholy to referre it. ⁿ *Trincavellius*, *Fallopins*, & *Francanzinus*, three famous Doctors in *Italy*, all three conferred with about one party, at the same time, gaue three different opinions. And in another place, *Trincavellius* being demaunded what hee thought of a Melancholy young man, to whom he was sent for, ingeniously confessed, that he was indeede melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to mis-affected parts & humors, [†] *Herc. de Saxonia* attributes wholly to distempered spirits, & those immateriall, as I haue said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solenanders* counsels, *Seet. 3. consil. 5.* He and *D. Brande* both agreed, that the Patients Disease was *Hypocondriacally melancholy*. *D. Matholdus* said it was *Astma*, and nothing else. ^o *Solenander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongst themselves. The Species are so confounded, as in *Cesar Claudius* his 44 consultation for a *Polonian Count*, In his iudgment *P he* laboured of *Head melancholy*, and that which proceeds from the whole temperature both at once. I could giue instance of some that haue had all three kindes, *semel & simul*, and some successiue. In such variety of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty amongst so many casualties. distractions, when seldome two men shall be like affected *per omnia*? T'is hard, I confesse, yet neuerthelesse I will aduventure through the midst of these perplexities, and led by the clewe or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

SECT. 2.

MEMB. 1. SUBSEC. 1.

Causes of Melancholy.

GOD a cause.

IT is in vaine to speake of Cures, or thinke of remedies, untill such time as wee haue considered of the Causes, so ¶ Galen prescribes Glauco: and the common experience of others, confirms, that those Cures must bee vnperfect, lame, and to no purpose, wherein the Causes haue not first beene searched, as ¶ Prosper Calenius well obserues, in his Tract de *Atrabile* to Cardinall Celsus. Inſomuch that ¶ Fernellius puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to come, or to prevent any manner of disease. Empyrickes may ease, and sometimes helpe, but not thoroughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be remoued, the effect is likewise vanquished. It is a most difficult thing (I confesse) to bee able to discerne these causes whence they are, and in such ¶ variety, to say what the beginning was. He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rip them all vp, from the first to the last, Generall and particular to every Species, that so they may the better bee descried.

Generall causes, are either supernaturall, or naturall. Supernaturall are from God and his Angels, or by Gods permission from the Diuell and his ministers. That God himselſe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs, Psal. 107. 17. Foolish men are plagued for their offence, and by reason of their wickednesse. Gehazi was stroken with Leprosie, 2. Reg. 5. 27. Dauid plagued for numbring his people, 1. Par. 21. Sodom and Gomorrah swallowed vp. And this disease is peculiarly specified. Psal. 107. 12. He brought down their heart through heauinesse. Deut. 28, 28. He stroke them with madnesse, blindnesse, and astonishment of heart. ¶ An euill spirit was sent by the Lord vpon Saul, to vex him. ¶ Nabuchadnezzar did eate grasse like an Oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. Lyncurgus, because hee cut downe the Vines in his Country, was by Bacchus driuen into madnesse: so was Pentheus and his mother Agave for neglecting their sacrifice. ¶ Censor Fulvius ran mad for vntiling Iuno's Temple, to couer a new one of his owne, which he had dedicated to Fortune, and was confounded to death, with griefe and sorrow of heart. When Xerxes would haue spoiled ¶ Apollo's Temple at Delphos, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 4000 men dead, the rest ran mad. A little after, the like happened to Brennus, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may belecue our Pontificiall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How ¶ Clodoveus sometime King of France, the son of Dogebert, lost his wits for vncouering the body of S. Denis: and how a

¶ Primo artis curative.

¶ Nosſtri priuè sit propositi affectionum causas indagare, res ipsa hortari videtur, nam alioqui earum curatio manca & inutilis esset.

¶ Path. lib. 1, cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine quâ nec morbum curare, nec preuenire licet.

¶ Tanta enim morbi varietas ac differentia, ut non facile dignoscatur, unde initium morbus sumperit, Melanellus è Galeo.

¶ Felix qui potuit rerum cognoscere causas.

¶ 1. Sam, 16. 14, 7 Dan. 5. 21.

¶ Lactant. insit. lib. 2. cap. 8.

¶ Mente captus, & summo animi morore consumptus.

¶ Munſter. Cosmog. lib. 4. cap. 43. de celo subſternabantur, tanquam insani de saxis precipitati &c.

¶ Gaguinus lib. 3 cap. 4. quod Dionysii corpus discoperuerat, in insaniâ incidit

¶ Idem lib. 9.

sub Carol. 6. sacrilegus

rorum contemptor, templi foribus effraſtis, dum D. Iohannis argenteum simulachrum rapere contendit, simulachrum aversa facie dorsum ei verſat, nec mora, sacrilegus mentis inops, atq; inſemet inſaniens in proprios artus deſenit.

Frenchman,

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^d Givaldus Ci-
brensis, lib. 1.
cap. 1. Miniar.
Cambrie.

^e Delrio Tom. 3
l. 6. sect. 3. que. 3

^f Psal. 44. 1.

^g Lib. 3. Cap. de
Hierar.

^h Claudian.

ⁱ De Babilō
Martye.

^k Lib. 1. cap. 5.
prog.

^l Lib. 1. de Ab-
ditis rerum
causis.

^m Respons. med.
12. resp.

Frenchman, that would haue stolne away a siluer Image of S. Iohn at Bir-
burge, became franticke on a suddaine, raging, and tyrannizing ouer his own
flesh. Of a ^d Lord of Rbadnor, that comming from hunting late at night, put
his Dogges into S. Auans Church, (Llan Auau they call it) and rising betimes
next morning, as Hunters vse, to doe, found all his Dogges mad, himsele be-
ing suddenly itroken blind. Of Tyridates an ^e Armenian King, for violating
some holy Nunnes, that was punished in like sort, with losse of his wits. But
Poets and Papists may goe together for fabulous tales; let them free their
owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or
by the Diuels meanes may be deluded; we find it true, that *Vltor à tergo Deus*,
He is God the Auenger, as *Dauid* stiles him; and that it is our crying sinnes that
pull this and many other maladies vpon our owne heads. That he can by his
Angels, which are his Ministers, strike and heale (saith ^g *Dionysius*) whom
he will; that he can plague vs by his Creatures, Sunne, Moone, and Starres,
which he vseth as his instruments, as a Husbandman (saith *Zanchius*) doth
an Hatchet: Haile, Snow, Windes &c:

^h *Et conirati veniunt in classica venti:*

as in *Iosahs* time, as in *Pharaohs* time in Egypt; they are but as so many Exe-
cutioners of his lustice. Hee can make the proudest spirits stoupe, and cry
out with *Iulian* the Apostate, *Vicisti Galilee*: or with *Apollo's* Priest in ⁱ *Chryse-*
stome, *O cælum! ô terra! unde hostis hic?* What an enemy is this? And pray
with *Dauid*, acknowledging his power, *I am weakned and sore broken, I roare*
for the griefe of mine heart, mine heart panteth, &c: *Psal. 38. 8.* O Lord rebuke me
not in thine anger, neither chastise me in thy wrath, *Psal. 38. 1.* make me to heare
ioy and gladnesse, that the bones which thou hast broken, may reioyce, *Psal. 51. 8.* &
verse 12. Restore to me the ioy of thy saluation, and stablish me with thy free spirit.
For these causes belike ^k *Hippocrates* would haue a Physitian take special no-
tice, whether the disease come not from a diuine supernatural cause, or whe-
ther it follow the course of Nature. But this is farther discussed by ^l *Ferne-*
lius, and ^m *I. Caesar Claudinus*, to whom I referre you, how this place of *Hyp-*
pocrates is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Dis-
eases (for so he calles them) are spirituallly to bee cured, and not otherwise.
Ordinary meanes in such cases, will not auaile: *Non est reluctandum cum Deo*.
When that monster-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter*
at last in an vknowne shape wrestled with him; the victory was vncertaine,
till at length *Iupiter* discryed himselfe, and *Hercules* yeelded, No strining with
supreame powers,

Nili uuat immensos Cratere promittere montes.

[†] Pet. 5. 6.

Physitians and Physicke can doe no good, [†] wee must submit our selues vnder
the mighty hand of God, acknowledge our offences, call to him for mercy. If
he strike vs, *una eademq; manus vulnus opemq; feret*, as it is with them that are
wounded with the speare of *Achilles*, hee alone must helpe; otherwise our
diseases are incurable, and wee not to be releiued.

SVBSBC. 2.

A Digression of Diuels, and how they cause Melancholy.

HOW farre the power of Diuels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a briefe digression of the nature of Diuels. And although the question be very obscure, according to ⁿ *Postellus*, full of controuersie and ambiguity: yet as in the rest, I will aduenture to say something of it. In former times, as we read, *Acts 23*. The *Sadducees* denied that there were any such Spirits, Diuels, or Angels. So did the *Peripateticks*, and *Aristotle* himselfe, as *Pomponatius* stiffly maintaines, and *Scaliger* in some sort grants. Though *Dandinus* the Iesuite, *com. in lib. 2. de animâ*, stiffly denies it: *substantia separate* and *Intelligences*, are the same which Christians call Angells, and *Platonists*, Diuels. *Epicures* and *Atheists* are of the same minde in generall, because they neuer saw them. *Plato*, *Plotinus*, *Porphyrius*, *Iamblicus*, *Proclus*, insisting in the steps of *Trismegistus* and *Socrates*, make no doubt of it. Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the ^o *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eue*, and of her he begat nothing but Diuels. The *Turkes* & *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them, with his associats, fell from heauen for his pride, and ambition; created of God, placed in heauen, & sometimes an Angell of light, now cast downe into Hell, and deliuered into Chaines of darknesse, *2. Pet. 2. 4. to be kept vnto damnation*. There is a foolish opinion which some hold, that they are the soules of men departed, the which *M. Tyrius* *scr. 27.* maintaines. These spirits, he * saith, which we call Angels and Diuels, are nought but soules of men departed, which either through loue and pittie of their friends yet liuing, helpe & assist them, or else persecute their enemies, whom they hated: Appointed by those higher powers to keepe men from their nauity and protect them, or to punish them as they see cause; and are called *boni* and *maligenij* by the Romans. *Socrat.* had his *Demonium*, as the *Platonists* supposed; *Plotinus* his; and we Christians our assisting Angells, as *Zanch.* and some Diuines hold. But this absurd Tenent of this *Tyrius*, *Proclus* confutes at large, in his booke *de Animâ & demone*.

^r *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Papius*, Emperour of Greece, a great obseruer of the nature of Diuels, holds that they are ^f corporeall, and haue aeriall bodies, that they are mortall, line and dye, that they are nourished and haue excrements, that they feele paine if they be hurt (which *Cardan* confirms, & *Scaliger* iustly laughs him to scorne for, *si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in *Gen. lib. 3. de lib. arbit.* holds as much, *mutata casu corpora in deteriorem qualitatem aeris spissioris*. That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will them-

ⁿ *Lib. 1. cap. 7.*
de orbis concordia. In nullâ re maior fuit altercatio, maior obsecritas, minor opinionum concordia, quam de demembris & substantijs separatis.

^c *Pererius* in *Genesin lib. 4. in cap. 3. ver. 23.*
^p See *Strozzius* *Cicogra omni-fariae Mag. lib. 2. cap. 15. 10. Aulianus, Bredenbachius.*

^q *Angelus per superbiam separatus a Deo, quâ in ueritate non stetit. Austin.*

Nature of Diuels.

[†] *Nihil aliud sunt Demones quam nude anime, quæ corpore deposito, priorem miserati uitam, cognatis succurrunt, commoti misericordiâ &c.*

¹ He liued 50. yeares since.

[†] *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aëria, tempore sempiterna.*

^c *Nutrimtur, & excrementa habent, quod pulsaria dolcant solido percussa corpore.*

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^a Cyprianus in Epist. montes et animalia transferri possunt: as the diuill did Christ to the top of the Pinnacle: & Witches are often translated. See more in Strozzius Cicogna, lib. 3. cap. 4. omnif. mag. Per aera subducere & in sublime corpora ferre possunt, Biarmannus. Percussio dolent & videntur in conspicuis ciueres, Agrippa, l. 3. c. 19. de ocul. Philos.

^x Part. 3 sect. 2. Memb. 1. Sub. 1. Loue Melancholy.

^y Genial. die. It. Ita sibi visum & compertum quem prius an essent ambigeret.

Fidem suam liberet.

^z Sic Hesiodus de Nymphis vivere dicit 10. etates phenici vel 9. 7. 20.

^{*} Custodes hominum & provinciarum, &c.

^a Natura familiaris ut canes hominibus, mul-
ti auersantur & abhorrent.

^b Ab homine plus distant quam homo ab ignobilissimo verme, et tamen quidam ex his ab hominibus superantur ut homines a feris, &c.

^c Cibi & potu uti & venere

^{num} hominibus, ac tandem mori, Cicogna 1 part. l. 2. c. 3.

selues, that they are most swift in motion, and can passe many miles in an instant, and so likewise ^a transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place. Zanch. Bodine, Spondan. and others are of opinion, that they cause a true Metamorphosis, as Nabuchadnezzar was really translated into a Beast, Lots wife into a pillar of salt; *Vlysses* companions into Hogges and Dogs by *Cyrce's* charmes: Turne themselves and others, as they doe Witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples, lib. 3. omnif. mag. cap. 4. & 5. which he there confutes. As *Austin* doth de ciuit. Dei lib. 18. That they can be seene when and in what shape, and to whom they will, saith *Pfellms*, *Tametsi nil tale viderim, nec optem videre*: Though hee himselfe neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall ^x proue more at large) with women and men. Many will not beleue that they can be seene. *Marcus* of his credit told *Pfellms* that hee had often seene them. *Paracels.* confesseth that hee saw them diuers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lanater de spectru*, part. 1. c. 2. & part. 2. c. 1. because they neuer saw them themselves. But as hee reports at large all ouer his booke, especially cap. 19. part. 1. they are often seen. *Cardan* lib. 19. de subtili: relates of his father *Facius Cardan*; that after he accustomed solemnities, An: 1491: 13: August, hee coniured vp seauen Diuels in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions, and they made ready answer, that they were aeriall Diuels, that they liued and died as men did sauing that they were farre longer liued (7 or 8 hundred ^z yeares) and that they did as farre excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboute them: our gouernours and keepers and the Spirits of the meaner sort had such offices, as wee make horsekeepers, neat-herds, and the basest of vs, ouerseers of our cattle. and that we can no more apprehend their natures & functions, then an horse a mans. They knew all things, but might not reueale them to men; & ruled & domineered ouer vs, as we doe ouer horses: the best Kings amongst vs, & the most generous Spirits, were not comparable to the basest of them. Sometimes they did instruct men, & communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan*, in his *Hyperchem*, out of the doctrine of *Stoicks*, wil haue some of these *Genij* (for so he calls them) to be ^a desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as Serpents, and care not for them. ^b Generally they farre excell men in worth, as a man the meanest worrne, though some of them are inferior to men againe, as some degenerate, base, ratioll creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan*, many other Divines and Philosophers hold. The ^c *Platonists* and many *Rabbines*, *Porphyrus* and *Plutarch*, as appeares by that relation of *Thamus*. ^d The great God *Pan* is dead. *Apollo Pythius* ceased; and so the rest. *S. Hierome* in the life of *Paul* the Ermitte tels a story, how one of them appeared to *S. Anthony* in the wilderness, and told him as much. ^e *Paracelsus* of our late writers stilly main-

^d *Plutarch*: de defect. oraculorum. ^e Lib. de Zilphis & Pigmeis.

taine

taines that they are mortall, and liue and die, as other creatures doe. *Zozinus lib. 2.* farther addes, that religion and policy dies and alters with them. The Gentiles Gods, he saith, were expelled by *Constantine*, and together with them, *Imperij Romani maiestas*, & *fortuna*, interijt. & *profligata est*. The fortune and maiestic of the *Romane Empire*, decayed and vanished. But these paradoxes of their mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4.* *Pererius in his Comment.* & *Tostatus questions on the 6. of Gen. Th. Aquin. S. Auslin, Wierus, Th. Erasmus, Delrio To. 2. lib. 2. quæst. 29.* They may deceaue the eyes of men, but none take true bodies, or make a reall Metamorphosis: but as *Cicogna* proues at large: they are *Illusoria & præstigiatrices transformationes*, *omnis. mag. lib. 4. cap. 4.* meere illusions and cosenings; yet thus much in generall, *Thomas, Durand*, and all the rest grant, that they haue vnderstanding farre beyond men, and can probably coniecture, and foretell many things; they can cause and cure most diseases, that they haue excellent skill in all Arts and Sciences: and that the most illiterate Diuell is *Quouis homine scientior*, as *Cicogna* maintames out of others. They knowe the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, and can aptly apply them and make vse of them as they see good; knowing the causes of all Meteors, and the like. They can produce miraculous alterations in the ayre, and most wonderfull effects. But that which *Bodine lib. 4. Theat. n. 11* thinkes, that they can tell the secrets of a mans heart, is most false. His reasons are weake, and sufficiently confuted by *Zanch. lib. 4. cap. 9.* and others:

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous and those Ethnicks, *boni* and *malī Genij*, are to bee exploded. That which *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Demonium*, is most absurd. That which *Plotinus* of his, that hee had likewise *Demonum pro Demonio*; and that which *Porphyrus* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, & confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei. Euseb. lib. 4. preparat. Evangel. cap. 6.* and others. Yet thus much I finde, that our Schoolemen and other Diuines make nine kindes of bad Diuels, as *Dionysius* hath done of Angels. In the first ranke are those false Gods of the Gentiles, which were adored heretofore in seuerall Idols, and gaue Oracles at *Delfos* & elsewhere, whose Prince is *Beelzebub*. The second rancke is of Liers, and *Æquivocaters*, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischief, as that *Theutus* in *Plato. Esay* calls them vessels of fury; their Prince is *Beliall*. The fourth are malicious, reuenging Diuels, and their Prince is *Asmodeus*. The fift kinde are coseners, such as belong to Magitians & Witches; their Prince is *Satan*. The sixt are those aeriall Diuells that corrupt the aire and cause plagues, thunders, fires, &c. spoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the princes of the ayre: *Meresin* is their Prince. The seauenth is a destroyer, Captaine of the Furies, causing wars, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*.

Dii gentium à Constantino profligati sunt, &c.

Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur. paradox. veteris de quo Cicogna. omnis. mag. lib. 2. cap. 3.

Austin in lib. 2. de Gen. ad litteram cap. 17.

partim quia subtilioris sensus acuminis, partim scientia callidioris vigent & experientia, propter magnam longiudinem vite, partim ab Angelis discunt, &c.

Lib. 3. omnis. mag. cap. 2.

Quum tanta sit & tam profunda spirituum scientia, mihi non est tot tantisq; res visu admirabiles ab ipsis patvari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis & temporibus applicaverunt quam homo, Cicogna. Orders.

De Deo Socratis, adest mihi diuina forte Demonium quoddam à primâ pueritiâ me

sequutum, sepe dissuadet impellit nunquam instar vocis. Plato. Agrippa lib. 3. de ocul. ph. c. 18. Zanch. Pistorius, Pererius, Cicogna. lib. 3. c. 1. &c. Pasajne. c. 13. Quibus datum est nocere terra & mari, &c.

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The eight is that accusing or calumniating Diuell, whom the Greekes call *Διόκολος*, that driues vs to despaire. The ninth are those tempters in seuerall kindes, and their prince is *Mammon*. *Psellus* makes six kindes, but none aboue the Moone: but *Gazeus* cited by *m Lipsius*, will haue all places full of Angells and Diuells, aboue and beneath the Moone, ætheriall and aeriall, which *Austin* cites out of *Varrolib:7. de Ciuit: Dei cap: 6. The celestiall Diuells aboue, and aeriall beneath: or as some will, Gods aboue, Semidei, or halfe Gods beneath, Lares, Heroes, Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes, Lemures, &c.* They will haue no place void, but all full of Spirits, Diuells, or some other inhabitants. *Plenum cælum, aer, aqua, terra, & omnia sub terrâ*, saith *P Gazeus*. Not so much as an haire breadth empty in heauen, earth, or waters, aboue or vnder the earth. The earth is not so full of flies in summer, as it is at all times of inuisible Diuells: this *¶ Paracelsus* stiffely maintaines, and that they haue euery one their seuerall *¶ Chaos*. *Gregorius Tolosanus* makes seauen kindes of ætheriall Diuells, according to the number of the seauen Planets. Saturnine, Iouial, Martiall, &c. which liue about them, and as so many assisting powers cause their operations; and will haue, in a word, as many of them as there bee starres in the Skies. *Marsilius Ficinus* seemes to second this opinion, out of *Plato*, or from himselfe, I know not: As euery Spheare is higher, so hath it more excellent inhabitants: which belike is that *Galileus à Galileo*, and *Kepler* aims at in his *nuncio Syderio*, when hee will haue *¶ Saturnine* and *Iouiall* inhabitants. And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things *¶ Zanichius* explodes, *cap:3. lib:4.*

So that according to these men, the number of ætheriall Spirits must needs be infinit: For if that be true that some of our Mathematicians say: if a stone should fall from that starry heauen, or eight Spheare, and should passe euery houre an hundred miles, it would bee 65 yeares, or more, before it would come to ground, by reason of the great distance of heauē from earth, which containes, as some say 170 Millions 803 miles, besides those other heauens, whether they be Christalline or watery which *Maginus* ads, which peraduenture holds as much more; how many such Spirits may it containe? And yet for all this *¶ Thomas* and *Albertus*, and most hold that there be farre more Angells then Diuells.

But be they more or lesse, *Quod supra nos nihil ad nos*. Wee are onely to speake in brieft of these sublunary Diuells: for the rest, our Diuines hold that the Diuell hath no power ouer starres, or heauens. *¶ Carminibus cælo possunt deducere lunam, &c.* Those are poetically fictions, and that they can *¶ sistere aquam fluuijs, & uertere sydera retrò, &c.* as *Canidia* in *Horace*, 'tis all false. *¶ They* are confined vntill the day of iudgement, to this sublunary world, & can worke no farther then the foure Elements, and as God permits them. Wherefore of these sublunary Diuells, *Psellus* makes six kindes. fiery, aeriall, terrestriall, watery, and subterranean diuells, besides those Fairies, Satyres, Nymphes, &c.

Fiery Diuells are such as commonly worke by blazing starres, fire-drakes, & counterfeit Sunnes and Moones, starres ostentimes, and sit on ship Masts, which neuer appeare, saith *Cardan*, but they signifie some mischiefe or other

m Physio. Stoi-
corum è Senec.
lib.1. cap. 28.

1. vñq; ad lunā
animis esse æ-
ethereis, vocariq;
heros, lares, ge-
nios.

o Mart. Capella.

P Nihil vacuum
ab his, ubi vel

capitum in aëre
vel aqua iacent.

¶ Lib. de Zilph.

¶ Lib.7. cap.3.4.

¶ 5, Syntax.
art. mirab.

¶ Comment. in
dial. Plat. de a-
more, cap.5.

¶ De spera q æ-
libet super nos,

ita prestantiores
habet hab tato-

res sue sphere
confortes, ut ha-

bet nostra.
¶ Saturnus &

Iouial. accolat.
¶ In loca detrusi

sunt infra cele-
stes orbes in æ-

therem scilicet &
infra, ubi iudicio

generali refer-
vantur.

¶ q.63. art. 9.
Sublunary di-

uels and their
kindes.

¶ Virg.8. eg.
¶ Æn. 4.

¶ Austin: hoc di-
xi, ne quis exi-

stimet habitare
ibi mala demo-

nia, ubi Solem
& Lunam &

Stellas Deus or-
dinauit, & alibi

nemo arbitrare-
tur Damonem

cælis habitare
cum Angelis suis,

unde lapsum
credimus. Idem

Zauch. l.4 c.3.
de Angel. malis.

¶ Pererius in Gen
cap.6. lib.8. in

Gen.2.

to come vnto men: Our stories are full of such apparitions. Some thinke they keepe their residence in that *Hecla*, a mountaine in *Island*, *Aetna* in *Sicily*, *Lypera*, *Vesuvius*, &c. These diuels were worshipped heretofore by that superstitious *Πνευματιστα*, and the like.

Aëriall Diuels are such as keepe quarter most part in the ayre, cause many tempests, thunder, and lightnings, reare Oakes, fire Steeples, Houses, strike Men and Beasts, make it raine stones, as in *Linies* time, *Wooll*, *Frogges* &c. Counterfait armies in the Aire, as at *Vienna*, before the comming of the *Turkes*, and many times in *Rome*, as *Scheretzius lib. de spect. cap. 1 part. 1*, *Iulius Obsequens* an old Roman, in his booke of prodigies, *ab urb. cond. 505*. and *Machiavell* hath illustrated by many examples. They cause whirle winds of a sudden, and tempestuous stormes, as when a desperate man makes away himselfe, which by hanging or drowning they frequently do, as *Kornmannus* obserues, *de mirac. mort. part. 7. cap. 76*, *tripudium agentes*, dancing and reioycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesse, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in *Iovianus Pontanus*. And nothing so familiar (if we may beleue those relations of *Saxo Grammat. Olaus Magn^o Damian^o A-Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell winds to Mariners, & cause tépests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kindes of Diuels are much delighted in Sacrifice (saith *Porphyry*) held all the World in in awe, and had seuerall names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*, and at this day tyrannize ouer, and deceiue those Ethnickes and Indians, being adored & worshipped for Gods. For the Gentiles gods were diuels (as *† Trismegistus* confesseth in his *Alepius*) and he himselfe could make them come to their Images, by Magicke spells: And are now as much respected by our *Papists* (saith *† Prætorius*) under the name of *Saints*. These are they which *Cardan* thinks, desire so much carnall copulation with witches, *Incubi* and *Succubi*, transforme bodies, and are so very cold, that serue Magitians. His father had one of them (as he is not ashamed to relate) an aëriall Diuell, bound to him for twenty and eight yeares. As *Agrippa's* dog had a diuell tyed to his collar, some thinke that *Paracelsus* (or els *Eraslus* belies him) had one confined to his sword pummell: others weare them in rings &c. *Iannes & Iambres* did many things of old by their helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperor his wife, after she was dead, & verrucā in collo eius, (saith *h Godelman*) so much as the wart in her necke. *Delrio lib. 2*, hath many examples of their feats: And *Cicogna lib. 3. cap. 3*. *Wierus* in his booke *de præfig. demonum* &c.

Water diuels, are those *Naiades* or water Nymphes, which haue beene heeretofore conversant about Waters and Riuers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene; these cause Inundations, many times shipwracks, and deceiue men seuerall wayes, as *Succuba*, or otherwise. *Paracelsus* hath seuerall stories of them, that haue liued and beene married to mortall men, and so continued for certaine yeares with them, & after, vpon some dislike, haue forsaken them. Such a one was *Egeria*, with whom *Numa* was so familiar, *Diana*, *Ceres* &c. *Olaus Magnus* hath a long narration of one *Hotherus* a

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^a Domos dirunt, muros deiciunt, immiscens se turbinibus & procellis, & puluerem instar columæ euehunt. *Cicogna l. 5.*

^{c. 5.} ^b Quæst. in Lin.

^c De bello Neapolitano. lib. 5.

ⁱ Suffitibus gaudent. Idem iust. Mart. Apol. pro Christianis.

^c In Dei imitationem, saith *Eusebius*.

[†] Dij gentium Demonia &c. ego in eorum statuas pollexi.

ⁱ Et nunc sub diuorum nomine coluntur à Pontificijs.

^h Lib. 18. de rerum var.

^h Lib. 3. cap. 3. de magis & ignescis, &c. *Nereides*.

ⁱ Lib. de Zilphia

^x Lib. 2.

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King of Sweden, that hauing lost his company, as hee was hunting one day, met with these water Nymphes or Fayries, and was feasted by them. And *Heſtor Boëthius*, of *Mackbeith*, and *Banco*, two Scottiſh Lords, that as they were wandering in the Woods, were told their Fortunes by three ſtrange Women. To theſe heretofore they did uſe to ſacrifice, by that *ὑδρομαντία*, or diuination by Waters.

Terreſtriall Diuels, are thoſe ¹ *Lares Genij, Fannes, Satyrs*, [†] wood-nymphs, *Foliots*, *Fairies*, *Robin good fellowes*, *Trulli* &c. Which as they are moſt conuerſant with men, ſo they doe them moſt harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had ſo many Idoles and Temples erected to them. Of this range was *Dagon* amongſt the *Philiftins*, *Beli* amongſt the *Babylonians*, *Aſtartes* amongſt the *Sydonians*, *Baal* amongſt the *Samaritans*, *Iſis* and *Oſyris* amongſt the *Egyptians* &c. Some put our Fairies into this ranke, which haue beene in former times adored with much ſuperſtition, with ſweeping their houſes, and ſetting of a payle of cleane water, good victuals and the like, & then they ſhould not be pinched, but finde money in their ſhoes and be fortunate in their enterpriſes. Theſe are they that dance on heaths and greenes, as ^m *Lavater* thinkes; and as ⁿ *Olaus Magnus* addes, leaue that Greene circle, which wee commonly finde in plaine fields, (which others hold to proceede from a Meteor falling, or ſome accidentall rankneſſe of the ground, to Nature ſports her ſelfe: they are ſometimes ſeene by old women and children. *Hieron. Pauli*, in his deſcription of the City of *Bercino* in *Spaine*, relates how they haue beene familiarly ſeene neere that towne, about fountaines and hills. ^o *Paracelſus* reckons vp many places in *Germany*, where they doe vſually walke in little coates, ſome two foot long. A bigger kind there is of them, called with vs *Hobgoblins*, and *Robin Good fellowes*, that would in thoſe ſuperſtitious times, grinde corne for a meſſe of milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in thoſe *Æolian Iles* of *Lypara*, in former times, and haue beene often ſcene and heard. ^p *Tholoſanus* calls them *Trullos* and *Getulos*, and ſaith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskenius* in his deſcription of *Iſland*, reports for a certainty, that almoſt in euery family they haue ſome ſuch familiar ſpirits. And *Felix Malleolus* in his book *de crudel. demon.* affirms as much, that theſe *Trolli* or *Telchines*, are very common in *Norway*, and ^q ſeene to doe drudgery worke: To draw water, ſaith *Wierus*, *lib. 1. cap. 22*, dreſſe meat, or any ſuch thing. Another kinde of theſe there are, which frequent forlorne ^r houſes, which the Italians call *Foliots*, moſt part innoxious, ^s *Cardan* holdes: They will make ſtrange noiſes in the night, howle ſometimes pittifully, and then laugh againe, cauſe great ſlime and ſudden lights, ſling ſtones, rattle chaines, ſhauemen, open doores, and ſhut them, ſling downe platters, ſcoles, cheſts, ſometime appeare in the likeneſſe of Hares, Crowes, blacke Dogges &c: of which read ^t *Sigismundus Scheretz* ^u *lib. de ſpectris, parte 1. cap. 1.* which he ſaith, he tooke out of *Luther*, moſt part, there be many inſtances. ^v *Plini* ^w *Secunda* remembers ſuch a houſe at *Athens*, which *Athenodorus* the Philoſopher hired, which no man durſt inhabit for feare of Diuels. Whether I may call theſe *Zim* and *Obim*, which *Iſay* *cap. 13. 21*, ſpeakes of, I make no doubt: ſee more of theſe in the ſaid *Scheretz*. *lib. 1. de ſpect. cap. 4.* he is full of examples. Theſe kinde of Diuels many times appeare

¹ Pro ſalute hominum excubare ſe ſimulant, ſed in eorum

perniciem omnia militant. Aug.

[†] Dryades, Orades, Hamdryades.

^E uas O'arus vocat. lib. 3.

^m Part. 1. c. 19.

ⁿ Lib. 3. cap. 11.

^o *Staurum chre-*

as O'arus lib 3.

vocat. ſalutis

adde poſun le

in terras impri-

miunt, ut locus

inſigni deinceps

virore obſcu-

laris ſit, & gra-

men non pereat.

^o Lib. de Z lpb.

^q *Pigneis.*

Olaus lib. 3.

^p Lib. 7. c. p. 14

qui & in ſam-

litio uis & ſe-

minis inſerui-

unt, concluvia

ſcopis purgant,

patinas mur-

dant, ligna por-

tant, equos cu-

raut, &c.

^q *Adminiſteria*

utuntur.

^r Where trea-

ſure is hid (as

ſome thinke)

or ſome murder,

or ſuch

like villany

commit: c. l.

^s Lib. 16. de re-

rum varietat.

^t *Quidam le-*

mures domeſti-

cis inſtrumentis

noſtu ludunt:

patinas, ollas,

cantheras, &

alia vaſa deſci-

unt, & quedam

voces emittunt,

eiſant, riſum

emittunt, &c.

ut canes nigri,

ſeles, varijs for-

mis &c.

^v *Epi. lib. 7.*

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* Meridionales
Dæmones Cicog-
na cals them,
or Aiafores l 3.

c. 9.
* Sucton. cap. 69
in Caligula,

† Strozius Ci-
cogna lib. 3.
mag cap. 5.

* Mr Cary Sur-
vay of Cornw.
lib. 2. fol. 140.

* Horto Gene-
ali. fol. 137.

* Part 1. c. 19.
Abducunt eos à
refta viâ, &
viam iter faci-
entibus inter-
cludunt.

* Lib. 1. cap. 44.
Dæmonum cer-
nuntur & au-
diuntur ibi fre-
quentes illufio-
nes, unde viato-
ribus cavendum
ne se diffociant,
aut à tergo ma-
neant, voces e-
nim fingunt so-
cium, ut à re-
cto itinere ab-
ducant &c.

† Mons fterilis
& nivosus, ubi
intempefta no-
cte umbra ap-
parent.

‡ In Cosmog.
* Vefiti more
metallorum,
gelius & opera
eorum imitan-
tur.

appeare to men, and affright them out of their wits, sometimes walking at
noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that
of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden,
where his body was buried, spirits haunted, and the house where hee
died, * *nulla nox sine terrore transacta, donec incendio consumpta*; euery night
this happened, there was no quietnesse, till the house was burned. About
Hecla in Island, ghosts commonly walke, *animas mortuorum simulantes*, saith
Ioh. Anan. lib. 3. de nat. dem. *Olaus lib. 2. cap. 2. natal. Tallopid. lib. de apparit. spir.*
Kornmann^o de mirac. mort. parte 1. cap. 44. such sights are frequently seene cir-
ca sepulchra & Monasteria, saith *Lavat, lib. 1. cap. 19.* in Monasteries and about
Churchyards: and foretell mens deaths, by severall signes, as knocking, gro-
nings, &c. † Neare *rupes nova* in *Finland*, in the Kingdome of *Sweden*, there is
a Lake, in which, before the Gouvernour of the Castle dyes, a *spectrum* in the
habite of *Arion* with his Harpe appeares, and makes excellent musicke, (like
those blocks in *Cheshire*, which (they say) presage death to the Master of the
Family: or that * Oke in *Lanhadran Parke* in *Cornwall*, which fore shoves as
much. Many families in *Europe*, are so put in mind of their last, by such
predictions, and many men are fore-warned (if wee may beleue *Paracelsus*)
by familiar spirits, in divers shapes, as cockes, crowes, Owles, which often
hover about sicke mens chambers, *vel quia morientium feditatem sentiunt*, as
† *Barachel^o coniectures*, & ideo *super tectum infirmorum crocitant*, because they
smell a corse; or for that (as *Bernardinus de Bustis* thinketh) God permits the
Dive l to appeare in the forme of Crowes, and such like creatures, to scarre
such as live wickedly heere on earth. A little before *Tullies* death (saith *Plu-
tarch*) the Crowes made a mighty noyse about him, *tumultuose perstreptentes*,
they pulled the pillow from vnder his head. Such prodigies are very fre-
quent in Authors. See more of these in the said *Lavater. Thyrens de locis infe-
elis, part 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take
vpon them, to raise and lay them at their pleasures. And so likewise those
which *Mizaldus* ca's *Ambulones*, that walke about midnight on great Heaths
and desert places, which (saith * *Lavater*) draw men out of the way, and leade
them all night a by way, or quite barre them out of their way: these haue severall
names in severall places; we commonly call them *Pucks*. In the desarts of *Lop*
in *Asia*, such illusions of walking spirits are often perceiued, as you may reade
in *M. Paulus* the *Venetian* his trauels: If one loose his company by chance,
these Divels will cal him by his name, & counterfeit voyces of his compani-
onsto seduce him. *Hieronym. Pauli* in his book of the hils of *Spaine*, relates of a
great y mount in *Cantabria*, where such *spectrums* are to be seen. *Lavat. & Ci-
cogna* haue variety of examples, of spirits, and walking Diuels in this kinde.

Subterranean Diuels are as common as the rest, and doe as much harme.
Olaus Magnus, lib. 6. cap. 19. makes six kinds of them, some bigger, some lesse.
These (saith ‡ *Munster*) are commonly seene about mines of mettals,
and are some of them noxious, some againe doe no harme. The mettall-
men in some places account it good lucke, a signe of treasure, and rich
Ore when they see them. *Georgius Agricola*, in his book *de subterraneis animan-
tibus, c. 37.* reckons vp two more notable kinds of them, which he cals * *Getuli*
& *Cobali*, which are cloathed after the manner of mettall-men, & will many times
imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe
treasure

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*Inmisso in
terre carceres
vento horribiles
terremotus effi-
ciunt, quibus si-
pe non domus
modo, & turres,
sed civitates in-
tegre, & insule
hauſe sunt.*

Their offices,
operations,
study.

*Lactantius 1.
de origine erro-
ris cap. 5. hi
maligni spiritus
per omnem ter-
ram vagantur,
& solatium per-
ditionis suae per-
dendis homini-
bus operantur.*

*Mortaliū
calamitates epu-
le sunt malorum
demonum. Sy-
neſius.*

*Dominus men-
daci à seipſo de-
ceptus alios de-
cipere cupit, ad-
versarius huma-
ni generis, In-
ventor mortis,
superbie institu-
tor, radix mali-
tie, ſclerum caput,
princeps om-
nium vrorum,
furit inde in dei
contumeliam,
hominum perni-
tiam, de horum
corationibus & o-
perationibus lege
Epiphanium, 2.
Tom. lib. 2. Dio-
nyſium cap. 4.
Ambros. Epistol.
lib. 10. ep. 8. &
84. August. de
Civ. Dei lib. 5.
cap. 9. lib. 3. cap.
22. lib. 9. 18. lib.
10. 21. Theophil.
in 12. Mat. Ba-
sil. ep. 141. Leo-
nem Scr. 60.
Theodoret in 11
Cor. Ep. 2. Chrys.*

*hom. 53. in 12. Genes. Greg. in 1. Cap. Ioh. Barthol. de prop. 1. 2. c. 20. Zanchium lib. 4. de malis angelis. Perer. in Gen. lib. 8. in cap. 6. 2. Ori-
gen. ſepe preliis interſunt itinera & negotia noſtra quæcunq; dirigunt cladeſtiniſ ſubſidiis optatos ſepe præbent ſucceſſus, Pet. Mart. in
ſam. &c. Et velut mancipia circumſert, Pſellus. 8 Lib. de tranſmut. Malac. epif. * Cuſtodes ſunt hominum & eorum vt nos
animalium, tum & pronuntij præpoſiti regunt augurijs, ſormijs, oraculis panis, & premijs, &c. † Omnis mag. lib. 2. cap. 23.*

treasure in the earth, that it be not all at once revealed; and beſides, ^b *Cicogna* averres, that they are the cauſe many times of horrible Earthquakes; which ſwallow up ſometimes not onely houſes, but whole Iſlands and Citties: in his 3. book cap. 11, he giues many inſtances.

Thus the Diuell raignes, and in a thouſand ſeueral ſhapes, *As a roaring Lion ſtill ſeekes whom he may deuoure, 1. Pet. 5.* by Earth, Sea, Land, Ayre, as yet vnconfined, he rageth while he may to comfort himſelfe, as ^c *Lactantius* thinkes, with other mens falls, hee labours all he can to bring them into the ſame pit of perdition with him. For ^d *mens miſeries, calamities and ruines, are the diuells banqueting diſhes.* By many temptations and ſeueral engines, hee ſeekes to captivate our ſoules. The Lord of lyes, ſaith ^e *Auſtin*, as he was deceived himſelfe, he ſeekes to deceive others, the ringleader to all naughtineſſe, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrhah*, ſo would hee doe by all the world. Sometimes he tempts by couctouſneſſe, drunkenneſſe, pleaſure, pride, &c. He ſtudies our ouerthrowe, and ſeekes our deſtruction. And although he pretend many times humane good, and venditate himſelfe for a God, by curing of ſeueral diſeaſes, *egris ſanitatē, & cæcis luminis uſum reſtituendo*, as *Auſtin* declares, lib: 10. de Civ. Dei cap: 6. as *Apollo*, *Æſculapius*, *Iſis* of old haue done, diuert plagues, and aſſiſt them in wars, portend our good, yet *nihil his impurius, ſceleſtius, nihil humano generi infeſtius*, nothing ſo impure, nothing ſo pernitiouſ, as may well appeare by their tyrannicall, and bloody ſacrifices of men to *Moloch*, which are ſtill in uſe amongſt thoſe Barbarous *Indians*, their ſeueral deceits and couſenings to keepe men in obedience, their falſe oracles, ſacrifices, their ſuperſtitious impositions of faſts, penury, &c. heresies, ſuperſtitious, obſeruations of meats, times, &c. by which they ^f crucify the ſoules of mortall men, as ſhall bee ſhewed in our Treatiſe of Religious Melancholy. *Modico adhuc tempore ſinitur malignari*, as ^g *Bernard* expreſſeth it, by Gods permiſſion he rages a while, hereafter to be confined to Hell and darkneſſe, which is prepared for him and his Angells, *Mat: 25.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, power and operations, I will briefly ſhewe you: *Plato in Critias*, and after him his followers, gaue out that theſe diuels, were mens gouernours and keepers, our Lords and Maſters as we are of our cattle: * *They gouerne Prouinces and Kingdomes by oracles, auguries, dreames, rewards,* and puniſhments, ſend warres, plagues, peace, ſickeſſe, health, &c: as appeares by thoſe histories of *Thucydides*, *Liuius*, *Dionyſius Halicarnaffeus*, with many others, that are full of their ſtratagems, and were therefore by thoſe Roman and Greeke commonwealths adored and worſhipped for Gods, with prayers and ſacrifices, &c: *Tritemius* in his booke *de ſeptem ſecundis*, aſſignes names to ſuch Angells, as are gouernours of particular Prouinces, by what authority I knowe not, and giues them ſeueral iuriſdictions. *Aſclepiades a Grecian*, Rabbi *Achiba* the Jew, *Abraham Auenezra*, and Rabbi *Azariell Arabians*, as I finde them cited by [†] *Cicogna* farther adde, that they are not our

gouernours

gouvernours only, *sed ex eorum concordia & discordia, boni & mali effectus promanant*, as they agree, so doe we and our Princes, or disagree; Religion, policy, publike and priuate quarrells depend on them, our *benè* and *malè* esse, & almost all our other actions, preferments, losses, weddings, deaths, &c. as these *boni* and *mali* Genij fauour or dislike vs: *Saturnini non conueniunt Ionialibus*, &c: he that is *Saturninus*, shall neuer likely be preferred. * That base fellowes are often aduanced, vnderferuing *Gnatos*, & vitious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrewarded, they referre to these domineering spirits, or *Genij*; as they are inclined, or fauour men, so they thrive. All particular euents almost, they referre to these spirits: and (as *Paracelsus* addes) they direct, teach, and instruct men: Neuer was any man extraordinary famous in any Art, or great Commander, that had not *familiarẽ demonem* to informe him, as *Numa*, *Socrates*, and many such. But these are most erroneous paradoxes, *ineptæ & fabulose nuga*, reiected by our Divines, and Christian Churches. 'Tis true, they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies and mindes. At *Hannmel* in *Saxony*, An. 1484. 20. Iunij, The diuell in likeness of a pied piper, carried away 130 children, that were neuer after seene. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. cap. 4.* and feuerally molested by his meanes. *Plotinus* the *Platonist*, *lib. 1. 4. aduers.* *Gnost.* laughs them to scorne, that hold the diuell can cause any such diseases. Many thinke he can worke vpon the body, bnt not vpon the mind. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, *cap. 22.* * that hee can cause both sickness and health, and that secretly. ¹ *Tanrellus* addes, by *clancular poysons* he can infect the bodies, and hinder the operations of the bowels, though we perceauẽ it not, closely creeping into them, saith ^m *Lipsius*, and so crucifie our soules. For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Blarmanus* in his Oration against *Bordine* sufficiently declares, He ^o begins first with the phantasie, and moues that so strongly, that no reason is able to resist. Now the Phantasie hee moues by mediation of humours: Although many Physitians are of opinion, that the diuell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith *P. Avicenna*, *quod Melancholia contingat à demonio*. Of the same minde is *Psellus*, and *Rhasis* the *Arab.* *lib. 1. Tract. 9. Cont. 9* That this disease proceeds especially from the Diuell, and from him alone. And *Arculanus* *cap. 6. in 9. Rhasis*, *Ælianus Montaltus* in his *9. cap.* confirms as much, that the diuell can cause this disease; by reason many times that the parties affected prophecy, speake strange language, but *non sine interuentu humoris*, not without the humour, as he interprets himselfe: no more doth *Avicenna*, *si contingat à demonio, sufficit nobis vt conuertat complexionem ad choleram nigram*, &

* Quoties fit ut principes novitium culicum dicit is & dignitatis pene obruant, & multorum annorum ministerium, quæ non semel pro hero periculus subit, ne tertio domet. &c.

Idem. Quod Philosophi non remanentur, cum scire & incipit ob insulim iocum sepe premium reperit, inde fit &c.

ⁿ Godeframus cap. 3. lib. 1. de Magis. Idem Zanchius lib. 4. cap. 10. & 11. de malis angelis.

ⁱ Nocua Melancholia furiosus efficiunt, & quando q. penitus interficiunt.

^G Pico: omnes Idemq. Zanchius cap. 10. lib. 4.

si Deus permittat, corpora nostra mouere possunt, alterare, quous morborum & malorum genere officere, imò & in ipsa penetrare & seuire.

^k Inducere potest morbos & sanitates.

^l Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus insicere.

^m Irrepentes corporibus occultè morbos fingunt, mentes terrent, membra distorquent. *Lips Phil. Stoic. lib. 1. c. 19.* ⁿ De rerum var. 1. 6. 93. ^o Quum mens immediatè decipi nequit, primùm mouet phantasiam, & ita obfirmat vanis conceptibus vt ne quem facultati estimatiue, ratione locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem coniecit. *Aufim. de vit. Beat. P. Lib. 3. Fen. 1. Tract. 4. cap. 18.* ^q A Demone maximè proficisci, & sepe sole.

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fit causa eius propinqua cholera nigra, the immediate cause is choler adust: and therevpon belike this humor of Melancholy, is called *Balneum Diaboli*, the diuells bath: the diuell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c. mingling himselfe amongst those humors. And this is that which *Lemnius* goes about to proue, *Immiscet se maligni prauis humoribus, atq; atra bili, &c.* And *ⁱ Jason Pratenfis*, that the Diuell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, and shake our minde with furies. And in another place. *These vncleane spirits settled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselves as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so prouoke and tempt vs as they perceauce our temperature inclined of it selfe, and most apt to be deluded. *ⁱ Agrippa* and *ⁱ Lauater* are perswaded that this humour invites the Diuell to it, wheresoeuer it is in extremity, and of all other, melancholy persons are most subiect to diaboli. call temptations, and illusions, and most apt to entertaine them, and the Diuell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Jesuit, *Tom. 3. lib. 6.* *Springer* and his Colleague *mall. malef. P. Thyreus. Hieronimus Mengus Flagel. dem.* & others of that rancke of pontifical writers, it seemes, by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice *ⁱ without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand. lib. 6. Rational. cap. 86. num. 8.* relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhalloved Pomegranet, as shee did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselves so often with the signe of the Crosse, *ne demon ingredi auit*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmino* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their owne credits: some few I will recite in this kinde out of most approued Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a *Coupers* daughter, *A^o 1571.* that had such strange passions and conuulsions, that three men could not sometimes hold her: shee purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited after some 24 pounds of black stuffe of all colours, twice a day for foureteene daies: and after that, she vomited great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrere vidi*, this I saw with horror. They could doe no good on her by physicke, but left her to the Clergy. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar serra dentatos*, indented like a saw, euery one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his guts, hee concludes,

ⁱ Cap. de mania lib. de morbis Cerebri Demones, quum sint tenues & incomprehensibiles spiritus, se insinuant corporibus humanis possunt, & occulte in visceribus operi valetudinem vitiaz, somnis animas terere & mentes furoribus quate. Insinuant se melancholicorum penetralibus, intus ibiq; consistunt & delitantes, tanquam in regione clarissimorum, siderum, coguntq; animi furere.

ⁱ Lib. 1. cap. 6. occult. Philos.

ⁱ Part. 1. cap. 1. de Spectris.

ⁱ Sine cruce & sanctificatione sic a demone obfessa. dial. Greg. pag. cap. 9.

cludes, *Certe non alio quam demonis astutiâ & dolo.* Langius epist. med. lib. 1: epist. 38: hath many relations to this effect, and so hath Christophorus à Vega: wicrus, Skenkius, Scribanius, all conclude that they are done by the subtilty & illusion of the Diuell. If you shall aske a reason of all this, 'tis to try vs & our faith, 'tis for our offences, and for the punishment of our sinnes, by Gods permission they doe it, *Carnifices vindictæ iuste Dei*, as ^u Tolosanus stiles them, Executioners of his will: or rather as David, *Psalm. 78. ver. 49. Hec cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill angells:* So did he afflict Iob, Saul, the lunatickes and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c.

^u Lib. 28. cap. 26. Tom. 2.

S V B S E C. 3.

Of witches and Magitians, how they cause Melancholy.

YOU haue heard what the Diuell can doe of himselfe; now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their reuenge and lust, cause more mischief, *multa enim mala non egisset demon, nisi provocatus à sagis*, as ^x Erastus thinkes; much harme had neuer beene done, had hee not beene prouoked by Witches to it; Hee had not appeared in Samuels shape, if the Witch of Endor had let him alone; or represented those serpents in Phirao's presence, had not the Magitians vrged him vnto it: *ne morbos vel hominibus, vel brutis infligeret* (Erastus maintaines) *si sage quiescerent*; men & cattle might goe free, if these Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme: of this opinion is Wierus lib. 3. cap. 53. de prestig. dem. Austin Lerchemer a Dutch writer, Biermannus, Ewichius, Euwaldus: our countryman Scot: but on the contrary are most Lawyers, Diuines, Physitians, Philosophers, Austin, Hemingius, Danaus, Chytrens, Zanchius, Aretius, &c. Delrio, Springer, Cuiatius, Bartolus, consil. 6. To. 1. Bodine de demonant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c. The parties by whom the Diuel deales, may be reduced to these two, such as cōmand him in shew at least, as Coniurers, or such as are cōmanded, as witches that deale *ex parte implicite*, or *explicitè*, as the ^y King hath well defined; Many subdiuisions there are, & many seuerall Species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publickly professed in former times, in ^z Salamanca, and some other places, though after censured by seuerall ^a Vniuersities, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in Norway, Island, as I haue proued. They can make friends enimies, & enimies friends, by philters, ^b *turpes amores conciliare*, enforce loue, tel any man where his friends are, about what employed, though in the most remote places. And if they will, [†] *bring their sweet hearts to them by night, vpon a Goats backe.*

^x De Lamiis.

^y Rex Iacobus
Demonol. l. 1. c. 3

^z An Vniuersity in Spaine
in old Castile.
^a Oxford and
Paris, see finc.
P. Lombardi,

^b Erastus.
[†] Ministerio
hirci nocturni
per aera volantis

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† Steriles nuptos
& inhabiles.* Infantes ma-
tribus suffuran-
tur, aliis suppo-
situm in locum
verorum conie-
ctis.

c Milles.

d D. Luther. in
primum præcep-
tum, & Leon.
Varius lib. 1. de
Fastiis.

e Lauater. Cicog.

f Eraslus.

g Adolphus

Scribanus.

h Virg. Æneid.

i Incantationem

describens :

Hec se carmini-

bus promittit

solvere mentes :

Quas velit, ast

alus duras im-

mittere curas.

h Godelmarmus

cap. 7. lib. 1. nu-

tricum mammae

præficcant, solo

tactu pedagrams,

Apoplexiam,

Paralyfin, & a'i-

os morbos quos

medicina curare

non poterat.

i Factus inde

Maniacus, spic.

2. fol. 147.

k Omnia Philtra

etsi inter se dif-

ferant, hoc ha-

bent commune,

quod hominem

efficiant melan-

cholicum. epist.

231. Scol. ii.

flyng in the ayre. Sigismund Scheretzius, part. 1. cap. 9. de spect. reports confi-
dently, that he conferred with sundry such, that had beene so carried many
miles, and that he heard Witches themselves confesse as much: hurt and in-
fect men and beasts, vines, corne, cattle, plants, make women abortiue, not to
conceauē, barren, men and women vnapt and unable, married and vnmarri-
ed, so seuerall wayes, saith Bodine: flie in the ayre, meet when & where they
will, as Cicogna proues, and Lauat. de spect. part. 2. cap. 17. steale young children
out of their cradles, ministerio dæmonum, & put other deformed in their roomes,
which we call Changelings, saith * Scheretzius, part. 1. cap. 6. make men victori-
ous, fortunate, eloquent. And therefore in those ancient c Monomachies &
combats, they were searched of old, they had no Magicall charmes; they
can make d stick free's, such as shall endure a rapiers point, or musket shot,
and neuer be wounded, e represent dead mens shapes, alter and turne them-
selves & others into seuerall formes, at their pleasures: Last of all, cure
and cause most diseases, to such as they hate, & this of g Melancholy amongst
the rest. Paracelsus To. 4. de morbis amentium, Tract. 1. in expresse words af-
firmes, Multi fascinantur in melancholiam, many are bewitched into Melan-
choly, out of his experience. The same, saith Danaus l. 3. de sortiarijs. Vidi, in-
quit, qui melancholicos morbos grauissimos induxerunt: I haue seene those that
haue caused Melancholy in the most grievous manner, b dried up womens
pappes, cured gout, palsie, this, and Apoplexie, Falling Sicknesse, which no Phy-
sicke could helpe, solo tactu, by touch alone. Ruland in his 3. Cent. Cura. 91. gives
an instance of one David Helde a young man, who by eating cakes which a
Witch gaue him, mox delirare cepit; began to dore on a suddain, & was mad:
F. H. D. in i Hildisheim, consulted about a Melancholy man, thought his dis-
ease was partly Magicall, and partly naturall, because hee vomited peeces of
iron and leade, and spake such Languages as he had neuer beene taught: but
such examples are common in Scribanus, Herc. de Saxon: and others. The
meanes by which they work, are vsually Charmes, Images, as that in Hector
Boethius of King Duffe: characters stamped of sundry mettals, and at such and
such constellations, knots, amulets, words, Philters, &c. which generally
make the parties affected, melancholy; as k Monanius discourseth at large in
an Epistle of his to Scolsius, giuing instance in a Bohemian Baron that was
so troubled, by a Philter taken: Not that there is any power at all in
such spells, charmes, characters, and barbarous words: but that the Diuell
doth vse such meanes to delude them.

SVBSEC. 4.

Starres a cause. Signes from Physiognomy, Astro-
poscopy, Chiromancy.

N Aturall causes, are either Primary and Vniuersall, or Secondary, and
more Particular. Primary causes are the Heauens, Planets, Starres,
&c. by their influence (as our Astrologers hold) producing this &
such like effects. I will not heere stand to discusse obisèr, whether Starres be
causes, or Signes; or to apologize for Iudiciall Astrology. If either Sextus
Empiricus, Picus Mirandula, Sextus ab Heminga, Pererius, Eraslus, Chambers,
&c.

&c. haue so farre prevailed with any man, that he will attribute no vertue at all to the Heauens, or to Sunne and Moone, more then hee doth to their signes, at an In-keepers post, or Tradesmans shop, or generally condemne all such Astrologicall Aphorismes, approued by experience: I referre him to *Bellantius*, *Pirouanus*, *Marascallerus*, *Goclenius*, *S^r Christopher Heydon* &c. If thou shalt aske me what I thinke, I must ¹ answer, they doe incline, but not compell; no necessity at all: ^m *Agunt, non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God rules them. All this (me thinkes) ⁿ *Ioh. de Indagine* hath comprised in brieffe *Quæris à me quantum in nobis operantur astra?* &c. wilt thou know how farre the Starres worke upon vs? I say, they doe but incline, and that so gently, that if we will be ruled by reason, they haue no power ouer vs; but if wee follow our owne nature, and be led by sense, they doe as much in vs, as in brute beasts, and wee are no better. So that, I hope, I may iustly conclude with ^o *Caietan*, that *Cælum* is *vehiculum diuine virtutis* &c. that the Heauen is Gods Instrument, by mediation of which, he gouernes & disposeth these elementary bodies; or a great booke, whose letters are the starres, (as one calls it) wherein are written many strange things for such as can reade, *P* or an excellent harpe, made by an eminent workeman, on which, he that can but play, will make most admirable musicke. But to the purpose.

^q *Paracelsus* is of opinion, that a *Physitian*, without the knowledge of starres, can neither vnderstand the cause or cure of any disease, either of this, or gout, no not so much as tooth-ache: Except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, hee will haue the principall and primary cause of it proceede from the Heauen, ascribing more to Starres then humors, & that the constellation alone, many times, produceth melancholy, all other causes set apart. He giues instance in *Lnnatick* persons, that are depraued of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will haue the true & chiefe cause of it to be sought from the Starres. Neither is it his opinion only, but of many *Galenists* & *Philosophers*, though they not so stiffly and peremptorily maintaine as much. This variety of melancholy-symptomes, proceedes from the Starres, saith ^t *Melanethon*: The most generous melancholy, as that of *Augustus*, comes from the coniunction of *Saturne* and *Iupiter* in *Libra*: the bad, as that of *Catelines* from the meeting of *Saturne* and the *Moone* in *Scorpio*. *Iouianus Pontanus* in his 10. booke, and 13. Chap. *de rebus cælestibus*, discourseth to this purpose at large. *Ex atrâ bile varij generantur morbi* &c. many diseases proceed from black choler, as it shall be hote or cold: and though it bee cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire: or made cold as Ice: & thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage &c. The cause of all which intemperance, he will haue chiefly and primarily proceede from the Heauens, ^u from the position of *Mars*, *Saturne*, and *Mercury*. His Aphorismes be these: ^x *Mercury* in any geniture,

¹ Cum illo dicam, doctis hisce erroribus versatus sum.

^m Astra regunt homines, & regit astra Deus.

ⁿ Chiron. lib. 5.

^o Quæris à me quantum operantur astra? dico in nos nihil astra urgere, sed animos proclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficient, sua verò naturam, id agere quod in brutis ferè.

^q Cælum vehiculum diuine virtutis, cuius mediante motu, lumine, & influentiâ, Deus elementaria corpora ordinat & disponit. Th. de Vio Caietanus in Psal. 104.

^r Mundus iste quasi slyra ab excellentissimo quodam artifice concinnata, quæ quinôrit, mirabiles elicit harmonias. I. Dee Apborismo 11.

^s Medicus sine celi peritiâ nihil est &c. nisi generis sciverit, ne tantillum poterit. Lib. de podagra.

^t Constellatio in causa est: & influentia celi morbum hunc

movet, interdum omnibus alijs amotis. Et alibi. Origo eius à celo petenda est. Tr. de morbis amenium. ¹ Lib. de animâ cap. de humoribus Ea varietas in Melancholia, habet celestes causas. J. T. & V. in 2. J. J. & C. in m. ² Ex atrâ bile varij generantur morbi, perinde ut in se multum calidi aut frigidi in se habuerit, quum utriusque suscipiendo quàm aptissima sit, tamen si suapte natura frigida sit. An non aqua sic afficitur à calore ut ardeat, & à frigore, ut in glaciem concreseat, & hæc varietas distinctionum, alijs flens, vident &c. ³ Hanc ad intemperantiam gignendam plurimum confert J & T positus & &c. ⁴ Quoties alienius genitura in m & x adverso signo positus, boni copum partiliter tenuerit, atq; etiam à J vel T radio percussus fuerit, natus ab insaniâ vexabitur.

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¹ Qui ☿ & ♄
habet, alterum
in culmine, a te-
rum in celo,
cum in lucem
venierit, melan-
cholicus erit, à
quâ sanabitur, si
☿ illos irradi-
rit.

² Hâc configu-
ratione natus,
aut lunaticus,
aut mente cap-
tus.

^a Ptolomeus
cent' loquio, &
quadrupartito
tribuit omnium
melancholicorum
symptomata sy-
derum influen-
tius.

^b Arte Medi-
câ, accedunt ab
his causas affec-
tiones syderii.
Plurimum inci-
tant & provo-
cant influentie
cœlestes. Veleu-
riol. 4. cap. 15.

^c Hildesheim
Episc. 2. de mel.

if he shall be found in *Virgo* or *Pisces* his opposite signe, and that in the *Horoscope*, irradiated by those quartile aspects of *Saturne* or *Mars*, the childe shall be mad or melancholy. Again, y^e He that shall haue *Saturne* or *Mars*, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which hee shall be cured in time, if *Mercury* behold them. ² If the *Moone* be in coniunction or opposition at the birth time, with the *Sun*, *Saturne*, or *Mars*, or in a quartile aspect with them, (è malo celi loco, *Leonitius* addes) many diseases are signified, especially the Head and Braine is like to be misaffected with pernicious humors, to be melancholy, lunatick, or mad. *Cardan* addes, quartâ lunâ natos, Eclipses, Earthquakes. *Garcæus* and *Leoviti* will haue the chiefe Iudgement to bee taken from the Lord of the geniture, or when there is no aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*: or *Saturne* and *Mars* shall be Lord of the precedent coniunction or opposition in *Sagittary* or *Pisces*, of the *Sunne* or *Moone*, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue named *Pontanus*. *Garcæus* cap. 23. de Iud. genitur. *Schoner* lib. 1. cap. 8. which hee hath gathered out of ^a *Ptolomy*, *Albubater*, and some other *Arabians*, *Iunetine*, *Ranzovius*, *Lindhout*, *Origan* &c: but these men you will reiect peradventure, as *Astrologers*, and therefore partiall Iudges, Then heare the testimony of *Physitians*, *Galenists* themselves. ^b *Crato* confesseth the influence of starres to haue a great hand in this Disease, so doth *Iason Præzensis*, *Lonicerus præfat*, de *Apoplexiâ*, *Ficinus*, *Fernelius* &c. ^c *P. Cnemander* acknowledgeth the starres an vniversall cause, the particular from parents, from the vse of the six non-naturall things. *Baptista Porta* mag. lib. 1. cap. 10: 11: 15: will haue them causes to euery particular individuum, Instances and examples, to evince the truth of these Aphorismes, are common amongst those *Astrologian Treatises*: *Cardan* in his 37 geniture, giues instance in *Math. Bolognius*. *Camerar. hor. natalit. centur. 7. genit. 6. & 7.* of *Daniel Gare*, and others: but see *Garcæus* cap. 33: *Luc. Gauricus* Tract. 6. de *Azemenis*, &c. The time of this Melancholy is, when the significators of any geniture are directed according to Art, as the *Hor: moone*, *Hylech* &c: to the hostile beames or termes of ☿ and ♄ especially, or any fixed starre of their nature, or if ☿ by his revolution, or transitus, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from *Physiognomie*, *Metoposcopy*, *Chiromancy*, which because *Ioh. de Indagine*, and *Roiman*, the Landgraue of *Hassia* his Mathematician, not long since in his *Chiromancy*; *Baptista Porta* in his celestiall *Physiognomy*, haue proued to haue great affinity with *Astrology*; to satisfie the curious, I am the more willing to insert.

The generall notions ^d *Physiognomers* giue, be these: *Blacke colour*, argues naturall melancholy: so doth leanness, hirsutenesse, broad veines, much haire on the browes, saith ^e *Gratanolus* cap. 7: and a little Head, out of *Aristotle*, high sanguine, red colour, argues head melancholy; they that stutter and are bald, will be soonest melancholy (as *Avicenna* supposeth) by reason of the drynesse of their braines: but hee that will know more of the seuerall signes of humors, and wits out of *Physiognomy*, let him consult with old *Adamantus* and *Polemus*, that comment, or rather paraphrase vpon *Aristotles* *Physiognomy*, *Baptista Porta*'s foure pleasant bookes, *Michael Scot* de secretis nature, *Iohn de Indagine*, *Montaltius*, *Antony Zara*, anat. ingeniorum, sect. 1. memb. 13. & lib. 4.

Chi-

^d Io. de Indag.
c. 9. Montaltus
c. 22.

^e Caput parvum
qui habent, ce-
rebrum habent
& spiritus ple-
runt, angustos,
facile incident
in Melancholiâ
rubicundi. Aeti-
us. Idem Mon-
altus cap. 21. è
Galeno.

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir lib. 5. cap. 2:* who hath comprehended the summe of *Iohn de Indagine: Tricassus, Corvixus*, and others, in his book, thus hath it: ^f *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy: so if the Vitall and Naturall make an acute angle, Aphorisme 100. The Saturnine, Epaticke, and Naturall lines, making a grosse triangle in the hand, argue as much; which Goclenius cap. 5: Chirof: repeates verbatim out of him. Ingenerally they conclude all, that if Saturnes mount be full of many small lines and intersections, & such men are most part melancholy, miserable, and full of disquietnesse, care, and trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspitious: they delight in husbandry, buildings, pooles, marshes, springs, woods, walks &c. Thaddæus Hagesius in his Metoposcopia, hath certaine Aphorismes deriued from Saturnes lines in the fore-head, by which he collects a melancholy disposition: and ^h *Baptista Porta* makes obseruations from those other parts of the body, as if a spot be ouer the spleene; ⁱ *or in the nailes, if it appeare blacke, it signifieth much care, grieve, contention, and melancholy:* The reason he referres to the humours, and giues instance in himselfe, that for seuen yeares space, had such continuall blacke spots in his nailes, & all that while, was in perpetuall Lawfutes, controversies for his inheritance, feare, losse of honour, banishment, grieve, care &c. and when his miseries ended, the blacke spots vanished. *Cardan* in his booke *de libris proprijs*, tells such another story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes, which dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer, in some mens too seuer censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Roagues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Religious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselues from all cavillers and ignorant persons.*

SVBSEC. 5.

Old age a cause.

SEcundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenita, interna, innata*, as they terme them, inward, innate, and inbred: or els outward and adventitious, which happen to vs after we are borne: *congenita* or borne with vs, are either naturall, as old age; or *præter naturam* (as ^b *Fernelius* calls it) that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is ^c *olde age*, which being cold and dry, and of the same quality as melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors. Therefore ^d *Melancthon* averres out of *Aristotle*, as an vndoubted truth, *senes plerumq; delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, or blacke choler, which is then super-abundant in them. And

Rhasis

^f *Saturnina à Rascetta per mediam manum decurrens, usq; ad radicem montis Saturni, à parvis lineis intersecta, arguit Melancholicos. Aphorif. 78.*

^g *Agitantur miseris, continuis inquietudinitus, neq; unquam à solitudine liberi sunt, anxie affliguntur amarissima intra cogitationibus semper tristis, suspitiosis, meticulosi: cogitationes sunt, velle agrum colere, flagna amant & paludes &c. 10. de Indagine lib. 1.*

^h *Celestis Phisicegnom. lib. 10.*

ⁱ *Cap. 14. lib. 5. Idem, macule in ungulis nigrae, lites, rixas, melancholiam significanti, ab humore in corde tali.*

^b *Lib. 1. Patib. cap. 11.*

^c *Venit enim properata malis inopina senectus Et dolor et aeterni iussit inesse mea. Boethius met. 1. de consol. Philos.*

^d *Cap. de humoribus. lib. de Anima.*

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^e *Necessarium accideris decrepitis, & inseparabile.*

[†] *Psalm. 90. 10. Meteor. Ba'g. lib. 1. lib. 1.*

^e *Sunt morosi, auj, & iracundi, & difficiles senes, si querimus etiam auari. Tully. de senectute.*

^h *Lib. 2. de Aulico. Senes auari, morosi, iracundi, philauti, deliri, superstitiosi, suspitiosi, &c.*

ⁱ *Lib. 3. de Lamijs, cap. 17 & 18.*

^k *Solum opium lupi adeps. lac asini &c. sanguis infantum &c.*

^l *Corrupta est res ab humore Melancholico phantasia. Nymanus.*

^m *Putant se ledere, quando non ledunt.*

[†] *Qui hec in Imaginationis vim referre conati sunt, aut atrabiles, inane prolixos laborum suscepit*

ⁿ *Lib. 3. cap. 4. omnis mag.*

Rhasis that *Arabian* Physitian in his *Cont. lib. 1. cap. 9.* calls it *a necessary and inseparable accident*, to all old and decrepit persons. After [†] 70 yeares (as the *Psalmist* saith) *all is trouble and sorrow*, and common experience confirms the trueth of it, in all weake old persons, especially in such as haue liued in action all their liues, and haue had great employment, much businesse, much command, and many seruants to ouer-see, & leaue off *ex abrupto*: as [†] *Charles* the first did to King *Philip*, resigne vp all on a sudden: they are overcome with melancholy in an instant. Or if they doe continue in such courses, they dote at last, (*senex his puer*) and are not able to manage their estates, through common infirmities incident to their age: full of ache, sorrow, and griefe, children againe, dizardes, the Carle many times as they sit, and talke to themselves, they are angry, waspish, displeased with euery thing, *suspicious* of all, wayward, courteous, hard (saith *Tully*) *selfe willed, superstitious, selfe-conceited, braggers, and admirers of themselves*, as [§] *Balthasar Castalio* hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, liue in most base esteeme and beggery, or such as are witches; In somuch that *Wierus*, *Baptista Porta*, *Vlricus Molitor*, *Ewichus*, doe referre all that witches are said to doe, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch cattell &c: to death, ride in the Aire vpon a cowlstaffe, out of a chimney top, transforme themselves into Cattes, Dogges, &c: translate bodies from place to place, meete in companies, and daunce, as they doe, or haue carnall copulation with the Diuell, they ascribe all to this redundant melancholy, which domineeres in them, to ^k somniferous potions, and naturall causes, the Diuels policy. *Non ledunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamijs lib. 3. cap. 36*) *ut putatur, solam vitiatam habent phantasiam*: they doe no such wonders at all, only their ^l Braines are crazed. ^m They thinke they are witches, and can doe hurt, but doe not. But this opinion *Bodine*, *Erastus*, *Danaus*, *Scribanius*, and [†] *Dandinus* the Iesuite, *lib. 2. de Anima* explode: and ⁿ *Cicogna* confutes at large. That witches are melancholy, they deny not but not out of a corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SVB S A C. 63

Parents a cause by propagation.

[†] *Lib. 1. cap. 11. path.*

^o *Ut arthritici Epilept. &c.*

^p *Ut filii non tam possessio- num quam morborum heredes sent.*

^q *Epist. de secretis artis & naturae. cap. 7. nam in hoc quod patres corrupti sunt, generant filios corrupte complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corruptio a patribus, ad filios.*

That other inward inbred cause of Melancholy, is our temperature, in whole, or part, which we receiue from our Parents, which [†] *Fernelius* calls *præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maximè patris semen obtigerit, tales evadunt similes, spermaticæq; partes, quocumq; etiam morbo pater quum generat tenetur, cum semine transfert in prolem*: Such as the temperature of the father is, such is the sonnes; and looke what disease the father had when hee begot him, such his sonne will haue after him, ^p and is as well inheritour of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there (saith [†] *Roger Bacon*) the complexion and constitution of the son must

needes

needs be corrupt, and so the corruption is deriued from the father, to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of ^c Hippocrates, in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:

Et patrum in natos abeunt cum semine mores.

Selencus had an anchor on his thigh, & so had his posterity, as Trogus records lib. 15. Lepidus in Pliny lib. 7. cap. 17. was purblind, and so was his sonne. That famous family of *Enobarbi*, were knowne of old, so surnamed from their red bearded, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Jewes*, as ^c Buxdorsius obserues: their voyce, pace, gesture, lookes, is likewise deriued, and all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections *Lemnius* contends to follow their seede, and the malice and bad conditions of children, are many times wholly to be imputed to their Parents. I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. ^x Paracelsus in expresse words affirms it lib. de morb. amentium To. 4. Tr. 1 so doth ^y Crato in an Epistle of his to *Monavius*. so doth *Bruno Scidelinus* in his booke de morb. incurab. Montaltus proues cap. 11. out of Hippocrates and *Plutarch*, that such hereditary dispositions are frequent; & hanc (inquit) fieri reor ob participatam melancholicam intemperantiam, speaking of a Patient: I thinke he became so by participation of Melancholy. ^z Forestus in his medicinall obseruations, illustrates this point, with an example of a Merchant his Patient, that had this infirmity by inheritance. *Lodovicus Mercatus* a Spanish Physitian, in that excellent Tract, which hee hath lately written of hereditary diseases, Tom. 2. oper. lib. 5. reckons vp Leprosie, as those ^a Galbols in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie &c: Amongst the rest, this, and Madnesse after a set time, comes to many, which he calls a miraculous thing in Nature, and stickes for euer to them as an incurable Habite. And that which is more to be wondred at, it skippes in some Families the Father, and goes to the Sonne, ^b or takes euery other, and sometimes euery third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease. These secundary causes so deriued, are commonly so powerfull, that (as ^c Wolfius holdes) *sapè mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heauens. For these reasons belike the Church and common-wealth, humane and diuine Lawes, haue conspired to auoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* aduiseeth all Families, to take such, *si fieri possit que maxime distant naturâ*, & to make choice of those that are most differing in complexion from them: if they loue their owne, and respect the common good. And sure, I thinke, that it hath beene ordered by Gods especiall providence, that in all ages there should be (as vsually there is) once in ^d 600 yeares, a transmigration of Nations, to amend and purifie their brood, as wee alter seed vpon our Land, and that there should be, as it were, an inundation of those Northerne *Gothes* and *Vandales*, *Scythians*, and many such like Nations, which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer-ranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound

^c Non tam (inquit Hippocrates) gibbos & cicatrices oris & corporis habitum agnoscis ex eis, sed verum incessum, gestus, mores, morbos &c.

^c Synagog. Iud.

^a Affectus parentum in fetus transcut, & puerorum malitia parentibus imputanda lib. 4. cap. 3. de occult. nat. mirac.

^z Ex pituitosis pituitosis, ex biliosis biliosis, & lienis & melancholicis, & melancholicis, & melancholicis.

^y Epist. 174. in Scoltz, nascitur nobiscum ille aliturq; & una cum parentibus habemus malum hunc affem. 10. Palesius lib. 2. de cura humanorum affectuum.

^z Lib. 10. obseruat. 15.

^a Magnus Geog. b Sapè non eundem, sed similem producit effectum, & ille a parente, transsit in nepotem.

^c Dial. prefix. genituris Leouin. 14.

^d Bodine de rep. cap. de periodis reip.

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generation of strong & able men were sent amongst vs, as those Northerne men vually are, innocuous, free from riot, and free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late ^e Writer obserues) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without helpe of Physicke they line commonly 120 yeares or more; as in the *Orchades*, and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is deriued vnto vs.

Filij ex senibus nati, raro sunt firmi temperamenti, old mens children are seldome of a good temperament, as *Scoltzius* supposeth, *consult. 177*, and therefore most apt to this disease: and as ^f *Levinus Lemnius* farther addes, olde men beget most part wayward, peevisish, sad, melancholy sonnes, and seldome merry. He that begets a childe vpon a full stomacke, will either haue a sicke childe, or a crazed sonne (as ^g *Cardan* thinkes) *Contradiet. med. lib. 1. contradiet. 18*. or if the Parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronymus*, ^h *Wolfsius* doth instance in a child of *Sebastian Castalis*) or if a drunken man get a child, it will neuer likely haue a good braine, as *Gellius* argues *l. 12. c. 1. Ebrij gignunt ebrios*, one drunkard begets another (saith ⁱ *Plutarch* (*symp. l. 3. quest. 5*) whose sentence ^k *Lemnius* approoues *l. 1. c. 4. Alferius Genuensis de quisit. med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8*, and *Aristotle* himselve, *sect. 3. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children like vnto themselues, *morosos & languidos*, and so likewise he that lies with a menstruous woman. Intemperantia Veneris, quam in nautis præsertim insectatur ^l *Lemnius*, qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interludio, præcipua causa est, noxia, pernitiôsa, & quartâ lunâ concepti, infælices plerumq; & amentes, deliriosi, stolidi, omnibus bonis corporis atq; animi destituti: *adlaborem nati*, inquit *Eustathius*, ut *Hercules*, & alii. ^m *Iudei* maximè insectantur foedum hunc, & immundum apud *Christianos* concubitum, & ut illicitum abhorrent, apud suos prohibent: & quod *Christiani* toties leprosi, amentes, tot morbilli, tam multi morbi Epidemici, acerbis, & venenosi sint, in hunc immundum concubitum rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensium illuvie concubitum hunc non perhorrescunt. Damnavit olim divina Lex, & morte multavit hujusmodi homines, *Lev. 18. 20.* & indè nati, si qui deformes aut mutili, pater dilapidatus, quod non cõtineret ab immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud ^o *Britannos* huiusmodi concubitum toleraret, severè prohibuit, viris suis tum misceri fæminas in consuetis suis menstruis &c; I spare to English this which I haue said. Another cause some giue, inordinate Diet, as if a man eate garlick, onions, or fast over-much, or study too hard, or be ouer-sorrowfull, dull, heavy, *their children* (saith ^p *Cardan subtil. lib. 18.*) *will be subiect to madness and melancholy: for if the spirits of the braine be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the braine: they will be dull, heavy, discontented all their liues.* Some are of opinion, and maintaine that *Paradoxe* or *Probleme*, that wise men beget commonly fooles; and which ^q *E.*

^e *Claudius A. baviile* Capuchian, in his voyage to *Maragnan* 1614. cap. 45. *Nemo fuit ærotus, sano omnes & robusto corpore, vivunt annos 120. 140. sine Medici.*
^f *Idem Hector Boethius de Insulis Orchad. & Damianis à Goes de Scandiâ*
^g *Lib. 4. cap. 3. de occult. nat. mir.*
^h *Tetricus plerumq; filios senes progenerant, & tristes rarius exhibent.*
ⁱ *Plutarch*
^k *Lemnius*
^l *Lemnius*
^m *Iudei*
^o *Britannos*
^p *Cardan*
^q *E.*

rasmus vrgeth in his *Moria*, fooles beget wise men. *Cardan* *subt. lib. 12*, giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolved by study, and turned into animall, drawne from the Heart, & those other parts to the braine.

^r *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *quod persolvant debitum languide, & oscitantèr, unde sœtus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wiues; remissely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceed from the mother: If she be ouer-dull, heauy, angry, peeuisish, discontented, & melancholy, not only at the time of conception, but euen all the while shee carries the childe in her wombe, (saith *Fernelius path. lib. 1. cap. 11*.) her sonne will be so likewise affected, and worse, as ^r *Lemnius* addes, *lib. 4. cap. 7*. If shee grieue ouer-much, be disquieted, or by any casualty be affrighted, and terrified by some fearefull object, heard or seene, shee endangers her child, and spoiles the temperature of it: for the strange Imagination of a woman, works effectually vpon her Infant, that as *Baptista Porta* proues, *Physiog. celestis, lib. 5. cap. 2*. shee leaues a marke vpon it, which is most especially seene in such as prodigiously long for such and such meats, the child will loue those meats, saith *Fernelius*, and bee addicted to like humours: ^r If a great-bellied woman see a Hare, her child will often haue an Hare lip, as we call it. *Garcaus de Iudiciis geniturarum cap. 33*. hath a memorable example of one *Thomas Nickell* borne in the city of *Brandeburge*, *A^o 1551*. ^u that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe, saw a drunken man so reeling in the street. Such another I finde in *Martin Wenrichius, com: de ortu monstrorum, cap. 17*. I saw (saith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkasse, [†] I asked him the cause, he replied, his mother when she bore him in her wombe, saw a carkasse by chance, & was so sore affrighted with it, that *Ex eo foetus ei assimulatus, from that gastly impression the childe was like it*.

So many fenerall waies are we plagued and punished for our fathers defaults: Infomuch, that as *Fernelius* truly saith, ^x it is the greatest part of our felicity to be well borne, and it were well for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry. An husbandman will sowe none but the best and choisest seed vpon his land, hee will not reare a Bull or an Horse, except he be well shapen in all parts, or permit him to couer a Mare, except hee be well assured of his breed: wee make choice of the best Rammes for our sheepe, and reare the nearest Kine, keep the best Dogs, *quantò id diligentius in procreandis liberis obseruandum?* And how careful then should we be in begetting of our children? In former times some y countries haue beene so chary and prouident in this behalfe, & so sterne, that if a child were crooked or deformed in body or minde, they made him away: so did the *Indians* of old by the relation of *Curtius*, and many other well gouerned commonwealths, according to the Discipline of those times. Heretofore in *Scotland*, saith ^z *Heſtor Boëthius*, if any were visited with the falling sicknesse,

^r *Lib. 1. De veterum Sætorum moribus. Morbo comitiali, demètiâ, mania, leprâ &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti factâ indagine, inuentos, ne gens sedâ contagione lederetur, ex iis nata, castrauerunt, mulieres huiusmodi procul à virorum consortio ablegarunt, quod sitarum aliqua concepiſſe inueniebatur, simul cum ſectis nondum edito, deſodiebat.*

^r *Lib. 1. cap. 4. de occult. nat. mir.*

^r *De occult. nat. mir.*

Pica, morbus mulierum.

^r *Baptista Porta loco præd.*

Ex leporum intuitu plerique infantes edunt bifido superiore labello.

^u *Quasi mox in terram collapsurus, per omnem vitam incidebat cum mater gravidâ, obrium hominè sic incedentem viderat.*

[†] *Ciuem facie cadaverosa, quâ dixit, &c.*

^x *Optimum bene nasci.*

Maxima pars felicitatis nostræ bene nasci, quâ ob rem præclarè humano generi consulum videtur, si soli parentes bene habiti & sani, liberis operam darent,

^y *Infantes infirmi præcipitò necati. Bobemus l. 3. cap. 3. Apud Lacones olim. Lipsius epist. 89. cent. ad Belgas, Dioniso Villerio si quos aliquâ membrorum parte inutiles notauerint, necari iubent.*

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or madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance hauing some such disease, she were found to be with childe, she with her brood were buried alive: and this was done for the common good, least the whole nation should bee iniured or corrupted. A seueredoo me you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, or too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grieuous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, *a iure hereditario sapere iubetur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body and minde, many ferall diseases raging amongst vs, crased families, our fathers bad, and we are like to be worse.

• Euphormia
Seyr.

MEMB. 2.

SVBSECT. I.

Bad diet a cause. Substance. Quality of meats.

^b Fecit omnia
delicta que fieri
possunt circa res
sex non-natura-
les, & ea fue-
runt causa ex-
trinseca, ex qui-
bus postea orie
sunt obstructio-
nes.

^c Path. lib. 1.

cap. 2.

Maximum in
gignendis morbis
vum obtinet, pa-
bulum, materi-
amq. morbi sug-
gerens: nam nec
ab aere, nec à
perturbationi-
bus, vel aliis eui-
dentibus causis
morbi sunt, nisi
consentiat corpo-
ris preparatio,
& humorum
constitutio.
Vt semel dicam
una gula est
omnium morbo-
rum mater, eti-
amsi alius est ge-
nitor.

Ab hac morbi
sponse sepe e-
manant, nulli
aliâ cogente cau-
sa.

ACording to my proposed method, hauing opened hitherto these secondary causes, which are inbred with vs; I must now proceed to the outward and aduentitious, which happen vnto vs after wee are borne. And those are either Evident, Remote, or inward Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into necessary and not necessary. Necessary (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in euery consultation, whereas they shall come to speake of the causes, the fault is found, & this most part objected to the patient, *peccauit circa res sex non naturales*: hee hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: & in his 244 counsell, censuring a melancholy souldier, giues that reason of his malady, ^b *that he offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions:* and so in the rest.

These six non-naturall things, are Diet, Retention & Evacuation, which are more materiall then the other, because they make new matter, or else are conuersant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping Waking, and perturbations of the minde, which onely alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as ^c *Fernelius* hath it: *It hath such a power in begetting of diseases, and yeelds the matter & sustenance of them: for neither aire, nor perturbations, nor any of those*

other

other euident causes take place, or worke this effect, except the constitution of body, and preparation of humours doe concurre. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and many other maladies arise. Many Physitians, I confesse, haue written copious volumes of this one subiect, of the nature and qualities of all manner of meats; as namely Galen, Isaac the Iew, Halyabbas, Auerenna, Mesue, all Arabians: Gordonius, Villanouanus, Wecker, Iohannes Bruerinus *sytologia de Esculentis et Poculentis*, Michael Sauanarola, *Tract. 2. cap. 8.* Anthony Fumanellus, *lib. de regimine senum*. Curio in his Comment on Schola Salerna, Godefridus Stekius *arte med.* Marsilius Cagnatus. Ficinus, Ranzonius, Fonseca, Lesius, Magninus *regim. sanitatis*, Frietagus, Hugo Friedevallius, &c. besides many other in ^d English, and almost euery peculiar Physitian, discourseth at large of all particular meats in his Chapter of Melancholy: yet because these bookes are not at hand to euery man, I will briefly touch what kinde of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which wee are preserved, and the constitution of our body, Fernelius and others will shew you. I hasten to the thing it selfe: And first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, ^{Beefe.} saith Galen *lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, & of a strong constitution, for labouring men, if ordered aright, corned, yong, of an Oxe (for all gelded meats in euery species are held best) or if old, ^e such as haue beene tired out with labour, are preferred. Auerannus and Sabellicus commend Portingall Beefe to be the most sauory, best, and easiest of digestion; we commend ours: but all is reiected, and vnfit for such as lead a resty life, or any waies inclined to Melancholy, or dry of complexion: Tales, Galen thinks, *de facili melancholicis aegritudinibus capiuntur*.

Porke, of all meats is most nutritiue in his owne nature, but altogether vnfit for such as liue at ease, or are any waies vnfound of body or minde: Too moist, full of humours, and therefore *noxia delicatis*, saith Sanauirola, *ex earum usu ut dubitetur, an febris quartana generetur*: naught for queasy stomackes, in so much, that frequent vse of it may breed a quartan ague.

Sauanarola discommends Goates flesh, and so doth ^f Bruerinus, *lib. 13. cap. 19.* calling it a filthy beast, and rammish, and therefore supposeth it will breed ranke and filthy substance: yet Kid, and such as are yong, and tender, Isaac accepts. Bruerinus and Galen *lib. 1. cap. 7. de alimentorum facultatibus*.

Hart, and red Deere ^g hath an euill name, it yeeldes grosse nutriment; a strong and great grained meat, and next vnto a Horse. Which although some countries eate, as Tartars, and they of China: yet ^h Galen condemnes. Yong foales are as commonly eaten in Spaine as red Deere, and to furnish their Navies, about Malaga especially, often vsed; but such meats aske long baking, or seething, to qualify them, and yet all will not serue.

All Venison is melancholy, and begets bad blood; a pleasant meat, in great esteeme with vs, (for we haue more Parkes in England, then there are in all Europe besides) in all our solemne Feasts. T'is somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, & seldome to be vsed.

^d Cogan, Eliet.^e Frietagus.^f Porke.^g Isaacke.^h Goat.ⁱ Non laudatur, quia melancholicum præbet alimentum.^j Hart.^k Male audit cervina (inquit Frietagus) crassimum & a-tribilium sup-peditat alimentum.^l Lib. de subtili-ss. dietâ. Equina caro & asinina, equinis danda est hominibus & asinis. Venison. Fal-low Deere,

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Hare.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causeth fearefull Dreames, to doth all *Venison*, and is condemned by a lury of Physicians. *Mizaldus*, and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good Discourse that is commonly at the eating of it, and not otherwise to be vnderstood.

Conies.

i Parum absunt à naturæ lepori.

Brucinus l. 13.

cap. 25. pullorum

genera & opti-

ma.

2 Illaudabilis

succi nauseam

promocant.

i Conies are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet yong Rabbets, by all men are ap-
proued to be good.

Generally, all such meates as are hard of Digestion, breed melancholy. *Areteus lib. 7. cap. 5.* reckons vp heades and feete, ^kbowels, braines, entrals, marrow, fat, blood, skinnies, and those inward parts, as Heart, lungs, liuer, spleene &c. They are reiected by *Isaack lib. 2. part. 3. Magninus part. 3. cap. 17. Bruerinus lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke.

1 Pifo. Alomar.

Milke, and all that comes of milke, as Butter and Cheese, Curds &c: increase melancholy (Whey only excepted) which is most wholesome: Some except Asses milke. The rest, to such as are sound, is nutritiue and good, especially for yong children, but because soon turned to corruption, ^mnot good for such as haue vncleane stomacks, or be subiect to head-ach, or haue green wounds, Stone, &c. Of all Cheeses, I take that kinde which we call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melancthon*, cited by *Mizaldus. Isaac part. 5. Galen lib. 3. de cibis boni succi, &c.*

Curio Frieta-

gius. Magninus.

part. 3. cap. 17.

Mercurialis de

affect. lib. 1. cap.

10. excepts all

milke meates

in Hypocond-

riacall Me-

lancholy.

Fowle.

1 Wecker Syn-

tax. Theor. p. 2.

Isaack. Brueri-

nus. lib. 15. c. 30

& 31.

Fishes.

Amongst Fowle, ⁿPeacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swans, Hearnies, Cranes, Coots, Didappers, Waterhennes, and all those Teales, Curres, Sheldrakes, and peckled Fowles, which come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Freisland*, which halfe the yeare be couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good outside, like hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaack part. 5. de vol.* their yong ones are more tollerable, but young Pigeons hee quite disprooves.

1 Cap. 18. part. 3

Rhasis, and ^o*Magninus* discommend all Fish, and say they breed *Viscosities*, slimy nutriment, litle & humorous nourishment, *Savanarola* adds cold, moist, and phlegmaticke, *Isaack*: and therefore vnwholsome for all cold and melancholy complexions. Others make a difference, reiecting only amongst fresh water fish, *Eele*, *Tensh*, *Lampray*, *Crawfish*, (which *Bright* approoves *cap. 6.*) and such as are bred in muddy and standing waters, and haue a taste of mud, as *Franciscus Bonfuetus* poetically defines, *lib. de aquatilibus.*

Nam pisces omnes, qui stagna, lacusq; frequentant,

Semper plus succi deterioris habent.

All Fish, that standing pooles and lakes frequent,

Doe euer yeeld bad iuyce and nourishment.

1 Omni loco &

omni tempore

medici detestan-

tur anguillas

presertim circa

solstitium. Dam-

nantur in sa-

nium agris.

Lampreyes *Paulus Iouius cap. 34. de piscibus fluvial.* highly magnifies, and saith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but *1 Eccles cap. 33. he abhorreth in all places, at all times, all Physicians detest*

detest them, especially about the Solstice. *Gomesius lib. 1. cap. 22. de sale* doth immoderately extoll all Sea fish, which others as much vilifie, and about the rest, dried, sowced, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stock-fish, Habberdine, poore Iohn, all shellfish, *9 Tim. Bright* excepts Lobstar and Crab. *Messarius* commends Salmon, which *Brucrinus* contradicts *lib. 22. cap. 17. Magnus* reiects Congre, Sturgeon, Turbut, Mackerell, Skate.

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Carpe, is a fish, of which I know not what to determine. *Franciscus Bonfuetus* accompts it a muddy fish, *Hippolitus Salviatus* in his booke *de Piscium natura & preparatione*, which was printed at Rome in fol. 1554. with most elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approoves of it: So doth *Dubravius* in his bookes of Fish ponds. *Freitagius* extols it for an excellent wholesome meat, and puts it amongst the Fishes of the best ranke: and so doe most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controuersie is easily decided, in my iudgement, by *Brucrinus lib. 22. cap. 13.* The difference riseth from the site and nature of Pooles, sometimes muddy, sometime sweet: they are in taste as the place is from whence they be taken. In like manner almost wee may conclude of other fresh-fish. But see more in *Randoletius, Bellonius, Orbasius lib. 7. cap. 22. Isaac, lib. 1. especially Hippolitus Salviatus*, who is *instar omnium solus, &c.* Howsoever they may be wholesome and approued, much vse of them is not good; *P. Forestus* in his Medicinall obseruations, relates that *Carthusian* Friers, whose liuing is most part Fish, are more subiect to Melancholy then any other order, and that he found by experience, being sometimes their Physitian ordinary at Delph in Holland. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary liuing and fish eating, became so misaffected.

⁹ Cap. 6. in his Tract. of Melancholy.

¹ Optime nutrit omnium iudicio inter prime notę pisces gustu prestanti.

¹ Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentias, alibi suauiores alibi lentiores.

¹ Obseruat. 16. lib. 10.

Amongst hearbes to be eaten, I find Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially cabbage. It causeth troublesome dreames, and sends vp blacke vapors to the braine. *Galen loc. affect. lib. 3. cap. 6.* of all hearbes condemnes Cabbage: And *Isaac lib. 2. cap. 1. anima gravitatem facit*, it brings heauinesse to the Soule. Some are of opinion, that all raw herbs and fallers breed Melancholy blood, except Buglosse and Lettice. *Crato consil. 21. lib. 2.* speaks against all hearbes and worts, except Borrage, Buglosse, Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbe simpliciter male, via cibi.* All hearbes are simply euill to feed on (as he thinks.) So did that scoffing Cooke in *Plantus* holde,

Hearbes,

-----Non ego cœnam condio ut aly coqui solent.

Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbasq; aggerunt.

Like other Cookes I doe not supper dresse,
That put whole Meddowes in a platter,
And make no better of their Guests then Beeves;
With hearbes and grasse to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and fallers, by which meanes as he followes it.

² Hic homines tam brevem vitam colunt,-----

Qui herbas huiusmodi in alvum suum congerunt.

⁰ Pseudolus, act. 3. scē. 2.

² Plantus ibid.

For.

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*Formidolosum dictu, non esu modo,
Quas herbas pecudes non edunt, homines edunt.*

Their liues that eate such hearbes, must needes be short,
And t'is a fearefull thing for to report,
That men should feed on such a kinde of meat,
Which very juments would refuse to eat.

¹ *Quare rectius
zaleudini sue
quisq; confulet,
qui lapsus prio-
rum parentum
memor eas plane
vel omiserit vel
parce degustavit*
*Kerſenius cap.
4. de vero usu
med.*

² *In Mizaklo
de Horto. P.
Crescent. Her-
baſtein &c.
Rootev.*

^a *Cap. 13. part. 3
Bright in his
Tract of Mel.*

^c *Intellectum
turbant, produ-
cunt insaniam.*

^b *Audui (in-
quit Magninus)
quod si quis ex
ijs per annum
continue co-
meat, in
insaniam cade-
ret. cap. 13.
Fruits.*

*Improbi succi
ſunt. Cap. 12.*

^d *De rerum va-
rietat.*

*In Feſſa plerūq;
morboſi, quid
fructus come-
dant ter in die.*

^e *Cap. de Mel.*

^f *Lib. 11. cap. 3.
Pulſe.*

They are windie, and not fit therefore to be eaten of all men raw, though
qualified with oyle, but in brothes or otherwise. See more of these in euery
^z Husbandman and Herbalist. Rootes, *Eſi quorundam gentium opes ſint*, ſaith
Bruerinus, the wealth of ſome countries, and ſole food, are windy and bad,
or troubleſome to the head; as Onions, Garlick, Scallions, Turneps, Car-
rets, Kadishes, Parſnips; *Crato lib. 2. conſil. 11.* diſallowes all Rootes, though
^a ſome approve of Parſnips, and Potatoes. ^b *Magninus* is of *Crato's* opinion,
^c they trouble the mind, ſending groſſe fumes to the braine, make men mad, espe-
cially, Garlick, Onions, if a man liberally feed on them a yeare together.
Guianerius Tract. 15. cap. 2. complains of all manner of Rootes, and ſo doth
Bruerinus, euen Parſnips themſelues, which are the beſt. *l. g. c. 1. paſtinacarum
uſus ſuccos gignit improbos. Crato conſil. 2 1. lib. 1.* utterly forbids all manner of
Fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers,
Serues, &c. *Sanguinem inſciunt*, ſaith *Villanovanus*, they infect the blood, &
putrifie it, *Magninus* holdes, and muſt not therefore be taken, *via cibi, aut
quantitate magnā*, not to make a meale of, or in any gceat quantity. ^d *Cardan*
makes that a cauſe of their continuall ſickneſſe at *Feſſa* in *Aſricke*, becauſe
they liue ſo much on Fruits, eating them thrice a day. *Laurentius* approves of
many fruits, in his Tract of Melancholy, which others diſallow, & amongſt
the reſt, Apples, which many likewise commend, as Sweetings, Paimaines,
Pippins, as good againſt Melancholy. But to him that is any way inclined
to, or touched with this malady, ^e *Nicholas Piſo* in his Practickes, forbids all
fruits, as windy, or to be ſparingly eaten at leaſt, and not raw. Amongſt other
fruits, ^f *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I find them
likewise reiected. All Pulſe are naught, Beanes, Peaſe, Fitches &c. They fill
the Braine (ſaith *Iſaack*) with groſſe fumes, breed blacke thicke blood, and
cauſe troubleſome dreames. And therefore that which *Pythagoras* ſaid to his
Schollers of old, may be for euer applyed to Melancholy men, *a fabis abſti-
nere*, Eat no Peaſe, nor Beanes: yet to ſuch as will needs eate them, I would
giue counſell to prepare them according to thoſe rules that *Arnoldus Villa-
novanus*, *Frictagius* preſcribe, for eating and dreſſing Fruits, Hearbs, Roots,
Pulſe &c.

Spices.

Spices cauſe hot and head melancholy, and are for that cauſe forbidden
by our Phyſitians, to ſuch men as are inclined to this malady, as Pepper, Gin-
ger, Cinnamon, Cloues, Mace, Dates &c. Hony and Sugar. ^g Some except
Hony, to thoſe that are cold it may be tollerable, but ^h *Dulcia ſe in bilem ver-
tunt*, they are obſtructive. *Crato* therefore forbids all ſpice, in a conſultation
of his, for a melancholy Schoolemaſter, *Omnia aromatica, & quicquid ſan-
guinem adurit*; ſo doth *Fernelius conſil. 45.* *Guianerius tract. 15. cap. 2.* *Mer-
curialis conſil. 189.* To theſe I may adde all ſharpe and ſowre things, or luſci-
ous and ouer ſweet; or Fat, as Oyle; Vineger, Veriuiſe, Muſtard, Salt. As
ſweet things are obſtructive, ſo theſe are corroſiue. *Gomeſius*, in his bookes
de

^g *Bright cap.
6. excepts ho-
ny.*

^h *Hor. apud
ſcolozium con-
ſil. 186.*

de Sale lib.1.cap.21.highly commends Salt; so doth *Codronchus* in his Tract de Sale Absynthij. *Lemn lib.3.cap.9. de occult. nat. mir.* yet common experience findes Salt, and salt meates, to be great causes of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, euen so much as in their Bread, *ut sine perturbatione anima esset*, saith mine Author, that their soules might be free from perturbations.

Bread that is made of baser graine, as Pease, Beanes, Oates, Rye, or ^k ouer hard baked, crusty and blacke. is much spoke against, as causing melancholy iuyce and winde. *Ioh. Maior* in his first booke of his History of *Scotland*, contends much for the wholsomnesse of Oaten Bread; It was objected to him then liuing at *Paris* in *France*, that his Countrey men fed on Oates and base graine, as a disgrace: but hee doth ingeniously confesse, that *Scotland*, *wales*, and a third part of *England*, did most part vse that kinde of Bread, and that it was as wholesome as any graine, and yeelded as good nourishment. And yet *wecker* out of *Galen*, calls it horse meat, and fitter for iuments, then for men to feed on. But read *Galen* himselte lib. 1. de cibis boni & mali succi, more largely discoursing of Corne and Bread.

All black Wines, ouer hot, compound, strong thick drinckes, as Muscadine, Malmesie, Allegant, Rumny, Browne bastard, Metheglen, and the like, of which they haue 30 seuerall kindes in *Muscovy*, all such made drinckes are hurtfull in this case, to such as are hot, or of a fanguine cholericke complexion, or yong, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus* cap.16. in 9. *Rhasis*, puts in Wine for a great cause, especially, if it be immoderately vsed. *Guianerius* Tract.15. cap.2. tells a story of two Dutch men, to whom hee gaue entertainment in his house, that in ^m one moneths space were both melancholy by drinking of Wine, one did nought but sing, the other sighe. *Galen* lib. de causis morb. cap.3. *Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius* lib.3. cap.18.19. 20. haue reckoned vp those inconueniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil.25.* in such cases, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windy drinckes, and for that cause to be neglected, and so are all those hot spiced strong drinckes.

Beere, if it be ouer new or ouer stale, ouer strong, or not sod, smell of the caske, sharpe or sower is most vnwholsome, it frets and gaules, &c. *Henricus Ayrrerus* in a ^u consultation of his, for one that laboured of Hypochondriacall melancholy discommends Beere. So doth ^o *Crato* in that excellent counsell of his lib.2. *consil.21.* as too windie because of the Hoppe. But hee meanes belike that thicke blacke *Bohemian* beere vsed in some other parts of *P Germany*,

— nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat quod multas faces in corpore linquat.

Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

Bread.

*Ne comedas
crustam, chile-
ram quia gignit
adustam. Sebol.
Sal.*

Wine.

*Vinum tartis-
dum.*

^m *Ex vini pa-
tentis bibitione,
duo Almani in
uno mense me-
lancholici facti
sunt.*

Cider, Perry.

Beere.

ⁿ *Hildisheim
spicel. fol. 273.
o Crassum gene-
rat sanguinem.*

^p About *Dan-
rick* in *Spruce*,
*Hamburg. Lip-
sicke.*

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^a Henricus A-
brincensis.
^r Potus tum sa-
lubris tum in-
cundus, lib. 1.

As that old Poet scoffed, calling it *Stygia monstrum conforme paludi*, a mon-
strous drinke, like the riuer *Styx*. But let them say as they list to such as are
accustomed vnto it, *'tis a most wholesome* (so ^r *Polidor Virgil* calleth it) and a
pleasant drinke, it is more subtrill and better for the hop that rarifies it, & hath
an especiall vertue against inelancholy, as our Herbalists confesse, *Euch-*
sus approues, lib. 2. sect. 2. Instit. cap. 11. and many others.

Waters.

Standing Waters, thicke and ill coloured, such as come forth of Pooles
and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vn-
wholsome, putrified and full of mites, creepers, slimy, muddy, vncleane, cor-
rupt, impure, by reason of the Sunnes heat: and still standing, they cause foul
distemperatures in the body and minde of man, are vnfit to make drinke
of, to dresse meat with, or to be vsed about men inwardly or outwardly.

^r Galen. l. 1. de
sua. tuend. Ca-
vende sunt aque
que ex stagnis
hauriuntur, &
que turbide &
male olentes,
&c.

^r Innoxium red-
dit & bene o-
lentem.

^r Contendit hæc
vitia collatione
non emendari.

^r Lib. de bonita-
te aque, hydro-
pem aut. et febres
putridas, splenē,
tusses, nocet ocu-
lis, malum ha-
bitum corporis
& colorem.

^r Magnus in-
gritatem inducit
si pecora bibe-
runt.

^r Aque ex nini-
bus coacte siru-
mos faciunt.
^r Cosmog. lib. 3.
cap. 36.

^r Method. hist.
cap. 5 salbuti-
unt Labdoni in
Aquitania ob a-
guas atq. hi mor-
bi ab aquis in
corpora deri-
uantur.

^r Edulia ex san-
guine & suffoca-
to parata. Hilde-
sheim.

^r Cuspedia vero
placante, bella-
ria commenta q.
alia curiosa pi-
storum & coquo-
rum, gustui ser-
uientium conciliant morbos tum corpori tum animo insanabiles. Philo-
Tadgus, lib. de viciis. P. 100, vita eius.

They are good for many domesticall vses, to steepe Malt, water Cattle, &c.
or in time of necessity, but not otherwise. Some are of opinion, that such far
standing wates makes the best Beere, and that seething doth defecate it, as

^r Cardan holds lib. 1. 3. subtil. It mends the substance and saour of it, but it is a
paradoxe. Such beere may bee stronger, but not so wholesome as the other,
as ^r *Iobertus* truly iustifieth out of *Galen*, *Paradox. dec. 1. Paradox. 5.* that the

seething of such impure waters doth not purge or purifie them. *Pliny* lib. 31.
cap. 3. is of the same Tenent, and *P. Crescentius agricul. lib. 1. & lib. 4. cap. 11. &*

1. 45. Pamphilus Herilacus, lib. 4. de nat. aquarum. such waters are naught, not
to be vsed, and by the testimony of ^r *Galen*, *Breed Agues, Dropsies, Pleurisy,*

Spleneticke, and melancholy passions, hurt the eyes, cause a bad temperature, and
dispositio of the whole body, with bad colour. This *Iobertus* stiffly maintaines *Para-*
dox. lib. 1. par. 5. that it causeth bleare eyes, bad colour, and many loathsome

diseases to such as vse it. This which they say stands with good reason: for as
Geographers relate, the water of *Astracan* breeds wormes in such as drinke
it. ^r *Axius*, or as now called *Verduri*, the fairest riuer in *Macedonia*, makes all

cattell blacke that tast of it. *Aleacman* now *Peleca*, another streame in *Thes-*
saly, makes cattell most part white. *si potui ducas. I. Aubanus Bohemus* refers

that ^r *Struma*, or poke of the *Bauarians* and *Styrians* to the nature of their
waters, as *Munster* doth that of the *Valesians* in the *Alpes*, and ^r *Bodine* sup-

poseth that stutting of some families in *Aquitania* about *Labden*, to proceed
from the same cause, that the filth is deriued from the water to their bodies,

So that they that vse filthy standing, ill coloured, muddy water, must needs
haue muddy, ill coloured, impure, and infirme bodies. And because the bo-

dy workes vpon the minde, they must haue grosser vnderstandings, dull, fog-
gy, melancholy spirits, and be really subiect to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of com-
pound, artificiall made dishes, of which our Cooks affourd vs a great varie-

ty, as Taylers doe fashions in our apparell. Such are ^r *Puddings* stuffed with
bloud, or otherwise composed, *Baked meats*, *sowced*, *indurate meats*, *fried*,
and *broyled*, *buttered meats*, *condite*, *powdred*, and *ouer-dried*, ^b all *Cakes*,
Simnells, *Bunnes*, *Cracknells* made of butter, spice, &c. *Fritters*, *Pancakes*,
Pies, *Salsages*, and all those seuerall sauces, sharpe or ouer sweet, of which
Scientia popina, as *Seneca* calls it, hath serued those ^c *Apician* trickes, and per-

ped in Wine, Birds fed with Fennell and Sugar, as a Popes Concubine vsed in Avignon. Stephanus

fumed

fumed dishes, which ^d Adrian the 6. Pope, so much admired in the accounts of his predecessor *Leo Decimus*: And which prodigious riot and prodigality haue inuented in this age. These doe generally ingender grosse humours, fill the stomacke with crudities, & all those inward parts with obstructions. *Montanus consil. 22.* giues instance in a melancholy Iew, that by eating such tart sauces, made dishes, and salt meats, with which hee was ouermuch delighted, became melancholy, and was euill affected. Such examples are familiar and common.

S V B S E C. 2.

Quantity of Diet a cause.

T Here is not so much harme proceeding from the substance it selfe of meat, and quality of it, in ill dressing and preparing of it, as there is from the quantity, disorder of time and place, vnseasonable vse of it, ^d intemperance, or ouer much, or ouer little taking of it. A true saying it is, *Plures crapula quam gladius*, this gluttony kills more then the sword. And that of ^e Pliny is truer, *Simple diet is the best, heaping vp of seuerall meats is pernicious, and sauces worse, many dishes bring many diseases.* ^f *Auicen* cries out, that nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary from thence proceed our infirmities, and 'tis the fountaine of all diseases, which arise out of the repugnancy of grosse humours. Thence, saith ^g *Fernelius*, come crudities, winde, oppilations, *cachochymia*, *plethora*, *Cacexia*, *Braaiopepsia*, ^{*} *Hinc subita mortes atq; intestina senectus*, sudden death; &c. and what not.

As a Lampe is choaked with a multitude of oyle, or a little fire with ouer much wood quite extinguished: so is the naturall heat with immoderate eating strangled in the body. *Pernitiosa sentina est abdomen insaturabile*; one saith; an insatiable paunch is a pernicious sinke, and the fountaine of all diseases both of body and minde. ^h *Mercurialis* will haue it a peculiar cause of this priuate disease. *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestiuis commestationibus*, vnseasonable feasting. ⁱ *Crato* confirms as much, in that often cited counsell, *21. lib. 2.* putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, *lib. 2. Aphoris. 10.* *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vitious humours.*

And yet for all this harme, which apparently followes sursetting and drunkenesse, see how we luxuriate and rage in this kinde, *quam* ^l *portentosa cene*, prodigious suppers, what *Fagos*, *Epicures*, *Apitios*, *Heliogables* our times afford? *Lucullus* Ghost walkes still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily serued vp,

— ^{*} *Magis illa iuuant, que plures emuntur,*

The dearest cates are best, and 'tis an ordinary thing to bestowe 20 or 30^l vpon a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. *we loath the very light* (some of vs, as

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^d *Anime negotium illa facessit, & de tempore dei immundum stabulum facit. Petrus. 10. cap.*

^e *Lib. 11. cap. 32. Homini cibibus utilissimus simplex; acervatio ciborum pestifera, & condimenta pernitiosa, multos morbos multa secula ferunt.*

^f *3. 1. dec. 2. cap.*

Nihil deterius quam si tempus iustolongius commedendo protrahatur, & varia ciborum genera coniungantur: inde morborum scaturigo, que ex repugnantia humorum oritur.

^g *Pat. lib. 1. cap. 14.*

^h *1. 1. 1. Sat. 5.*

ⁱ *Nimia relectio ciborum facit melancholicum.*

^k *Comestio superflua cibi, & potus quantitas nimia.*

^l *Impura corpora quanto magis nutritis tanto magis ledis: putrefacit enim alimentum vitiosus humor.*

^m *Vid Goelen. de portentosis cenis. &c.*

ⁿ *Iuuenal.*

^o *Guicciardine.*

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* Nat. quest. 4. cap. ult. *fastidio est lumen gratuitum, dulces quod a spiritum emere non possim us, quod hic aer non empius ex facili, &c. adeo nihil placet, nisi quod carum est.*

^{an} Ingeniis ad Gulam.

† Olim vile incipit, nunc in omni estimatione, nunc ars haberi cupit. &c.

^{an} Epist. 28. l. 7. quorum in ventre ingenium, in patinis, &c.

^{an} In lucem exeat Sertius.

^{an} Seneca.

* Mancipia gule, dapes non sapore sed sumptu estimantes, Seneca consol. ad Helvidium.

* Sequentia entia satiare non possunt fluvii et maria, Æneas Sylvius de miser. curial.

† Plautus.

* Seneca notes) because it comes free, and we are offended with the Sunnes heat, & those coole blasts, because we buy them not. This aire wee breath is so common, we care not for it, nothing pleaseth but what is deare. And if we bee^m witty in any thing, it is ad gulam: If we study at all, it is *erudito luxu*, to please the pallat, and to satisfie the gut. A † Cooke of old was a base knave (as *Linus* complaines) but now a great man in request: Cookery is become an art, a noble science, Cookes are Gentlemen. *Venter Deus*, They weare their braines in their bellies, and their guts in their heads, as ⁿ Agrippa taxed some Parasites of his time, ru- shing on their owne destruction, as if a man should runne vpon the point of a sword, *vsq; dum rumpantur comedunt*, ° all day, all night, let the Physitian say what he will, imminent danger, and ferall diseases are now ready to seize vpon them, they will eat till they vomit, *Edunt ut vomant, vomunt ut edant*, faith Seneca, which *Dion* relates of *Vitellius*, *solo transitu ciboru nutriri iudicat*, his meat did passe through, and away: or till they burst againe. P *Strage animalium ventrem onerant*, and rake ouer all the world, as so many^r slaues & belly-gods, & *totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. * Sea, land, riuers, lakes, &c. cannot giue content to their raging guts. To make vp the messe, what immoderate drinking in euery place? As if they were *fruges consumere nati*, borne to no other ende but to eat and drinke. *Que fuerant vitia mores sunt*: tis now the fashion of our times, an honour, as in like case *Epidicus* told *Thesprio* his fellow seruant, in the † Poet, *Edipol facinus improbum*, one vrged, the other replied: *at iam alij fecere idem, erit illi illa res honori*. 'tis now no fault, there be so many brave examples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor wel; the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our Tradesmen, their felicity, *tantâ dulcedine affectant*, faith *Pliny*, lib. 14. cap. 22. *Vt magna pars non aliud vite premium intelligat*, they will labour hard all day long to be drunke at night, and conuert day into night, as *Seneca* taxeth some in his times, *peruertunt officia noctis & lucis*, when we rise, they commonly goe to bed, like our *Antipodes*,

*Nosq; ubi primus equis oriens afflauit anhelis
illis sera rubens accendit lumina vesper.*

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

---- * *Noctes vigilabat ad ipsum*

Mane, diem totum stertebat, ---- and so doe *Myrriads* in our

dayes. They inuent new trickes, as *Sausages*, *Anchoues*, *Tobacco*, *Caveare*, pickled *Oysters*, *Herrings*, *Fumados*, &c. innumerable salt meates to increase their appetite, and study how to hurt themselves by taking *Antidotes*,^f to carry their drinke the better: * And when nought else serues, they will goe forth, or be conuayed out to empty their gorge, that they may returne to drinke afresh. They make lawes *contra bibendi fallacias*, and^u bragge of it when they haue done, * inuiting and incouraging others to doe as they doe, and loue them dearely for it (no glew like to that of goodfellowship) So did *Alcibiades* in *Greece*, *Nero*, *Bonofus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as he was styled of old, (as ^r *Ignatius* proues out of some old coynes.) So doe many great men still, as * *Heresbachius* obserues. When a Prince drinks till his eyes stare, like *Bitias* in the Poet, ---- (* *Ille impiger hausit*

Spumantem Vinopateram) ---- and comes of clearely, sound Trum-
pets

* Hor.

* Et quo plus capiant, irritamenta excogitantur.

* Foras por'antur ut ad conuiuium reportentur, repleti ut exhauriant & exhauriri ut bibant. *Ambros.*

^u Ingentia vasa velut ad ostentationem, &c.

^x Gratiam conciliant potando.

^r Notis ad Cæsares.

^u Lib de educatione principum liberis.

^r Virg.

pets, Fife and Drummes, the spectators will applaud him, *the* * *Bishop him- selfe* (if he bely them not) *with his Chaplain will stand by and doe as much,* *O dignum principe haustum;* 'twas done like a Prince. Our Dutch men invite all commers, with a peale and a dish, making barrells of their bellies. *Incredible dictu,* as ² one of their owne countrymen complaines: *Quantum liquoris immodestissima gens capiat, &c.* How they loue a man that will bee drunke, crowne him and honour him for it, hate him that will not pledge him, stab him, kill him, a most intolerable offence, and not to bee forgiuen. * *He is a mortall enemy that will not drinke with him,* as Munster relates of the Saxons. So in Poland, he is the best seruitor, and the honestest fellow, saith Alexander Gaguinus, * *that drinks most healths to the honour of his master,* he shall be rewarded as a good seruant. Thus they many times willfully peruert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some againe are in the other extreame, and draw this mischiefe on their heads by ouermuch fasting: Pining adaies, saith ^b *Guianerius*, and waking a nights, as many *Moors & Turkes* in these our times doe. *Anchorites, Monks,* and the rest of that *superstitious ranke* (as the same *Guianerius* witnesseth, *that he hath often seene to haue happened in his time*) through immoderate fasting, haue beene frequently madde. Of such men belike *Hippocrates* speakes, 1. *Aphor. 5.* when as he saith, ^c *They more offend in too sparing diet, & are worse damnified, then they that feed liberally, and are ready to surfet.*

seruo coronant, in micissimum e contra qui non vult & cade & iustibus expiant. * *Qui potare recusat, hostis habetur, & cede de mortum quam res expiat ur.* * *Qui melius bibit pro salute domini melior habetur minister.* ^b *Qui de die ieiunant & nocte vigilat facile cadunt in mel nichil am;* & qui nature modum excedunt, cap. 5. tract. 15. cap. 2. *Longa famis tolerantia, vi is sepe accidit qui tanto cum seruire Deo seruire cupiunt per ieiunium, quod maniaci efficiuntur; ipse vidisse.* * *In tenui victu egri delinquunt, ex quo fit ut maiori afficiantur detrimento, maiorq; sit error tenui quam pleniori victu.*

S V B S E C. 3.

*Customs of diet, Delight, Appetite, Necessity,
how they cause or hinder.*

NO rule is so generall which admits not some exception: to this therefore which hath beene hitherto said, and all those inconueniences which proceed from the substance of meats, or intemperate and vnseasonable vse of them, custome somewhat detracts, & qualifies, according to that of *Hippocrates*, 2. *Aphorif. 50.* ^d *Such things as wee haue beene long accustomed to, though they be euill in their owne nature; yet they are lesse offensive.* Otherwise it might well be obiected, that it were a meere ^e *tyranny* to liue after those strict rules of Physicke. For ^f *custome* doth alter nature it selfe, and to such as are vsed to them it makes bad meats wholesome, and vnseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some parts of ^g *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Africke*, they liue most on roots, on raw hearbes, ^h *Camels milke*, and it agrees well with them, which to a stranger would cause much griuance. In *Wales*, *lacti- cingis vescuntur*, as *Humfry Lluyd* confesseth, ⁱ *a Cambro-Brittain* himse

* *Idem. Avenni potatoris Episcopi Sacellanus, cum ingentem pateram exhauiit princeps.*

² *Bohemus in Saxonia, adeo immoderate & immodestie ab ipsis bibitur, ut in comotationibus suis non gathis solum & cantibaris sat infundere possint, sed impleta mu strale apponant, & scutellum iniectionis hortantur quemlibet ad libitum potare.*

^a *Dictu incredibile, quantum huiusce liquoris immodesta gens capiat; plus potantem amicissimum habent, &*

^d *Que longorapore consueta sunt, etiam si deteriora, minus int assuetis molestare solent.*

^e *Qui medicum vivit, miserum vivit.*

^f *Consuetudo altera natura.*

^g *Herefordshire, Gloucestershire, Worcesterhire.*

^h *Leo Afer, l. 1. solo camelorum lacte contenti,*

nil preterea deliciarum ambiunt.

66

* Delectantur
Græci piscibus
magis quam
carnibus.

i Flandri vinū,
butiro dilutum
bibunt (nausēo
referens) ubiq;
butirum inter
omniū fercula
bellaria locum
obtinēt. Stephan.
p̄f. Herod.

^k Lib. 1. biff.

Aug.

^l P. Iovius de-
scrip. Britonum.
they sit, eat &
drinke all day
at dinner, in
Island, Muscovy
and those nor-
therne parts.
^m Expedit in
Sinas lib. 1. cap.

3. hortensium
herbarum & o-
lerum, apud Si-
nas quam apud
nos longe frequē-
tior usus, com-
plures quippe de
vulgo reperias
nullā aliā re vel
temperatis vel
religionis causa
vescentes. Equus
mulus, asellus,
&c. equē ferē
vescuntur ac pa-
bula omnia,
Mat. Riccius, l.
5. cap. 12.

ⁿ Tartari mulis,
equis, vescuntur
& crudis carni-
bus, & fruges
contemnunt, di-
centes, hoc in-
mentorum pabu-
lum & boum,
non hominum.

^o Islandie de-
scriptione: victus
eorum butiro la-
cte, caseo, consi-
stit: pisces loco
panis habent, po-
tus aqua aut se-
rum, sic vivunt
sine medicina
multi ad annos
200.

^p Patagones.
stantior &c.
Epist. 6. sect. 3.

in his elegant Epistle to *Abraham Ortelius*, They live most on whit-meats, in *Holland* on Fish, Roots, Butter: and so at this day in *Greece*, as * *Bellonius* ob- serves, they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, we feed on flesh most part, saith ^k *Polydor Virgil*, as all northerne countries doe; and it would bee very offensive to vs, to live after their diet, or they to live after ours. Wee drinke beere, they wine, they vse oyle, we butter: we in the north are ^l great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well pleased. In *China* the common people live in a manner altogether on roots and hearbs, and to the wealthiest, Horse, Ass, Mule, Dogges, Cartes flesh is as delightfome as the rest, as ^m *Mat. Riccius* the Iesuite relates, that lived many yeares amongst them. The *Tartars* eat raw meat, and most com- monly ⁿ horse flesh; drinke milke and bloud as the *Nomades* of old,

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, living an hundred yeares; even in the civilist country of them they doe thus, as *Benedict* the Iesuit observed in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccius* contendes to bee the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dried fish, & so like- wise in the *Shetland* Iles: And their other fare as in *Island*, saith ^o *Dithmarus Bleskenius*, Butter, Cheese, and Fish; their drinke water; their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmi- tos*, *Pinas*, *Potatos*, &c. and such fruits. With some, Fish, Serpents, Spiders; and in some places they eat mans flesh raw, & roasted, even the Emperour ^q *Metazuma* himselfe. In some places againe, ^r one tree yeelds them *Co- quernuts*, meat and drinke, fire, fuell, apparell, with his leaves, oyle, vineger, cover for houses, &c. And yet these men going naked, feeding course, live commonly 100 yeares, and are seldome or neuer sick; all which diet our Phy- sicians forbid. In *Westphaling* they feed most part on fatte meats and vourts, knuckle deepe, and call it ^s *cerebrum lous*. In the Low countries with roots. In *Italy* Frogges and Snailles are vsed. The *Turkes*, saith *Busbequius*, delight most in fried meats. In *Muscovy* Garlicke and Onions, are ordinary meat & sauce, al which would be pernicious to such as are vnaccustomed vnto them, delightfome to others; and all is ^t because they haue beene brought vp vnto it. Husbandmen and such as labour can eat salt, fat bacon, grosse meat, hard cheese, &c. course bread at all times, and goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against all the rules of Physicke; so that custome is all in all. Our travellers finde this by common experience when they come into farre countries, and vse their diet, they are ^u suddainely offended, as our *Hollanders* and *Englishmen* when they touch vpon the coasts of *Africke*, and those *Indian* Islands, are com- monly molested with Calentures, Fluxes, and much distempered by reason of their fruits. ^x *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and dis-

^q Benfo. & Fer. Cortesius lib. novus orbis inscripto.

^r Linschcosten cap. 56.

^s Lipf. Epist.

^t Teneris assuescere maxillam est.

^u Repentine mutationes noxam parant.

^x Hippocrat. Aphorism. 21

^y Brucrinus lib. 1. cap. 23.

tempers.

temper. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; and a maid, as *Curtius* records, that was sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius obseruat. lib. 3. cap. 25.* take *Opium* familiarly, a dramme at once, which we dare not take in graines. *y Garcinus ab Horto* writes of one, whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consulto loquebatur*, spake vnderstandingly: so much can custome doe. ² *Theophrastus* speakes of a Shepheard that could eate *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudinem vt-cunq; ferendam, nisi valde malam*. Custome is howsoeuer to be kept, except it be extreame bad: and he aduiseeth all men to keepe their old customes, and to ^a continue as they began, be it diet, bath, exercise, &c. or whatsoeuer else.

Simpl. med. cap. 4. lib. 1.

² *Heurnius l. 3. cap. 19. prax. med.*

^a *In dubijs consuetudinem sequatur adolef-cens, & in ceptis perseueret.*

^b *Qui cum volu, tate assumitur cibi, ventriculus auidius cō-plectitur, expeditusq; concoquit, & que difficul-cent auersatur.*

^c *Nothing a-gainst a good stomacke, as the saying is.*

^d *Lib. 7. hist. Scot.*

Another exception is Delight, or Appetite, to such and such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2. Instit. sect. 2.* ^b The stomacke doth readily digest, and willingly entertaine such meats as we loue most, and are pleasing to vs, and abhorres on the other side such as we distast. Which *Hippocrates* confirms *Aphorif. 6. 38.* Some cannot endure Cheefe, out of a secret Antipathy, or to see a roasted Duck, which to others is a ^c delightful meat.

The last exception is necessity, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beuerage in ships, and in seiges of great Citties, to feed on Dogges, Cattes, Rats, and Men themselues. Three out-lawes in ^d *Hector Boethius* being driuen to their shifts, did eat raw fish & flesh of such fowle as they could catch, in one of the *Hebrides* for some few months. These things doe mitigate or disanull that which hath beene said of Melancholy meats, and make it more tolerable: but to such as are wealthy, liue plenteously, at ease, may take their choice, and refraine if they will, these meats are to be forborne, if they bee inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

SVBSEC. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be diuerse kindes, which are either concomitant, assisting, or sole causes many times of melancholy. ^e *Galen* reduceth defect and abundance to this head; others, ^f all that is separated or remaines. In the first ranke of these I may well reckon vp Costiuenesse, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. ^g *Celsus lib. 1. cap. 3.* saith, it produceth inflammation of the head, dulnesse, cloudinesse, headache &c. ^h *Prosper Calenus lib. de atrâ bile*, will haue it distemper, not the Organ onely, but the minde it selfe, by troubling of it: And sometimes it is a sole cause of Madnesse, as you may read in the first booke of ⁱ *Skenkius* his medicinall obseruations, A yong Merchant going to *Nordeling Faire* in *Germany*, for ten dayes

^e *3^o artis.*
^f *Que exer-cuntur aut sub-sistunt.*

^g *Costiuenesse.*
^h *Ex ventre suppresso, inflama-tiones capi-tis, dolores, caliginis, crecunt.*

ⁱ *Excrementa retenta, mentis agitationem pa-revere solent.*

ⁱ *Cap. de Mel.*

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^k Tam delirius,
ut vix se homi-
nem agnosceret.
^l Alius astri-
ctus causa.

^m Sive perna-
res, sive hemor-
roides.

ⁿ Multi inter-
pestive ab He-
morroidibus
curati, melan-
ch. lia corrup-
ti sunt. Incidit in
Scyllam &c.

^o Lib. 1. de Ma-
niā.

^p Breviar. lib. 7.
cap. 18.

^q Non sine mag-
no incommodo
eius, cui sanguis
à naribus pro-
marit, noxii san-
guinis vacuatio
impediri potest.

^r Novi quosdam
pre pudore à co-
itu abstinere,
torpidos, pigrosq;
factos: nonnullos
etiam melanchol-
icos preter mo-
dum mestos, ti-
midosq;.

^s Nonnulli nifi
coerant assidue
capitis gravitate
infestantur.
dicit se novisse
quosdam tristes
& ita factos ex
intermissione
Veneris.

^t Vapores vene-
natos mittit
sperma ad cor
& cerebrum.

Sperma plus diu
retentum, transit
in Venenum.

^u Graves pro-
ducit corporis
& animi agri-
tudines.

^x Ex spermate supra modum retento, monachos, & viduas melancholicos sæpe fieri vidi. ^y Melancholia orta à vasis se-
minarijs in utero. ^z Nobilis senex Alsatus, invenem uxorem duxit, at ille cholicho dolore, & multis morbis correptus, non potuit
prestare officium mariti, vix inito matrimonio egrotus. Illam horrendum furorem incidit, ob Venerem cohibitum, ut omniū eam ini-
sentia, congestum voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos expetere magno clamore. ^a Vidi
sacerdotem optimum & pium, qui quod nollet uti Veneri, in melancholica symptomata incidit.

dayes space neuer went to stoole, at his returne he was ^k grieuously melan-
choly, thinking that he was robbed, and would not be perswaded but that all
his money was gone: His friends thought he had some *Philtrum* giuen him,
but *Cnelinus* a Physitian being sent for, found his ^l costiuenes alone to be the
cause, & thereupon gaue him a Clister, by which he was speedily recovered.
Trincavellius consult. 35. lib. 1. saith as much of a melancholy Lawyer, to who
he administred Physick. Other Retentions and Evacuations there are, nor
simply necessary, but at some times, as *Fernelius* accompts them, *Path. lib. 1:*
cap. 15: as suppression of Hemrods, monthly issues in women, bleeding at
nose, immoderate vse, or no vse at all of *Venus*: or any other ordinary issues.

^m Detention of hemrods, or monethly issues, *Villanovanus Breviar. lib. 1.*
cap. 18. *Arculanus cap. 16. in 9. Rhasis, Vittorius Faventinus pract. mag. Tract. 2.*
cap. 15. *Bruel &c.* put for ordinary causes. *Fuschius lib. 2. sect. 5. cap. 30.* goes far-
ther, and saith, that ⁿ many men unseasonably cured of the hemrods, haue beene
corrupted with Melancholy, seeking to auoide Scilla, they fall into Charybais. *Galen*
lib. de hum. commen. 3. ad text. 26. illustrates this by an example of *Lucius Mar-*
tius, whom he cured of madnesse, contracted by this meanes: And ^o *Skenkius*
hath two other instances of two Melancholy and mad women, so caused
from the suppression of their moneths. The same may be said of bleeding at
nose, if it be suddainly stopd, and haue beene formerly vsed, as ^p *Villanovanus*
vrgeth; And ^q *Fuschius lib. 2. sect. 5. cap. 33.* stiffely maintaines, that without
great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Mathiolus* *epist. 5. lib. penult.* ^r avcu-
cheth of his knowledge, that some through bashfulnesse abstained from *Veneri*,
and thereupon became very heavy and dull: and some others that were very
timorous, melancholy, and beyond al measure sad. *Orbasius med. collect. lib. 6. cap.*
37. speaks of some, ^t that if they doe not vse carnall copulation, are continually
troubled with heavinesse and headach; and some in the same case by intermission
of it. Not vse of it hurts many, *Arculanus cap. 16. in 9. Rhasis, & Magninus part.*
3. cap. 5. thinke, because it ^u sends vp poysoned vapours to the Braine and Heart.
And so doth *Galen* himselve hold, that if this naturall Seede be ouer long kept
(in some parties) it turnes to poyson. *Hieronymus Mercurialis* in his Chapter
of Melancholy, cites this for an especiall cause of this malady, and of ^v *Pri-
pismus, Satyriasis &c.* *Haliabbas. 5. Theor. cap. 36.* reckons vp this and many
other diseases. *Villanovanus Breviar. lib. 1. cap. 18.* saith, he knew ^x many monks,
and widowes grieuously troubled with melancholy, and that from this sole cause.
Ælianus Montaltus cap. 27. de melanchol. confirms as much out of *Galen*:
so doth *Wierus*, and *Christopherus à Vega de art. med. lib. 3. cap. 14:* relate many
such examples of men, & ^y women, that he had scene so melancholy. *Felix*
Platter in the first booke of his obseruations, ^z tels a story of an ancient Gentle-
man in *Alsatia*, that married a yong wife, and was not able to pay bis debts in that
kinde for a long time together, by reason of his seuerall infirmities: but she because
of this inhibition of *Venus*, fell into a horrible fury, and desired euery one that
came to see her, by words, lookes, and gestures to haue to doe with her, &c. ^a *Bernar-*

duſ Paternus a Phyſician, ſaith, he knew a good honeſt godly Prieſt, that becauſe he would neither marry, nor make uſe of the Stewes, fell into grievous melancholy fits. *Hildusheim ſpicel.* 2. hath ſuch another inſtance of an Italian melancholy Prieſt, in a conſultation had A^o 1580. *Iaſon Pratenſis* gives inſtance in a married man, that after his wiues death abſtaining, ^b after marriage, became exceeding melancholy. To theſe you may adde, if you pleaſe, that conceited tale of a Jew, ſo viſited in like ſort, and ſo cured, out of *Poggius Florentinus*.

^b Ob abſtinentiam à concubitu incidit in melancholiam.

^c Quæ à coitu exacerbantur.

Intemperate *Venus* is all out as bad in the other extreame, *Galen lib. 6. de morbis popular. ſect. 5. tert. 26.* reckons vp Melancholy amongſt thoſe diſeaſes which are ^c exaſperated by *Vener*y: ſo doth *Avicenna 2. 3. cap. 11.* *Oribasius loc. citat.* *Ficinus lib. 2. de ſanitate tuendâ*, *Marsilius Cognatus*, *Montanus cap. 27.* *Guianerius Tract. 15. cap. 2.* *Magninus cap. 5. part. 3.* ^d gives the reaſon, becauſe ^e it inſrigidates and dries vp the body, consumes the ſpirits; and would therefore haue all ſuch as are cold & dry, to take heed of, and aſſoide it as a mortal enemy. *Iacchius in 9 Rhaſis cap. 15.* gives the ſame cauſe and inſtance in a Patient of his, that married a young wife in a hot Summer, ^f and ſo dried himſelfe with chamber-worke, that he became in ſhort ſpace from melancholy, mad: he cured him by moiſtning remedies. The like example I finde in *Lælius à Fonte*, *Eugubius conſult. 129.* of a Gentleman of *Venice*, that vpon the like occaſion, was firſt melancholy, afterwards mad: Read the ſtory at large.

^a Superfluum coitum cauſam ponunt.

^c Exſiccatur corpus, ſpiritus conſumit &c. car. aut ab hoc ſiccus, velut inimico mortali.

ⁱ Ita exſiccatus ut à melancolia non poſſit ſanari: ſuerit inſanus, ab humectantibus curatur.

^e Ex cauterio & ulcere exſiccato.

^h Gord cap. 10. lib. 1. diſcommends colde baths as noxiouſ.

ⁱ Siccum reddunt corpus.

^k Si quis longius morietur in iſ, aut nimis frequenter, aut importune utatur, humores putrefacit.

^l Ego anno ſuperiore, quandam guttuſum vidi aduſtum, qui ut liberaretur de guttâ, ad balnea acceſſit, & de guttâ liberatus, maniacus factus eſt.

Phlebotomy. ^m On *Schoola Salernitana.*

ⁿ Calefactio & ebullitio peruenit incisionem, magis ſæpe incitatur & augeatur, maiore impetu humores per corpus diſcurrunt.

Any other Evacuation ſtopped, will cauſe it, as well as theſe aboue named, be it bile, & vicer, iſſue, &c. *Hercules de Saxoniâ lib. 1. cap. 16.* & *Gordonius*, verifie this out of their experience. They ſaw one wounded in the head, who as long as the ſore was open, *Lucida habuit mentis intervalla*, was well: but when it was ſtopped, redyt melancholia, his melancholy fit ſeized on him againe.

Artificiall Evacuations are much like in effect, as hote-houſes, bathes, blood letting, purging, vnſeaſonably and immoderately vſed. ^h Bathes dry too much, if vſed in exceſſe, bee they naturall or artificiall, and offend extreame hote, or cold; one dries, the other refrigerates ouer much. *Montanus conſil. 137.* ſaith, they ouer-heate the Liuer. *Ioh. Struthius Stigmat. artis lib. 4. cap. 9.* contends, ⁱ that if one ſtay longer then ordinary at the Bathe, or goe in too oft, or at vnſeaſonable times, he putrifies the humors in his body. To this purpoſe writes *Magninus lib. 3. cap. 5.* *Guianerius Tract. 15. cap. 21.* vtterly diſallows all hot bathes in melancholy aduſt. ^l I ſaw (ſaith he) a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was inſtantly cured of his gout, but got another which was worſe, and that was Madneſſe. But this iudgment varies as the humor doth, in hote, or colde: Baths may be good for one Melancholy man, bad for another: that which may cure it in one party, may cauſe it in a ſecond.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifeſt redundance of bad humors, and melancholy blood; and when theſe humors heate and boyle, if this be not vſed in time, the parties affected, ſo inflamed, are in great danger to be mad; but if it be vnadviſedly, importunately, immoderately vſed, it doth as much harme by refrigerating the body, dulling the ſpirits, and conſuming them: as *Ioh. Curio* in his 10. chap. well reprehends, ſuch kinde of letting blood, doth more harme then good: ⁿ the humors rage much more then they did before, and is ſo farre

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o Lib. de flatu-
lentia Melanch-
lii. Frequens
sanguinis missio,
corpus extenu-
at.

p In 9. Rhafis.
atram bilem pa-
rit, & visum
debilitat.

q Multo nigri-
or spectatur san-
guis post dies
quosdam, qu-
m fuit ab initio.

r Non laudo eos
qui in desipien-
tia docent, secun-
dam esse venam
frontis, quia spi-
ritus debilitatur
inde, & ego longa experientia observavi in proprio Xenodochio, quod desipientes ex phlebotomia magis laeduntur, & magis desipiunt,
& melancholici sepe sunt inde peiores. i Vires debilitat.

from avoiding melancholy, that it increaseth it, and weakeneth the sight.
o Prosper Calenus obserues as much of all Phlebotomy, except they keepe a very good diet after it: Yea, and as P Leonartus Iacchinus speakes out of his owne experience, q the blood is much blacker to many men after their letting of blood, then it was at first. For this cause belike Salust. Salvinianus lib: 2: cap: 1: will admit or heare of no blood-letting at all in this Disease, except it bee manifest it proceede from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, r and found by long experience, that this kinde of evacuation either in head, or arme, or any other part, did more harme then good.

Purging vpward and downeward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if it be ouer-much, or too frequent, or violent, it s weakeneth their strength, saith Fuchsius lib. 2. sect. 2. cap. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then an Apothecaries shop, and this, and such like infirmities must needs follow.

SVBSEC. 5.

Bad Aire a cause of Melancholy.

i Impurus aer,
spiritus deicit,
Infecto corde
gignit morbos.

u Sanguinem
densat, & hu-
mores. lb. 1.
Path. cap. 13.

x Lib 3. cap. 3.
y Lib. de quar-
tana. Ex aeve
ambiente con-
trahitur humor
melancholicus.

† Qualis aer,
talis spiritus, &
cuiusmodi spi-
ritus, humores.

z Aelianus
Montalius cap.
11. calidus &
siccus, frigidus
& siccus, palu-
dinosus, crassus.

a Multa hic in
Xenodochiis sa-
naticorum mil-
lia quae strictissi-
me catenata
servantur.

b Lib. med. par-
te 2. cap. 19.

Intellige, quod in
salidis regionibus,

Aire is a cause of great moment, in producing this, or any other Dis-
ease, being that it is still taken into our bodies by respiration, and our
more inner parts. i If it be impure and foggy, it deiects the spirits, and
causeth Diseases by infection of the heart, as Paulus hath it lib. 1: cap: 49: Avicen-
na lib. 1. Gal. de san. tuenda. Mercurialis, Montalius &c. u Fernelius saith, a thicke
aire thickeneth the blood and humors. x Lemnius reckons vp two maine things
most profitable, and most pernicious to our bodies, Aire, and Diet: and thus
peculiar Disease, nothing sooner causeth (y Iobertus holdes) then the Aire
wherein wee breathe and live. † Such as is the Aire, such be our spirits: and as
our spirits, such are our humors. It offends commonly if it be too z hote and
dry, or too cold and dry, thicke, fuliginous, cloudy, blustering, or a tempestu-
ous Aire. Bodine in his 5. booke de repub. cap. 1. and 5. of his method of histo-
ry, proues that hote Countries are most troubled with melancholy, and that
there are therefore in Spaine, Africke, and Asia minor, great numbers of mad
men, in so much that they are compelled in all Cities of note, to build pecu-
liar Hospitals for them: Leo a Afer lib. 3: de Fessâ urbe. Ortelius and Zuinger
conferme as much: and they are ordinarily so cholericke in their speeches,
that scarce two words passe without railing or chiding, in common talke,
and often quarrelling in their streetes. b Gordonius will haue euery man take
notice of it: Note this (saith he) that in hote countries it is farre more familiar,
then in cold. Although this be not alwayes true: for as c Acoſta truely saith, vn-
der the Aequator it selfe, is a most temperate habitation, wholesome Aire, a
Paradise of pleasure: the leaues euer greene, cooling showres. But it holdes
in such as are intemperately hote, as d Iohannes à Meggen, found in Cyprus,

others

others in *Malta*, *Apulia*, and the * *Holy land*, where at some seasons of the yeare is nothing but dust, their riuers dried vp, the Aire scorching hote, and Earth inflamed; in so much, that many Pilgrims going barefoot for Devotions sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad. * *Hercules de Saxonia* a Professor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil. 21*. amongst other causes, assignes this; why that *Iew* his Patient was mad, *quod tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streetes in Sommer about noone, they are most part then a-sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as *Lodovicus Vertomanus* relates in his trauels, they keepe their markets in the night, to avoid extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lyevp to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*; *Messina* in *Sicily*; all ouer *Spaine* and *Italy*, their streetes are most part narrow, to avoide the Sunne beames. The *Turkes* weare great *Turbants*, *ad fugandos solis radios*, to refract the Sunne beames; and much inconvenience, that hote Aire of *Bantam* in *Iana*, yeeldes to our men, that sojourne there for traffick, where it is so hote, & that they that are sicke of the *Pox*, lye commonly bleaching in the Sunne, to dry vp their sores. Such a complaint I read of those Isles of *Cape Verdo*, 14. degrees from the *Equator*, they doe male audire: † one calls them the vnhealthiest Clime of the World, for fluxes, feauers, frenzies, Calentures, which commonly seaze on Sea-faring men, which touch at them, and all by reason of an hote distemperature of the Aire. The hardiest men are offended with this heat, and stiffest Clownes cannot resist it, as *Constantine* affirimes *agricult. lib. 2. cap. 45*. They that are naturally borne in such Aire, cannot ^h endure it, much lesse weakelings and strangers. *Amatus Lusitanus cent. 1. curat. 45*. records of a yong maide, that was one *Vincent* a Curriers Daughter, some 13. yeares of age, that would wash her haire in the heat of the day (in *Iuly*) and so let it dry in the Sunne, ⁱ to make it yellow, but by that meanes tarrying too long in the heat, shee inflamed her head, and made her selfe mad.

Cold Aire in the other extreame, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11*: if it be dry withall. In those Northerne Countries, the people are therefore generally dull, heavy, & many witches, which (as I haue before quoted) *Saxon Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold Climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause my worthy Countriman ^k *Mercurius Britannicus* belike, puts melancholy men to inhabite iust vnder the Pole. The worst of the three is a ^l thick, cloudy, misty, foggy Aire, or such as comes from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fullsome sinell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vnwholesome, and ingenders melancholy, plagues, and what not? ^m *Alexandreta* an haueu towne in the Mediterranean Sea, is much condemned for a bad Aire, so is *Durazzo* in *Albania*, *Lituania*, *Ditmarshe*, *Pomprine paludes* in *Italy*, the territories about

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* *Apuleia* est
ro calore maxi-
me ierret, ita
ut ante finem
May pene ex-
usta sit.

* *Panther* seu
Fract. Med. lib.
1. cap. 16 *Vena-*
te mulieres, que
diu sub sole vi-
vunt, aliquan-
do me' ancholice e-
vadunt.

^f *Avic.* lib. 2.
cap. 4. commen-
cia nocte, hora
secunda, ob mi-
nimos, qui seui-
unt in eodem, or-
sus excreant.

^g *Morbo Galli-*
co la' orantes,
exponunt ad so-
lem, ut morbus
exsiccent.
† *S^r Richard*
Hautins in his
obseruations,
scilicet. 13.

^h *Hippocrates*
3. *Aphorismorum*
idem ait.

ⁱ *Quum* ad solis
radios in leone
longam moram
traheret, ut ca-
pillis flavos red-
deret, in mani-
am incidit.

^k *Mundus alter*
& idem, seu
Terra Australis
incognita.

^l *Craffus* & tur-
bilis aer, tri-
stem efficit ani-
mam.

^m Commonly
called Scanda-
rone in *Asia*
minor.

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Pisa, Ferrara, &c. Rummy marsh with vs; the Hundreths in Essex, the Fennes in Lincolneshire. Cardan de rerum varietate, lib. 17. cap. 96. findes fault with the site of those rich, and most populous Cities in the Low-Countreyes, as Bruges, Gant, Amsterdam, Leyden, Vtrecht &c. the Aire is bad; and so at Stockholme in Sweden; Regium in Italy: our Salisbury, and Linne: They may be commodious for navigation, this new kinde of fortification, and many other good necessary vses; but are they so wholesome? Old Rome hath descended from the hils, to the Valley, and 'tis the site of most of our new Cities, and held best to build in plaines, to take the opportunity of Riuer. Leander Albertus pleades hard for the Aire and site of Venice, though the black moorish sands appeare at euery low water; the Sea, Fire, and Smoake (as he thinkes) qualifie the Aire: and some suppose, that a thick foggy Aire helps the Memory, as in them of Pisa in Italy; and our Camden out of Plato, commends the site of Cambridge, because it is so neare the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant Aire, and all that Nature can afford, and yet through their own nastinesse and sluttishnesse, immund, and sordide manner of life, suffer their Aire to putrifie, and themselves to be choaked vp? Many Cities in Turkie doe male audire in this kind: Constantinople it selfe, where commonly carrion lyes in the street. Some finde the same fault in Spaine, euen in Madrit the Kings seat, a most excellent Aire, a pleasant site; but the Inhabitants are slo- uens, and the streets vncleanly kept.

A troublesome tempestuous Aire is as bad, as impure, rough and foule weather, impetuous windes, cloudy darke dayes, as it is commonly with vs, *cælum visu fædum*, ° Polidore cals it, a filthy sky, & in quo facile generantur nubes: as Tullyes Brother Quintus wrote to him in Rome, being then Quæstor in Britaine. In a thick and cloudy Aire (saith Lemnius) men are tetricke, sad, and peevish: and if the westerne windes blow; and that there be a calme, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men & beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much deiected, angry, waspish, dull, and melancholy. This was Virgils experiment of old:

*Verum ubi tempestas, & cæli mobilis humor,
Mutare vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios ———*

But when the face of Heauen changed is

To tempests, raine, from season faire:

Our mindes are altered, and in our breasts,

Forthwith some new conceipts appeare.

And who is not weather-wise against such and such coniunctions of Planets, moued in foule weather, dull and heauy in such tempestuous seasons? ° *Gelidum contristat Aquarius annum*: the time requires, and the Autumne breeds it; winter is like vnto it, vgly, foule, squalid, the Aire workes on all men, more or lesse; but especially on such as are melancholy, or inclined to it, as Lemnius holdes, ° they are most moued with it, and those which are already mad, rane downe-right, either in, or against a tempest. Besides, the diuell many times takes his opportunity of such stormes, and when the humors by the Aire bee

stirred,

Atlas Geographicus. memoria valent Pizani, quod crassiore fruatur aere.

° Lib. 1. Hist. Lib. 2. cap. 41. Aura densa ac caliginosa, tetrici homines existunt, & subtristit. Et cap. 3. flante subulano & Zep' yro, maxima in mentibus hominum alacritas existit, mentisq; erectio ubi cælum solis splendore nitescit. Maxima deiection, mororq; si quando aura caliginosa est. P. Georg.

° Hor.

° Mens quibus vacillat ab aere, citò offenduntur, & multi insani apud Belgas ante tempestates seruiunt, aliter quieti. Spiritus quoque aeris, & mali genij aliquando se tempestatibus ingerunt, & menti humane se latenter insinuant, eamq; vexant, exagitant, & ut flatus marini, humarum corpus ventis agitur.

stirred, hee goes in with the Aire, and exagitates our spirits, and vexeth our Soules: and as the Sea waues, so are the spirits and humors in our bodies, tossed with tempestuous windes and stormes. To such as are melancholy therefore, Montanus consil. 24. will haue tempestuous and rough Aire to be avoided: & consil. 27. all night aire, and would not haue them to walke abroad, but in a pleasant day. Lemnius lib. 3. cap. 3. discommends the South and Easterne windes; commends the North. Montanus consil. 31. I will not any windowes to be opened in the night. Consil. 229. & consil. 230. he discommends especially the South winde, and nocturnall Aire: So doth Plutarch, The night and darknesse makes men sad, so doe all subterranean vaults, darke houses in caues and rocks, desert places cause melancholy in an instant, especially such as haue not beene vsed to it, or otherwise accustomed. Read more of Aire in Hippocrates, Aetius lib. 3. à capit. 171. ad 175. Orbasius à cap. 1. ad 22. Avicenna lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123. to the 12 & c.

Aer not in
denatur, & co-
git mœstiam.
Lib. de Iride
& Offride.

S V B S E C. 6.

Immoderate Exercise a cause, and how.
Solitarinesse, Idlenesse.

Nothing so good, but it may be abused: nothing better then Exercise (it opportunely vsed) for the preservation of the Body: nothing so bad, if it be vnseasonable, violent, or ouermuch. Fernelius out of Galen, Path. lib. 1. cap. 16: saith, ^u that much exercise and wearinesse, consumes the spirits and substance, refrigerates the body; and such humors which Nature would haue otherwise concocted and expelled, it stirres vp, and makes them rage: which being so enraged, diuersly affect, and trouble the body and minde. So doth it, if it be vnseasonably vsed, vpon a full stomacke, or when the body is full of crudities, which Fuschius so much inueighes against, lib. 2: instit. sec. 2: cap. 4: giuing that for a cause, why boyes in Germany are so often scabbed, because they vse exercise presently after meates. ^x Bayerus puts in a caveat against such exercise, because it ^y corrupts the meat in the stomacke, and carries the same iuyce raw, and as yet vudigested, into the veines (saith Lemnius) which there putrifies, and confounds the animall spirits. Crato consil. 21. lib. 2: ^z exclames against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth Salust. Saluianus lib. 2. cap. 1: and Leonartus Iacchinus in 9. Rhafis. Mercurialis. Arculanus, and many other, set downe ^a immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise is Idlenesse, or want of Exercise, the bane of body and minde, the chiefe author of all mischief, one of the seauen deadly sins, and a sole cause of this & many other maladies, the Diuells cushion, as ^b Gualter calls it, his pillow, and chiefe reposall. For the mind can neuer rest, but still meditates on one thing or other, except it bee occupied about some ho-

^u Multa defatigatio, spiritus, viui m̃q. substantiam exhaerit, & corpus refrigerat.

Humores corruptos, qui aliter à naturâ concoqui & domari possint, & demum blandè excludi, irritat, & quasi in furorem agit, qui postea à mota camerinâ, retro vapores corpus variè lacerant, animūq.

^x In Veni mecum. Libro sic inscripto.

^y Instit. ad vis. Christi. cap. 44. cibos crudos in venas rapit, quæ putrescentes illic, spiritus animales insciunt.

^z Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices.

^a Immodicum exercitium.

^b Hom. 31 in 1. Cor. 6. Nam quum mens hominis quiescere non possit, sed continuò circa varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad Melancholiam sponte delabitur.

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^c Crato consil.21. *Ut in mo-**dica corporis ex-**ercitatio, nocet**corporibus, ita**vita deses, &**otiosa: otium a-**ctual pituosum**reddit, viscerum**obstructiones, &**crebras fluxio-**nes, & morbus**conicitur.*^d *Et vidi quid**ana de rebus que**magis generat**Melancholiam,**est otiositas.*^e *Reponitur o-**tiū ab alijs**causis, & hoc a**nobis observa-**tum, cui huius**malo magis ob-**noxios, qui plū-**ne otiosi sunt,**quā eos qui**aliquo munere**versantur exe-**quendo.*^f *De tranquill.**animo. Sunt**quos ipsum oti-**um in animi**conijcit aegritu-**dinem.*^g *Nihil est quod**æquē Melancholia**am aliat ac au-**geat, ac otium &**abstinentia à**corporis & ani-**mi exercitatio-**nibus.*^h *Nihil magis**excecat intelle-**ctum, quā moti-**um. Gordanius**de observat. vit.**bum lib. 1.*ⁱ *Path lib. 1. ca.**17. exercitatio-**nis intermissio,**inertem calo-**rem, languidos**spiritus & igna-**vos, & ad omnes**actiones, seque-**res reddit: cru-**ditates, obstru-**ctiones, & ex-**crementorum pro-**ventus facit.*^k *Hor. Ser. 1. Sat. 7.*^l *Seneca.*^m *Murorcm animi, & maciem**Plutarch calls it*ⁿ *Sicut in stagnis generantur vermes, sic &**otioso male cogitationes. Seneca.*

nest businesse, of his owne accord it rusheth into melancholy. ^c As too much and violent exercise offends on the one side, so doth an idle life on the other (saith Crato) it fills the body full of fleagme, grosse humors, and all manner of obstructions, rhumes, catarrhes, &c. Rhasis cont. lib. 1. tract. 9. accounts of it as the greatest cause of Melancholy: ^d I have often seene (saith he) that Idlenesse begets this humour more then any thing else. Montaltus cap. 1. seconds him, ^e out of his experience, that they that are idle, are farre more subiect to melancholy, then such as are conuersant or employed about any office or businesse. ^f Plutarch reckons vp Idlenesse for a sole cause of the sicknesse of the Soule: There are they (saith he) troubled in mind, that haue no other cause but this. Homer, Iliad. 1. brings in Achilles eating of his owne heart in his Idlenesse, because he might not fight. Mercurialis consil. 86. for a melancholy young man vrgeth it as a chiefe cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then Idlenesse. A disease familiar to all idle persons, an inseparable companion to such as liue at ease, a life out of action, and haue no calling or ordinary imployment to busie themselves about, that haue little businesse, and though they haue, such is their lazinesse, they will not compose themselves to it. Especially if they haue beene formerly brought vp to businesse, and vpon a sudden come to lead a sedentary life, it crucifies their soules, and seazeth on them in an instant: And is such a torture, that as wise Seneca well saith, *malo mihi male quam molliter esse*: I had rather be sicke then Idle. This Idlenesse is either of body or minde. That of body is nothing but a kinde of benumbing lazinesse, intermitting Exercise, which if we may beleue ⁱ Fernelius, causeth crudities, obstructions, excrementall humours, quencherh the naturall heat, dulls the spirits, and makes them vnapt to doe any thing whatsoeuer.

^k *Neglectis vrenda filix innascitur agris.*

As Ferne growes in vtill'd grounds, and all manner of weeds, so doe grosse humours in an idle body, *Ignarum corrumpunt otia corpus*. A horse in a stable that neuer traueles, a hawke in a mew that neuer flies, are both subiect to diseases, which lest vnto themselves are most free from any such incumbrances. An idle Dogge will be mangie, and how shall an idle person thinke to escape? Idlenesse of the minde is much worse then this of the body: witte without imployment is a disease. ^l *Ærugo animi, rubigo ingenij*: the rust of the Soule, ^m a plague, a hell it selfe, *maximum animi nocumentum*, Galen calls it. ⁿ As in a standing poole, wormes and filthy creepers increase; so doe euill and corrupt thoughts in an idle person. In a Commonwealth where there is no publike enimie, there is likely ciuill warres, and they rage vpon themselves: & this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false feares, and suspicions, it tortures and preyes vpon his owne bowels, & is neuer at rest. This much I dare boldly say, that he or she that is idle, bee they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, all felicity that heart can wish & desire, all contentment, so long as hee or shee, or they are idle, they shall neuer bee pleased. VVell they may build castles in the ayre for a time, and sooth vp themselves with phantasti-

call humours, but in the end they will proue as bitter as gall, they shall be still discontent, suspicious, & fearefull, iealous, sad, fretting, and vexing of themselves: so long as they be idle, it is vnpossible to please them. *Otio qui nescit uti, plus habet negotij, quam qui negotium in negotio*: as that [¶] Agellius could obserue; Hee that knowes not how to spend his time, hath more businesse, care, grieve, and anguish of minde, then hee that is most busie in the midst of all his businesse: *Otiosus animus nescit quid velit*: An idle person (as hee folloves it) knowes not when he is well, or what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet*, he is tired out with euery thing displeased with all, weary of his life: *nec bene domi, nec militia*, neither at home, nor abroad, *errat, & prater vitam viuatur*, he wanders, & liues besides himselfe. In a word, what the mischieuous effects of Lazinesse and Idlenesse are, I do not find any where more accurately exprest, then in these Verses of *Philolaches* in the Cornicall Poet, which for their elegancy, I will in part insert.

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¶ Prou. 18. Pigrum deiciet timor.

¶ He autem timorumos.

¶ Lib. 19. cap. 16

† Plautus prolog. Mostellar.

*Novarum adium esse arbitror similem ego hominem,
Quando hic natus est: ei rei argumenta dicam.
Ædes quando sunt ad amussim expolite,
Quisq; laudat fabrum, atq; exemplum expetit, &c.
At ubi illo migrat nequam homo indiligensq;, &c.
Tempestas venit, confringit tegulas, imbricesq;
Putrefacit aer operam fabri, &c.
Dicam ut homines similes esse adium arbitremini,
Fabri parentes fundamentum substruunt liberorum;
Expolint, docent literas, nec parcunt sumptui,
Ego autem sub fabrorum potestate frugi fui,
Postquam autem migraui in ingenium meum,
Perdidi operam fabrorum illico, oppido,
Venit ignauia, ea mihi tempestas fuit,
Aduentuq; suo grandinem & imbrem attulit,
Illa mihi virtutem deturbauit, &c.*

A young man is like a faire new house, the Carpenter leaues it well built, in good repaire, of solid stufte; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring vs vp in our youth, in all manner of vertuous education; but when we are left to our selues, Idlenesse as a tempest driues out all vertuous motions out of our mindes, & *nihili sumus*, on a sudden, by sloth and such bad waies, we come to naught.

Cosen German to Idlenes, & a concomitating cause, which goes hand in hand with it, is *inimica solitudo*, too much solitarinesse, by the testimony of all Physitians, Cause & Symptome both: but as it is here put for a cause, it is either coact, enforced, or else voluntarie. Enforced solitarinesse is commonly seene in Students, Monks, Friars, Anchorites, that by their order & course of life, must abandon all company, and society of other men, & betake themselves to a priuate cell, *Otio superstioso seclusi*, as our *Bale* and *Hospinian* wel tearmes it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keepe perpetuall silence, neuer goe abroad. Such as liue in prison, or in some desert place, and cannot haue company, as many of our countrey

Gentlemen

¶ Piso, Montanus, Mercurialis &c.

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Gentlemen doe in solitary houses, they must either be alone without companions, or liue beyond their meanes, and entertaine all commers, as so many hostes, or else converse with their seruants and hindes; such as are vnequall, inferiour to them, and of a contrary disposition; or else, as some doe, to auoid solitarinesse, spend their time with lewd fellowes in Tauernes, and in Ale-houses, and thence addict themselues to some vnlawfull disports, or dissolute courses. Some againe are cast vpon this rock of solitarinesse for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfullnesse, rudenesse, simplicity, they cannot apply themselues to others company. This enforced solitarinesse takes place, and produceth this effect soonest in such, as haue spent their time Iouially peradventure in all honest recreations, in all good company, and are vpon a sudden confined, and restrained of their liberty, and barred from their ordinary associats: solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconvenience.

^e A quibus malum, velut à primariâ causa, occasionem nascitur est.

^f Lucunda rerum presentium præteritarum, et futurarum meditatio.

^g Facilis descensus Averni: Sed revocare gradum, superasq; evadere ad auras, Hic labor, hoc opus est. Virg.

^h Hieronymus epist. 72. dixit oppida & urbes videri sibi terros tæce: ex solitudo Paradisus: solum scorpionibus infectum, secundo amictus, hunc cubans, aqua & herbus victitans, Romanis præteritis delitiis.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe,^f a primary cause *Piso* calls it: most pleasant it is at first, to such as are Melancholy giuen, to lye in bed whole dayes, and keep their chambers, to walke alone in some solitary groue, betwixt wood and water, by some brooke side, and to meditate vpon some delightfome and pleasant subiect, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*. A most incomparable delight, to build castles in the ayre, to goe smiling to themselues, acting an infinite variety of parts, which they suppose, & strongly imagine they act, or that they see acted and done; *Blandæ quidem ab initio*, saith *Lemnius*, to conceaue and meditate of such pleasant things, sometimes, *present, past, or to come*, as *Rhasis* speakes. So delightfome these toys are at first, they could spend whole dayes and nights without sleepe, even whole yeares alone in such contemplations, and phantasticall meditations, which are like so many dreames, and will hardly be drawne from them, winding and vnwinding themselues as so many clocks, and still pleasing their humours, untill at last the Sceane turnes vpon a sudden, & they being now habituated to such meditations & solitary places, can endure no company, can like of nothing but harsh and distastfull subiects. Feare, sorrow, suspicion, *subrusticus pudor*, discontent, cares, and wearinesse of life, surprise them on a sudden, and they can thinke of nothing else: continually suspecting, no sooner are their eyes open, but this infernall plague of Melancholy seizeth on them, and terrifies their soules, representing some dismall obiekt to their minds, which now by no meanes, no labour, no perswasions they can auoid, *heret lateri lethalis arundo*, they cannot be rid of it, ^u they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitarinesse to be embraced, which the Fathers so highly commend, ^x *Hierome*, *Chrysostome*, *Cyprian*, *Austin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others so much magnifie in their bookes; a Paradise, a Heauen on earth, if it be vsed aright, good for the body, and better for the Soule: As many of those old Monkes vsed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dioclesian* the Emperour retired themselues &c. Or the bettering of their knowledge, as *Democritus*, *Cleanthes*,

ſhes, and all thoſe excellent Philoſophers haue euer done, to ſequeſter themſelues from the tumultuous world, or as *Plinies villa Lauretana*, *Tullies Tuſculane*, *Iouius* ſtudy, that they might better *vacare ſtudijs & Deo*, ſerue God, and follow their ſtudies. Theſe men are neither ſolitary nor idle, as the Poet made anſwere to the husbandman in *Æſop*, that obiected Idleneſſe to him: hee was neuer ſo idle, as in his company: or that *Scipio Africanus* in *Tully*, *Nunquam minùs ſolus, quàm quàm ſolus; nunquam minùs otioſus, quàm quum eſſet otioſus*: neuer leſſe ſolitary then when he was alone neuer more buſie then when he ſeemed to bee moſt idle. But it is farre otherwiſe with theſe men, according to *Seneca*, *omnia nobis mala ſolitudo perſuadet*, this ſolitude vndoeth vs, *pugnat cum vitâ ſociali*, 'tis a deſtructive ſolitarines. Theſe men are Diuells alone, as the ſaying is, *homo ſolus aut Deus, aut Dæmon*: a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and * *ux ſoli* in this ſenſe, woe be to him that is ſo alone. Theſe men degenerate from men, & from ſociable creatures, become beaſts, monſters, inhumane, vgly to behold, *Miſanthropi*: they doe euen loath themſelues, and hate the company of men, as ſo many *Timons*, *Nabuchadnezzars*: by too much indulging to theſe pleaſing humours, and through their owne default. So that which *Mercurialis conſil. 11.* ſometimes expoſtulated with his melancholy patient, may be iuſtly applyed to euery ſolitary and idle perſon in particular.

2 *Natura de te videtur conqueri poſſe &c.* Nature may iuſtly complaine of thee that whereas ſhe gaue thee a good wholeſome temperature, a ſound body, and God hath giuen thee ſo diuine and excellent a ſoule, ſo many good parts, and profitable gifts, thou haſt not only contemned and reiected, but haſt corrupted them, polluted them, overthrowne thy temperature, and peruered thoſe gifts with riot, idleneſſe, ſolitarineſſe, and many other wayes, thou art a traitor to God and Nature, an enemy to thy ſelfe, and to the world. *Perditio tua ex te: thou thy ſelfe art the efficient cauſe of thine owne miſery, by not reſiſting ſuch vaine cogitations, but giuing way vnto them.*

* *offe. 3.** *Ecclieſ. 4.*

2 *Natura de te videtur conqueri poſſe, quòd cum ab eâ temperatiſſimum corpus adeptus ſis, tam præclarum à Deo ac vtile donum non contempſiſti modò, verum corrupiſti, ſe daſti, prodidiſti, optimam temperaturam otio, crapula, & alijs vitæ erroribus, &c.*

SVBSEC. 7.

Sleeping and waking cauſes.

W Hat I haue formerly ſaid of Exerciſe, I may now repeat of Sleep: Nothing better then moderate Sleepe, nothing worſe then it, if it be in extreames, or vnſeaſonably vſed. It is a receaued opinion, that a melancholy man cannot ſleepe ouermuch, *Somnus ſupra modum prodeſt*, it is an only Antidote, and nothing offends them more, or cauſeth this malady ſooner, then Waking: yet in ſome caſes Sleepe may doe more harme then good, in that ſlegmaticke, ſwinith, cold, and ſluggiſh Melancholy, that *Melancthon* ſpeakes of, that thinkes of waters, ſighing moſt part &c.

2 It dulls the Spirits, if ouer-much, and ſenſes, and fills the head full of groſſe humors, cauſeth diſtillations, rheumes, and great ſtore of excrements in the braine, and all the other parts, as *Fuchſius* ſpeakes of them, that ſleepe like ſo many Dormice. Or if it be vſed in the day time, or vpon a full ſtomacke, the body ill compoſed to reſt, or after hard meats it increaſeth fearefull dreames, Inſubus, night walking, crying out, and much vnquietneſſe: ſuch

L

Sleepe

* *Path. lib. 1. cap. 17. Fernel: corpus inſrigidat omnes ſenſus, mentisq; vires torpore debilitat*

b *Lib. 2. ſect. 2. cap. 4. Magnam excrementorum vim cerebro & alijs partibus conſeruat.*

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sleep prepares the body, as ^c one obserues, to many perillous diseases. But as ^c Io. Katzius l. de rebus 6. non-naturalibus. pre-parat corpus ta-lis somnus ad multas periculo-sas egritudines. ^d Inlur. ad vi-tam opti nam cap. 26. cerebro siccitate ad-fert, pbrenesi & delirium, corpus aridum facit, squalidum, siri-gosum, humores adurit, temperamentum cerebri corripit, maciem inducit: exsiccet corpus, bilem accendit, profundos reddit oculos, ca-lorem auget. ^e Natualem calorem dissipat lesa concoctione cruditates facit. Attenuant inuenum vigilate corpora n. fles.

I haue said, waking ouer much, is both a symptome, and an ordinary cause. It causeth driness of the Braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to behold, as ^d Lemnius hath it. The temperature of the Braine is corrupted by it, the humours adust, the eyes made to sinke into the head, choler increased, and the whole body inflamed: and, as may bee added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. ^c it ouerthrowes the naturall heat, it causeth crudities, and hurts concoction, & what not? Not without good cause there-fore Crato consil. 21. lib. 2. Hildisheim spicel. 2. de delir. & Mania. Iacchinus, Arculanus on Rhasis, Guianerius, and Mercurialis, reckon vp this ouermuch waking, as a principall cause.

MEMB. 3.

SVBSC. I.

Passions and perturbations of the Minde,
how they cause Melancholy.

^c Vita Alexan.

AS that Gymnosophist in ^f Plutarch, made answere to Alexander, (de-manding which spake best) Euery one of his fellowes did speake bet-ter then the other: so may I say of these causes; to him that shall re-quire which is the greatest, euery one is more grieuous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Me-lancholy, & fulmen perturbationum (as Piccolomineus calls it) this thunder & lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and tem-perature of it. For as the Body workes vpon the Minde, by his bad humors, disturbing the Spirits, sending grosse fumes into the Braine; and so per conse-quens disturbing the Soule, and all the faculties of it, with feare, sorrow &c. which are ordinary symptomes of this Disease: so on the other side, the Minde most effectually workes vpon the Body, producing by his passions & perturbations, miraculous alterations; as Melancholy, despaire, cruell dis-cases, and sometimes death it selfe. In so much, that it is most true which Plato saith in his Charmides: omnia corporis mala ab animâ procedere; all the mischiefs of the Body, proceede from the Soule: and as Democritus in ⁱ Plutarch vrgeth, Damnatam iri animam à corpore, if the Body should in this behalfe, bring an action against the Soule, surely the soule would be cast and convicted; that by her supine negligence, had caused such inconveniences, hauing authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith ^k Cyprian) imputing all those vices and maladies to the Minde. Euen so doth ^l Philostratus, non coinquinatur corpus, nisi consensu animæ; the Body is not corrupted, but by the Soule. ^m Lodov. Vives wil haue such turbulent commotions proceede from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soul, that should haue gouerned it better, by command of Reason, & hath not done it. The Stoicks are altogether of opinion, (as ⁿ Lipsius, and ^o Piccolomineus record) that a

^h Perturbatio-
nes clari sunt,
quibus corpori
animus seu pa-
sibulo affigitur.
Iamb. de mist.

ⁱ Lib. de sanitat.
tuenda.

^k Prolog. de vir-
tute Christi.

^l Que situr cor-
pore, ut faber
mallea.

^m Vir. Apollonij.
lib. 1.

ⁿ Lib. de anim.
ab inconsideran-
tiâ, & ignoran-
tiâ, omnes animi
motus.

^o De Physiol.
Stoic.

^p Grad. 1. c. 32.

wife

wise man should be *ἀπαθής*, without all manner of passions and perturbations whatsoever, as *P. Seneca* reports of *Cato*, the *ῥ* Greekes of *Socrates*, and *ῥ* *Io. Aubanus* of a nation in *Africke*, so free from passion, or rather so stupid, that if they be wounded with a sword, they will onely looke backe. *ῥ* *Lactantius* 2. *instit.* will exclude all feare from a wise man: others except all, some the greatest passions. But let them dispute how they will, set downe in *Thesi*, giue precepts to the contrary; we finde that of *ῥ* *Lemnius* true, by common experience; *No mortall man is free from these perturbations*: or if he be so, sure he is either a God, or a block. They are borne & bred with vs, we haue them from our parents by inheritance, *ἀ πατέριβις habemus malum hunc assem*, saith *ῥ* *Pelezius*, *nascitur unā nobiscum, aliturg*; 'tis propagated from *Adam*, *Cain* was melancholy, † as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I may not deny) may mitigate & restraîne these passions, in some few men at some times, but most part they domineere and are so violent, * that like a torrent, (*torrens velut aggere rupto*) beares downe all before, and ouerflowes his bankes, *sternit agros, sternit sata*, they ouerwhelme Reason, Iudgement, and pervert the temperature of the Body. *Fertur equis auriga, nec audit currus habentis*. Now such a man (saith *Austin*) that is so led *ῥ* in a wise mans eye, is no better then he that stands upon his head. It is doubted by some, *graviorefne morbi à perturbationibus*, an *ab humoribus*, whether humors, or perturbations, cause the more grieuous maladies. But we finde that of our Sauour *Mat. 26. 41.* most true, *The Spirit is willing, the flesh is weak*, we cannot resist. And that of *ῥ* *Philo Iudeus*, *Perturbations most offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health*. *Vives* compares them to *Windes* upon the Sea, some onely moue as those great gales, but some turbulent, quite ouerturne the ship. Those which are light and easie, and more seldome, to our thinking, doe vs little harme, and are therefore contemned of vs: Yet if they be reiterated, *ῥ* as the raine (saith *Austin*) doth a stone, so doe these perturbations penetrate the minde: *ῥ* and (as one obserues) produce an habite of Melancholy at the last, and hauing got the mastery in our soules, may well be called Diseases.

How these passions produce this effect, *ῥ* *Agrippa* hath handled at large, *occult. Philos. lib. 1. cap. 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez. Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12. of his melancholy Treatise*. *Wright* the Iesuite in his booke of the passions of the minde, &c. Thus in brieft. To our imagination commeth, by the outward sense or memory, some obiect to be knowne (residing in the formost part of the Braine) which he mis-conceiuing or amplifying, presently communicates to the Heart, the seat of all affections. The pure spirits forthwith flocke from the Braine to the Heart, by certaine secret channels, and signifie what good or bad obiect was presented; *ῥ* which immediatly bends it selfe to prosecute, or avoid it; and withall, draweth with it other humors to help it: so in pleasure, concurre great store of purer spirits; in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensiuie, intent, and violent, it sends great store of spirits to, or from the Heart, & makes

p Epist. 104.

ῥ *Aelianus*.ῥ *Lib. 1. cap. 6.*

si quis esse percussit eos, tantum respiciunt.

ῥ *Terror in sapiente esse non debet.*ῥ *De occult. nat. mir. l. 1. c. 16.*

Nemo mortalium qui affectibus non ducitur, qui non mouetur,

aut saxum, aut deus est.

ῥ *Instit. lib. 2. de humaniorum affect.*

morbosum curat.

† *Epist. 105.*ῥ *Granatensis.*ῥ *King*ῥ *De ciuit. Dei.*l. 14. c. 9 *qualis**in oculis hominis**qui inuersis pedibus ambulat,**talis in oculis sapientum, cui**passiones dominantur.*ῥ *Lib. de decal.**passiones maxime corpus offendunt, & animā,**& grauissime**& frequentissime**causae melancholice, dimo-**uentes ab inge-**nio & sanitate**pristinā. lib. 3. de animā.*ῥ *Fræna & si-**mu i animi, velut in mari qua-**dam aure leues,**que & placide,**quædam turbulente: sic in corpore quædam aff-**fectiones excitant tantum,**quædam ita mouent, ut de statu iudicii depellant.*ῥ *Pi gutta lapideum, sic paulatim be pene-**trant animam.*

ῥ *Vsi valentes recte morbi animi vocantur.* *ῥ* *Imaginatio mouet corpus, ad cuius motum, excitantur humores, & spiritus vitales, quibus alteratur.* *ῥ* *Eccles. 13, 26.* The Heart alters the countenance to good or euill, and distraction of the minde, causeth distemperature of the body.

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⁊ Spiritus & sanguis à leſa Imaginatione contaminatur, humores enim mutati actiones animi immutant. Piſo.
 h Montani conſil. 22. He verò quomodo cauſent melancholicam, clarum; & quòd concoctionem impediunt, & membra principalia debilitent.
 i Breviary, lib. 1. cap. 18.
 † Solent huiusmodi egreſſiones favorabiliter oblectare, & lectorem laſſum in eunde reſovere, ſtomachumq; nauſantē, quodam quaſi condimento reſicere, & ego libenter excuro.

a deeper impreſſion, and greater tumult, as the humours in the Body be likewiſe prepared, and the temperature it ſelfe ill or well diſpoſed, the paſſions are longer and ſtronger. So that the firſt ſteppe and fountaine of all our grievances in this kinde, is ⁊ *leſa Imagination*, which miſ-informing the Heart, cauſeth all theſe diſtemperatures, alteration and confuſion of ſpirits and humors. By meanes of which, ſo diſturbed, concoction is hindred, and the principall parts are much debilitated; as ^h *D. Navarra* well declared, being conſulted by *Montanus* about a melancholy Iew. The ſpirits ſo confounded, the nourishment muſt needes be abated, bad humors increaſed, crudities and thicke ſpirits ingendred, and melancholy blood. The other parts cannot perſorme their functions, hauing their ſpirits drawne from them by vehement paſſion, but faile in ſenſe and motion; ſo wee looke vpon a thing, and ſee it not; heare, and obſerue not; which otherwiſe would much affect vs, had wee beene free. I may therefore conclude with ⁱ *Arnoldus*, *Maxima vis eſt phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholia cauſa eſt aſcribenda*: great is the force of Imagination, and much more ought the cauſe of Melancholy to be aſcribed to this alone, then to the diſtemperature of the body. Which *Imagination*, becauſe it hath ſo great a ſtroke in producing this malady, and is ſo powerfull of it ſelfe, it will not be impertinent to my diſcourſe, to make a brieſe Digreſſion of the force of it, and how it cauſeth this aiteration. Which manner of Digreſſion, howſoeuer ſome diſlike, as frivolous and impertinent, yet I am of [†] *Beroaldus* his opinion, *Such Digreſſions doe mightily delight and reſreſh a weary Reader, they are like ſawce to a bad ſtomacke, and I doe therefore moſt willingly uſe them.*

SVRSEC. 2.

Of the force of Imagination.

W Hat Imagination is, I haue ſufficiently declared in my *Digreſſion of the Anatomy of the Soule*. I will onely now point at the wonderfull effects and power of it; which, as it is eminent in all, ſo moſt eſpecially it rageth in melancholy perſons, in keeping the ſpecies of objects ſo long, miſtaking, amplifying them by continuall and ſtrong ^k meditation, vntill at length it produceth reall effects, and cauſeth this, and many other maladies. And although this *Phantasia* of ours, be a ſubordinate faculty to reaſon, and ſhould be ruled by it, yet in many men, through inward or outward diſtemperatures, defect of organs, which are vnapt or hindered, or otherwiſe contaminated, it is likewiſe vnapt, hindred, and hurt. This wee ſee verified in ſleepers, which by reaſon of humors, and concurſe of vapours troubling the *Phantasia*, imagine many times abſurd and prodigious things, and in ſuch as are troubled with *Incubus*, or witch ridden, (as we call it) if they lie on their backs, they ſuppoſe an old woman rides, and ſits ſo hard vpon them, that they are almoſt ſtified for want of breath; when there is nothing but a concurſe of bad humors, which trouble the *Phantasia*. This is likewiſe euident in ſuch as walke in the night in their ſleepe, and doe ſtrange feats: ^l theſe vapours moue the *Phantasia*, the *Phantasia* the *Appetite*, which mouing the *animall ſpirits*, cauſeth the body to walke vp and downe, as if they

^k Ab Imaginatione oriuntur affectiones, quibus anima cōmponitur, aut turbata deturbatur. Io. Sarrisenſ. Metolog. lib. 4. cap. 10.

^l Scalig. exercit.

they were awake. *Fracastorius lib. 3. de intellectu.* referres all *Extasies* to this force of Imagination, such as lye whole dayes together in a Trance: as that Priest whom ^m *Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, voide of life and sense. *Cardan* brags of himselfe, that he could doe as much, and that when hee list. Many times such men when they come to themselves, tell strange things of Heauen and Hell, what visions they haue scene; as that *Sr Owen* in *Mathew Paris*, that went into *Saint Patricks Purgatory*; and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, and *Sr Brigits* revelations, *wier. lib. 3. de Lamis, cap. 11. &c.* reduceth, (as I haue formerly said;) and all those tales of Witches, progresse, dauncing, riding, transformations, operations, &c. to the force of ⁿ Imagination, and the Diuels illusions. The like effects almost are to bee scene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the Aire doe they build vnto themselves? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Reuenge, Lust, Ambition, Couetousnesse, which preferres falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. *P Bernardus Penottus*, will haue, heresie and superstition to proceede from this fountaine; as he falsely imagineth, so he beleeueth, and as he conceiueth of it, so it must be, and it shal be, *contra gentes* he will haue it so. But most especially in passions and affections, it shewes strange and euident effects: what will not a fearefull man conceiue in the darke; what strange formes of Diuels, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which aboue all other passions, begets the strongest Imagination, (saith ^q *Wierus*;) and so likewise loue, sorrow, ioy, &c. Some dye suddainly, as she that saw her sonne come from the battle at *Canna*, &c. *Jacob* the Patriarke, by force of Imagination, made peckled lambes, laying peckled roddes before them. *Persina*, that *Ethiopian* Queene in *Heliodorus*, by seeing the picture of *Persus* and *Andromeda*, instead of a Blackemoore, was brought to bed of a faire white child. In imitation of whom belike, † an hard fauoured fellow in *Greece*, because he and his wife were both deformed, to get a brood of their children, *elegantissimas Imagines in thalamo collocavit*, &c: hung the fairest pictures he could buy for money in his chamber, *that his wife by frequent sight of them, might conceiue and beare such children.* And if wee may beleue *Bale*, one of *Pope Nicholas* the thirds Concubines, by seeing of a ^r Beare, was brought to bed of a Monster. If a woman (saith ^t *Lemnius*) at the time of her conception, thinke of another man present, or absent, the childe will be like him. Great-bellied women, when they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Hare-lips, Monsters, especially caused in their children, by force of a depraued phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit*: shee imprints that stampe vpon her childe, which she ^u conceiues vnto her selfe. And therefore *Lodovicus Vives, lib. 2. de Christ. fem.* giues a speciall caution to great-bellied women, ^u *that they doe not admit of*

^m Qui quoties volebat, mortuo similis iacebat, auferens se à sensibus, & quum pungeretur, dolorem non sentit.

ⁿ Idem Nymasius orat. de imaginatione.

^o Verbis & visionibus se consecrant demoni pessime mulieres, qui ijs ad opus suum utitur, & earum phantasiam regit, ducitq; ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent que umbrâ cooperit diabolus, ut nulli sint conspiciua, & post umbrâ sublata, proprijs corporibus eas resituit. *l. 3. c. 11. Wier.*

^p Denario medico.

^q Solet timor, præ omnibus affectibus, sortes imaginationes gignere, post amorem, &c. *l. 3. c. 8.*

^r Ex viro urso, talem peperit.

^s Lib. 1. c. 4.

^t Quid non fecit adhuc matris unito, subitâ spirituum vibratione, per nervos, quibus matris cerebro coniuncta est, imprimatur impregnata Imaginatione, ut si

imaginetur malum granatum, illius notas secum proferet fetus: si leporem, infans editur supremo labello bifido, & dissecto, vehemens cogitatio movet rerum species. *Wier. l. 3. c. 8.* ^u Ne dum uterum gessent, admittant absurdas cogitationes, sed & visu, audituq; sedata & horrenda devitent.

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such absurd conceits and cogitations, but by all means avoide such horrible objects, heard or seene, or filthy spectacles. Some will laugh, weepe, sigh, groane, blush, tremble, sweate, at such things as are suggested vnto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and *S^t Francis* scarres and wounds, like to those of Christs, (if at the least any such were) * *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Volues, from Men to Women, and Women againe to Men (which is constantly beleueed) to the same Imagination: or from men to Asses, Dogges, or any other shapes. † *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water, ‡ that melancholy men, and sicke men, conceiue so many phantasticall visions, apparitions to themselves, and haue so many absurd suppositions, as that they are Kings, Lords, Cockes, Beares, Apes, Owles; that they are heauy, light, transparent, great and little, senselesse and dead (as shall bee shewed more at large, in our † Sections of Symptomes) can be imputed to nought else, but to a corrupt, false, and violent Imagination. It workes not in sicke and melancholy men onely, but euen most forcibly sometimes in such as are sound: it makes them suddainly sicke, and ^a alters their temperature in an instant. And sometimes a strong apprehension, as ^b *Valesius* proues, will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sicke of some fearefull Disease, their apprehension and feare is so strong in this kind, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite.) ^c If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it. Dr *Cotta* in his Discouery of ignorant Practitioners of Physick cap. 8. hath two strange stories to this purpose, what fancy is able to doe: The one of a Parsons wife in *Northamptonshire*. A^o 1607. that coming to a Physitian, and told by him that shee was troubled with the *Sciatica*, as he coniectured, (a Disease shee was free from) the same night after her returne, ypon his words fell into a grieuous fit of the *Sciatica*. And such another example he hath of another good-wife, that was so troubled with the cramp, after the same manner shee came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one, that coming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddenly dead. Another was sicke of the Plague with conceit. One seeing another let blood, falles downe in a fowne. Another (saith ^d *Cardan* out of *Aristotle*) fell down dead (which is familiar to women at any gastly sight) seeing but a man hanged. A Iew in *France* (saith ^e *Lodovicus Vives*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day seeing in what danger he was in, fell downe dead. Many will not beleue such stories to bee true, but laugh commonly, and deride when they heare of them; but let these men consider with themselves, as

* *Occult. Philos.*
lib. 1. cap. 64.

† *Lib. 3. de La-*
myis, cap. 10.

‡ *Agrippa lib. 1.*
cap. 64.

† *Sect. 3. memb.*
1. subsect. 3.

^a *Mallens ma-*
lefic. fol. 77. cor-
pous mutari po-
test in diuersa
egritudines, ex
forti apprehen-
sione.

^b *Fr. Vales. l. 5.*
cont. 6. napum-
quam etiam
morbi diuturni
consequuntur,
quandoq; curan-
tur.

^c *Expedi. in Si-*
mon. l. 1. c. 9. tan-
tum porro multi
predi. toribus
hisc tribuant, ut
ipse metus fidem
faciat: nam si
predictum is
fuerit, et i die
eos morbo corri-
piendos, et ubi
dies aduenerit,
et morbum in-
cidunt, et vi
metus afflictio,
eum egitudine,
aliquando etiam
eum morte col-
luctantur.

^d *Subtil. 18.*

^e *Lib. 3. de ani-*
ma. cap. de mel.

Peter Byarus illustrates it, If they were set to walke vpon a planke on high, they would be giddy, vpon which they dare securely walke vpon the ground. Many (saith *Agrippa*) & strong hearted men otherwise, tremble at such sights, dazed, and are sicke, if they looke but downe from an high place, & what moues them but conceit? As some are so molested by Phantasie; so some againe by Fancy alone, and a good conceit, are as easily recovered. We see commonly the Tooth-ache, Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in such Charmes, but a strong conceit and opinion alone, as *Pomponatius* holdes, which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebankes and Wizards. An Empiricke many times, and a silly Chirurgion, doth more strange cures, then a rationall Physitian. *Nymannus* giues a reason, because the Patient puts his confidence in him, which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoeuer. 'Tis Opinion alone (saith *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this Phantasie of ours affect, turne & wynde, so imperiously command our Bodies, which as another *Proteus*, or a *Camelion*, can take all shapes; and is of such force (as *Ficinus* addes) that it can worke vpon others as well as our selues. How can otherwise beare eyes in one man, cause the like affection in another? Why doth one mans yawning, make another yawne? One mans pissing prouoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcasse bleed, when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and olde women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, & many Philosophers thinke, the forcible Imagination of the one party, moues & alters the spirits of the other. Read more of this subiect in *Wierus* l. 3. de Lamys, cap. 8. 9. 10. *Franciscus Valesius* med. controuer. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. Corn. *Agrippa* de occult. Philos. cap. 64. 65. *Camerarius* 1. cent. cap. 54. horarum subcis. *Nymannus* in orat. de Imag. *Laurentius*, and he that is *instar omnium*, *Fiennus*, a famous Physitian of *Antwerpe*, that wrote three bookes de viribus Imaginationis. I haue thus farre digressed, because this Imagination is the medium deferens of passions, by whose meanes they worke and produce many times prodigious effects; and as the Phantasie is more or lesse intended or remitted, and their humors disposed, so doe perturbations moue more or lesse, and take deeper impressions.

^f Lib. de Peste.
^g Lib. 1. cap. 63

Ex alto despicientes aliqui pre timore contremiscunt, caligant, infirmantur. sic singultus, febres, morbi comitiales quandoque sequuntur, quandoque recedunt.

^h Lib. de Incantatione. Imaginationo subitum humorum, & spirituum motum infert, unde vario affectu rapitur sanguis, ac una morbosas causas partibus affectis eripit.

ⁱ Agri per nasum & fiducia, omni arti & consilio, & medicine prestanda *Avicenna*.
^k Plures sanat in quem plures confidunt. lib. de sapientia.

^l *Marsilius Ficinus* lib. 13. c. 18. de Theolog. Platonicis. Imaginationo est tanquam *Proteus* vel *Chamelion*, corpus proprium & alienum nunquam afficiens.

^m Cur oscitantes oscitent. *Wierus*.

Division of Perturbations:

Perturbations and passions, which trouble the Phantasie, though they dwell betweene the confines of Sense & Reason, yet they rather follow Sense then Reason, because they are drowned in corporeal organs of Sense. They are commonly ⁿ reduced into two inclinations, *Irafcible* & *Concupiscible*. The *Thomists* subdiuide them into eleuen, six in the *Conueting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Loue and Hatred. ^o *Vives* to good and bad. If good it is present, and then we absolutely ioy and loue or to come, and then wee desire and hope for it. If euill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions *Bernard* compares to the wheelles of a Chariot, by which we are carried in this world. All other passions are subordinate vnto these foure, or six, as some will: Loue, Ioy, Desire, Hatred, Sorrow, Feare: All the rest, as Anger, Envy, Emulation, Pride, lealoufie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Auarice, &c. are reducible vnto the first: & if they be immoderate, they ^q consume the spirits, & melancholy is especially caused by them. Some few discreet men there are, that can gouerne themselves, & curb in these inordinat Affections, by Religion, Philosophy, & such diuine Precepts, of meekenesse, patience, & the like: but most part for want of gouernment, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; & are so farre from repressing rebellious Inclinations, that they giue all encouragement vnto them, leauing the raynes, & vsing all prouocations to further them: bad by Nature, worse by Art, Discipline, ^r custome, education, & a peruerse will of their owne, they follow on, wheresoener their vnbridled Affections will transport them, & doe more out of custome, selfe-will, then out of Reason. *Contumax voluntas*, as *Melanthon* calls it, *malum facit*; this stubborne will of ours, perverts our iudgments, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancipia gula*, Slaues to their seuerall lusts, & appetite, they precipitate & plunge ^t themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; ^u They seeke that at Gods hands, which they may giue vnto themselves, if they could but refraine from those cares, and perturbations, wherewith they continually macerate themselves. But giuing way to these violent passions of feare, grieve, shame, revenge, hatred, malice, &c. They are torne in peices, as *Acteon* was with his owne dogs, and ^v crucifie their owne soules.

^a T. W. Iesuit.

^o 3. de Animā.

^p Ser. 35. He
4^{re} passiones
sunt tanquam
rote in curru,
quibus vehimur
huc mundo.

^q Harum quip-
pe immoderatio-
ne spiritus my-
cescunt. Fernel.
lib. 1. Patib. c. 18

^a Malā consue-
tudine deprava-
tur ingenium ne
bene faciat. ro-
sper Calenus, lib.
de atrā bile.
Plura faciunt
homines è con-
suetudine, quā
è ratione. A te-
neris assuescere
multum est.
Videō meliora
proboq, deterio-
ro sequor. Ouid.
^t Nemo leditur
nisi a seipso.
^u Multi se in in-
quietudinem
precipitant am-

bitione & cupiditatibus excecati, non intelligunt se illud à dñs petere. quod sibi ipsis si velint prestare possint. Si à curis & perturbacionib^{us}, quibus assidue macerant, imperare vellent. ^v Tanto studio miseriarum causas, & alimenta dolorum querimus, vitam^{is} secus felicissimam, tristem & miserabilem efficiamus. Petrarch. prefat. de Remedijs, &c.

SUBSEC. 4.

Sorrow a cause of Melancholy.

IN this catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speake of them all , and in their order) the first place in this Irascible Appetite, may iustly bee challenged by Sorrow. An inseparable companion, * *The mother and daughter of Melancholy, her Epitome, Symptome, and chiefe cause:* as Hippocrates hath it: They beget one another and tread in a ring, for Sorrow is both cause & Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insanie causa fuit, & aliorum morborum insanabilium,* saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, y *Lemniscus* call's it. So doth *Rhasis* *cont. l. 1. Tract. 9.* *Guianerius Tract. 15. cap. 5.* And if it take root once it ends in dispaire, as *Felix Platter* obserues, & as in *Cebes* table may well be coupled with it. *b* *Chrysostome* in his seauenteenth Epistle to *Olimpia*, describes it to be, *a cruell torture of the Soule, a most inexplorable greife, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlwinde, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it.* 'Tis the Eagle, without question, which the Poets fained to gnawe *c* *Promethews* heart. And no heauinesse is like vnto the heauinesse of the heart, *Ecclus 25. 15. 16.* * *Euery perturbation is a misery, but grieffe a cruell torment, a domineering passion:* as in old Rome, when the Dictator was created, all inferiour magistracies ceased; when grieffe appeares all other passions vanish. *It dries up the bones,* saith *Solomon cap. 17. Pro.* makes them hollow-eyed, pale, and leane, furrow-faced, to haue dead lookes, wrinkled browes, riuelled cheekes, dry bodies, and quite peruersts their temperature that are misaffected with it. As *Elenora* that exil'd mournfull Durdessie (in our *English Ouid*) laments to her noble husband *Humphry Duke of Gloucester,*

*Sawest thou those eyes in whose sweet cheerefull looke,
Duke Humphry once, such ioy and pleasure tooke,
Sorrow hath so dispoil'd me of all grace,
Thou couldst not say this was my Elnors face,
Like a fowle Gorgon, &c.*

d *It binders concoction, refrigerates the heart, takes away stomacke, colour; and sleepe; thickens the blood* (*Fernelius lib. 1. cap. 18. de morb. causis*) *Contaminates the spirits* (*Piso*) *Overthrowes the naturall heat, peruersts the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules.* *Dauid* confessed as much, *Psalme. 38. 8.* *I haue roared for the very disquietnesse of my heart.* And *Psal. 119. 4. part. 4. v.*

omni tyranno crudeliorem pre se fert. *c* *Nat. Comes Mythol. l. 4. c. 6.* * *Tully 3. Tusc. omnis perturbatio miseria & carnisficina est dolor.* † *M. Drayton* in his *her. ep.* *d* *Crato consil. 21. lib. 2. malitia uniuersum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* *d* *Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem leuescat, sanguinem incrassat, exaggeratq; melancholicum succum.* *e* *Spiritus & sanguis hoc contaminatur.* *Piso.*

Sorrowe.
Insanias dolor,
* *Timor & tristitia, si diu perseuerent, causa & soboles atri humoris sunt, & in circulum se precreant,* *Hipp. Aphoris 23. l. 6.*
Idem Mentalis cap. 19. Vic-torius Fauentius praef. mag.
† *Multi ex more & metu huc delapsi sunt.*
Lemm. l. 1. c. 16.
* *Multa cura & tristitia faciunt accedere melancholiam* (*cap. 3. de mentis alienat.*) *si altas radices agat, in eam fixamq; degenerat melancholiam, & in desperationem definit.*
* *Ille lullius, eius uero soror desperatio simul ponitur.*

b *Animarum crudele tormentum, dolor inapplicabilis, in ea non solum ossa, sed corda pertinens, perpetuus carnifex, vires anime confumens, iugis nox, & tenebrae profundae, tempestas & turbo, & febris non apparen-s, omni igne validius incendens, longior, & pugna finem non habens.* -- *Cru-cem circumferet dolor, faciemq;*

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My soule melteth away for very heavinesse, vers. 38. I am like a bottle in the smoake. ^f *Antiochus* complained that he could not sleepe, and that his heart fainted for griefe. *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Marke 14.* His soule was heavy to the death, and no sorrow was like vnto his. *Crato consil. 21. lib. 2.* giues instance in one that was so melancholy by reason of ^g griefe: and *Montanus consil. 30.* in a noble matrone, ^h that had no other cause of this mischiefe. *I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, ⁱ but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before. Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe. *Ecclus. 38. 15.* Of heavinesse comes death. worldly sorrow causeth death, *2. Cor. 7. 10. Psal. 31. 10.* My life is wasted with heavinesse, and my yeares with mourning. Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? But for griefe she was senselesse and stupid. *Seuerus* the Emperour ^l died for griefe; and how many myriads besides. *Tanta illi est feritas, tanta est insania luctus.* *Melancthon* giues a reason of it, ⁿ the gathering of much melancholy blood about the heart; which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused under the ribbs, on the left side, makes those perillous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

¹ *Herodian lib. 3.* merce magis quam morbo consumptus est. ^m *Boithwellius* atribiliaris obiit Bizarus Germanus hist. Gr. ⁿ In aestitia cor quasi percussum constringitur, tremit & languescit cum acrisensu doloris. In tristitia cor fugiens et trahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod saepe accidit in qui diuurnâ curâ & aestitiâ consistantur Melancthon.

SUBSEC. 5.

Feare a cause.

Cosen german to Sorrow is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word as ^o *Virgil* said of the Harpies, I may iustly say of them both,

*Tristius haud illis monstrum, nec senior vlla
Pestis & ira Deum stygijs sese extulit undis.*

A sadder monster, or more cruell plague so fell,

Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore for a God amongst the *Lacedemonians*, and most of those other torturing ^p affections, & so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Ciuitat. Dei lib. 4. cap. 8.* notes out of *Varro*, Feare was commonly ^q adored and painted in their Temples with a Lions head; and as *Macrobius* records *1. 10. Saturnaliū*; ^r in the Calends of Ianuary *Angerona* had her holyday, to whom in the Temple of Volupia, or Goddesse of pleasure, their *Augures* and Bishops did yearely sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the minde for that yeare following. Many lamentable effects this Feare causeth in men,

^o *Lib. 3. Aen. 4.*
^p Et mentem in-
dedit deam sacra-
runt ut bonam
mentem conce-
deret. *Varro La-
ctantius, Augus-
t*
^q *Lilius Girald.*
Syntax. 1. de diis
miscellaneis.
^r *Calendis Ian.*
serie sunt diuine
Angerone, cui
*pontifices in sa-
cello Volupie*
sacra faciunt,
quod angores &
*anxi sollicitu-
dines propitiata*
propellat.

as to be red, pale, tremble, sweat, it causeth sudden cold and heat to come ouer all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselues in publike assemblies, or before some great personages, as *Tully* confesseth of himselfe that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of Greece before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Iupiter Tragædus*, so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that hee could not vtter a ready word, but was compelled to vse *Mercuries* helpe in prompting. Many men are so amazed and astonished with feare, they knowe not where they are, what they say, what they doe, and that which is worst, it tortures them many dayes before with continuall feare and suspition. It hinders many honorable attempts, and makes their hearts ake, sad and heauy. They that are in feare are neuer free, ^a resolute, secure, neuer merry, but in continuall paine: that, as *Vives* truly said, *Nulla est miseria maior quam metus*, no greater misery, no racke, nor torture like vnto it, euer suspicious, anxious, sollicitous, they are childishly drouping, without reason, without iudgement, ^x especially if some terrible object be offered, as *Plutarch* hath it. It causeth many times suddaine madnesse, and almost all manner of diseases, as I haue sufficiently illustrated in my ^a Digression of the force of Imagination, & shall doe more at large in my Section of ^b Terrors. Feare makes our Imagination conceaue what it list, it invites the Diuell to come to vs, as ^c *Agrippa* and *Cardan* avouch, and tyrannizeth ouer our phantasie more then all other affections, especially in the darke. We see this verified in most, as ^c *Lauater* saith, *Quæ metuunt fingunt*, what they feare they conceaue & faigne vnto themselues, they thinke they see Goblins, Hagges, Diuells, and many times become melancholy thereby. *Cardan. subtil. lib. 18.* hath an example of such a one, so caused to be melancholy (by sight of a Goblin) all his life after. *Augustus* *Cæsar* durst not sit in the darke, *nisi aliquo assidente*, saith ^f *Suetonius*, *Nunquam tenebris cuigilauit*. And 'tis strange what women and children will conceaue vnto themselues, if they goe ouer a Church-yard in the night, or lye, or be alone in a darke roome, how they sweat and tremble on a sudden. Many men are troubled with future euent, fore-knowledge of their fortunes, destinies, as *Seuerus* the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vite diem*, saith *Suetonius*, *valde sollicitus*, much troubled in minde because he foreknewe his end; with many such, of which I shall speake more opportunely in § another place. Anxiety, mercy, pitty, indignation, &c. and such ferall branches deriued from these two stemmes of Feare and Sorrow, I voluntarily omit; read more of them in ^{*} *Carolus Pascalius*, [†] *Dandinus*, &c.

^c Timor inducit frigus, cordis palpitacionem, vocis defectum atq; pallorem. *Agrippa. lib. 1. cap. 63.* Timidi semper spiritus habent frigidos. *Monte.*

^c Effusas cernēs fugientes agmine turmas, quis me nunc inflat cornua Faunus ait? *Alciat.*

^u Metus non solum memoriam consternat sed et institutum animi erme & laudabilem conatum impedit. *Thucydides.*

^x Lib de fortitudine & virtute Alexandri, ubi prope res adfuit terribilia.

^a Sect. 2. Mem. 3. Subf. 2.

^c Sect. 2. Mem.

⁴ Subf. 3.

^c Sub. il. 18. lib.

timor: trahit ad

se Demones, timor & error

multum in hominibus possunt.

^c Lib de spectris cap. 3. sortes rayo spectra vident, qui a minis

timent.

^f Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

[†] Vita eius.

SVBSEC. 6.

Shame and Disgrace, causes.

SHAME and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum, sapè mouentur generosi animi*, *Felix Plater lib. 3. de alienat. mentis*. Generous mindes are often moued with shame, to despaire for some publike disgrace. And he, saith

Philol. lib. de provid. Dei, b That subiects himselfe to feare, desire, griefe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery. And it is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (*Tul. offic. lib. 1.*) they can severely contemne pleasure, beare griefe indifferently, but they are quite battered and broken with reproach and obloquy: And are so dejected many times for some publike iniury, disgrace, as a box on the eare by their inferiour, to bee overcome of their aduersary, foiled in the field, to bee out in a speech, or some fowle fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholife in corners, and keepe in holes. The most generous spirits are most subiect to it. *Spiritus altos frangit & generosos: Hieronymus.* Aristotle because he could not vnderstand the motion of *Euripus*, for griefe and shame drowned himselfe: *Celius Rhodiginus antiquar. lec. li. 29 cap. 8.* *Homerus pudore consumptus*, was swallowed vp with this passion of shame, because hee could not unfold that fishermans riddle. *Sophocles* killed himselfe, ^m because a Tragædie of his was hissed off the stage: *Valer. Max. lib. 9. cap. 12.* *Lucretia* stabbed her selfe, and so did ⁿ *Cleopatra*, when she saw that shee was reserved for a triumph, to avoid the infamy. *Antonius* the Roman, ^o after he was overcome of his enemy, for three dayes space sate solitary in the forepart of the shippe, abstaining from all company, euen of *Cleopatra* herselfe, & afterwards for very shame, butchered himselfe, *Plutarch. vitâ eius.* *Apollonius Rhodius* P wilfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems, *Plinius lib. 7. cap. 23.* *Ajax* ran mad, because his armes were adiudged to *Vlysses*. In *China* 'tis an ordinary thing for such as are excluded in those famous trialls of theirs, or should take degrees, for shame and griefe to lose their wits, ^q *Mat. Riccius expedit. ad Sinas lib. 3. cap. 9.* *Hostratus* the Frier, tooke that book which *Reuclin* had writ against him, vnder the name of *Epist. obscurorum virorum*, so to heart, that for shame and griefe he made away himselfe, ^r *Iouius in elegijs.* A graue & learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as hee was walking in the fields for his recreation) suddenly taken with a laske or loosenesse, and therevpon compelled to take the next ditch; but being surprised at vnawares, by some Gentlewomen of his Parish wandering that way; ^s was so abashed, that hee did neuer after shew his head in publike, or come into the Pulpit, but pined away with melancholy: (*Pet. Forestus med. obseruat. l. 10. obser. 12.*) So shame amongst other passions can play his prize.

J knowe there be many base, impudent, and brazen-faced roagues, that will ^t *nullâ pallefcere culpâ*, be mooued with nothing, take no infamy or disgrace to heart, laugh at al: let the be proued periur'd, stigmatized, convict roagues, theeuers, traitors, loose their cares, be whipped, branded, carted, pointed at, hissed, reuiled, and derided, with ^u *Ballio* the Baud in *Plantus*, they reioyce at it, *cantores probos: babe and Bombax*, what care they? yet a modest man, one

^b Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est, sed omnino miser, assiduus laboribus torquetur & miseria. ⁱ Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsum, Voluptatem seuerissime contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia. ^k Grauius contumeliam ferimus, quam detrimentum, ni abieclo nimis animo sinus. *Plut. in Timol.* ^l Quod p'scoto-ris ænigma solvere non posset. ^m Ob Tragædiam explosam mortem sibi gladio conscivit. ⁿ Cum vidit in triumphum se feruari, causâ eius ignominie vitandæ, mortē sibi conscivit. *Plut.* ^o Bello victus, pertres dies sedit in prorâ navis, abstinens ab omni consortio, etiam *Cleopatre*, postea se interfecit. ^p Cum male recitasset *Argonautica*, ob pudorē se exulauit. ^q Quidam præ verecundiâ simul & dolore in infaniam incidunt, eò quod à literatorum gradu in examine excluduntur. ^r *Hostratus* eucullatus adeo grauius ob *Ruclini* librum, qui inscribitur, *Epistole obscurorum virorum*, dolore simul & pudore sauciatus, ut seipsum interfecerit. ^s Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem quod vili illum crimine accusarent. ^t *Hor.* ^u *Ps. Impudice, B. Ita est, Ps. scelesti, B. dicis vera, Ps. Verbero, B. quippeni, Ps. furcifer, B. factum optime, Ps. socifraude, B. sunt mea istec, Ps. parricida, B. perge tu, Ps. sacrilege, B. fateor, Ps. periure, B. vera dicis, Ps. perniciēs adolescentum, B. acerrimē, Ps. fur, B. babe, Ps. fugitive, B. bombax, Ps. frans populi, B. Planissime, Ps. impure leno, cenum, B. cantores probos, Ps. pseudolus, Act. 1. Scen. 3.*

that hath grace, a generous spirit, one that is tender of his reputation, will be deeply wounded, and so grievously affected with it, that hee had rather giue inyriades of crownes, loose his life, then suffer the least defamation of his honour, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *quæ cantando victa moritur*, (saith * Mizaldus,) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

* Cent. 7. 2 Pli.
mo.

SVBSEC. 7.

Envy, Malice, causes.

ENvy and Malice are two linkes of this chaine, and both as *Guianerius* Tract. 15. cap. 2. proues out of *Galen*, 3. *Aphorism. com.* 22. y cause this malady by themselves, especially if their bodies bee otherwise disposed to Melancholy. 'Tis *Valescus de Taranta*, and *Felix Platerus* obseruation, z enuy so gnawes many mens hearts, that they become altogether melancholy. And therefore belike *Solomon*, *Prou.* 14. 13. calls it, the rotting of the bones. *Cyprian*, *vulnus occultum*.

—^a *Siculi non inuenèret tyranni*

—*Maius tormentum*—

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their soules, withers their bodies, makes them hollow-cy'd, ^b pale, leane, and gastly to behold. *Cyprian* ser. 2. de zelo & liuore. ^c As a Moth gnawes a garment, so, saith *Chrysostome*, doth enuy consume a man: to be a liuing Anatomy: a Skeleton, to be a leane and ^d pale carcasfe, quickned with a ^e fiend, *Hall* in Charact. For so often as an enuious wretch sees another man prosper, to be enriched, to thriue and be fortunate in the world, to get honours, offices, or the like, hee repines and grieues. —^f *intabescitq; videndo*

Successus hominum, — suppliciumq; suum est:

He tortures himselfe if his equall, friend, neighbour, be preferred, commended, doe well. If he vnderstand of it, it gaules him afresh, & no greater paine can come to him, then to heare of another mans well doing, 'tis a dagger at his heart euery such obiekt. He looks at him, as they that fell downe in *Lucians* rocke of honour, with an enuious eye, and will damage himselfe to doe another a mischief: As he did in *Esop*, loose one eye willingly, that his fellow might loose both. His whole life is sorrow, and euery word he speaks a Satyre, nothing fatts him but other mens ruins. For to speake in a word, Envy is nothing else but *Tristitia de bonis alienis*, sorrow for other mens good be it present, past, or to come: & *gaudium de aduersis*, & gloiy at their harmes, opposite to mercy, ^h which grieues at other mens mischances, & misaffects the body in another kinde; so *Damascen* defines it, lib. 2. de orthod. fid. *Thom.* 22. quest. 36. art. 1. *Aristotle* lib. 2. *Rhet.* cap. 4. & 10. *Plato* *Philebo*, *Tully* 3. *Tusc.* *Greg. Nic.* lib. de virt. animæ cap. 12. *Basil.* de Inuidiâ. *Pindarus* *Od.* 1. ser. 5. and we finde it true. 'Tis a common disease, and almost naturall to vs, as ⁱ *Tacitus* holds, to enuy another mans prosperity. And 'tis in most men an

¹ Multos videmus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt.
² Inuidia affligit homines, aded & corrodit, ut hi melancholici penitus fiant.

^a Hor.

^b His vultus minax, torvus aspectus, pallor in facie, in labijs tremor, stridor in dentibus &c.

^c Ut tinea corrodit vestimentum, sic inuidia cum, qui zelatur, consumit.

^d Pallor in ore sedet, macies in corpore toto.

Nusquam recta acies liuent rubigine dentes.

^e Diaboli expressa Imago, toxicum charitatis, venenum amicitie, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum, erit, torret, discruciat. macie & squalore coarctat. *Austia*. *Dom.*

min. primi. Advent. ^f *Ovid.* ^g *Statuis cereis* *Basilus* eos comparat, qui liquefiunt: ad presentiam Solis, quo alij gaudent & ornantur. Muscis alij que vlcibus gaudent, amenæ pretereunt, sifunt in fetidis. ^h Misericordia etiam quæ tristitia quedam est, sepe miserantis corpus male afficit. *Agrip.* lib. 1. cap. 63. ⁱ *Iustitiam* mortalibus à natura recensent aliorum felicitatem, ægris oculis intueri ^j *lib.* 2. *Tacit.*

50 incurable disease. ^k I have read, saith Marcus Aurelius, Greek, Hebrew, Chalde Authors, I have consulted with many wise men, for a remedy for Envy, I could finde none; but to renounce a happinesse, and to be a wretch and miserable for ever. Tis the beginning of hell in this life, and a passion not to bee excused. ^l Every other sinne hath some pleasure annexed to it, or will admit of an excuse, enuy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, enuy neuer ceaseth. Cardan. lib. 2. de sap. Diuine and humane examples are very familiar, you may runne and read them: as that of Saul and David, Cain and Abel, angebat illum non proprium peccatum, sed fratris prosperitas, saith Theodoret, it was his brothers good fortune gauled him. Rachel enuied her sister, being barren, Gen. 30. Iosephs brethren him Gen. 37. David had a touch of this vice, as hee confesseth in Psal. 37. and ⁿ Jeremy, and ^o Habakkuk, they repined at others good, but in the end they corrected themselves. Psal. 75. fret not thy selfe, &c. Domitian enuied Agricola for his worth, ^p that a priuate man should be so much glorified. ^q Cecinna was enuied of his fellow citzens, because he was more richly adorned. But of all others, ^r women are most weak, ob pulchritudinem inuidæ sunt femina: Musæus: aut amat, aut odit, nihil est tertium. Granatensis. They loue or hate, no medium amongst them. ^s Agrippa like, a woman if she see her neighbour, more neat or elegant, richer in tires, Iewels, or apparell, is enraged, and like a Lionesse sets vpon her husband, & rayles at her, scoffes at her, and cannot abide her: so the Roman Ladies in Tacitus did at Salonina Cecinnas wife, ^t because she had a better horse, and better furniture, as if shee had hurt them with it, they were much offended: In like sort our Gentlewomen doe at their vsuall meetings, one repines or scoffes at anothers brauery and happinesse. Myrsine an Atticke wench, was murdered of her fellowes, ^u because she did excell the rest in beauty, Constantine Agricolt. lib. 11. cap. 7. Every Village will yeeld such examples:

^k Legi Chaldaeos, Græcos, Hebræos, consulti sapientes pro remedio inuidie. hoc enim inueni, renunciare felicitati & perpetuo miser esse.

^l Omne peccatum aut excusationē secum habet, aut voluptatem, solum inuidia utraq; caret, reliqua vitia suam habent, ira deseruit, gula satiat, odium finem habet, inuidia nunquam quiescit.

^m Vrebat me, emulatio properter stultos.

ⁿ Hier. 12. 1. ^o Hab. 1.

^p Inuidit principis nomen supra principis attolli. ^q Tacit. hist. lib. 2. part. 6.

^r Perituræ dolore & inuidia, si quem viderint ornatiorem se in publicum prodisse. Platina dial. amorum.

^s Ant. Guianerius lib. 2. cap. 8. vit. M. Aurelij femina vicinam elegantius se vestitam vident, leene insar in vicinam insurgit. &c.

^t Quod insigni equo & astro veheretur, quanquam nullius cura inuicia ornatum illum tanquam lesi gravabantur. ^u Quod pulchritudine omnes excelleret, puellæ indignate occiderunt.

S V B S E C. 2.

Emulation, Hatred, Faction, Desire of revenge, causes.

^x Latè patet invidie facunde permittes, & liuor radix omnium malorum, fons cladum, in de odium surgit, emulatio. Cyprian. ser. 2. 1. de Livore.

^y Valerius lib. 3. cap. 9. Qualis est animi tinea, que tabes pectoris zelare in altero, vel aliorum felicitatem suam facere parum, et velut quosdam pectori suo admoovere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se inuestibus cruciatibus lacerent, non cibis talibus letus, non potus potest esse iucundus; suspirantur semper & gemitur, & doletur dies & noctes, pectus sine intermissione laceratur.

OVt of this root of Envy, * spring those ferall branches of faction, hatred, liuor, emulation, which cause the like grieuances, and are, *serra anima*, the sawes of the soule, * *consternationis pleni affectus*, affections full of desperate amazement: or as Cyprian describes emulation, it is *y* a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart. Meat and drinke can doe such men no good, they doe alwaies griene, sigh and groane, day & night

without all intermission, their breast is torne asunder: and a little after, & who-
soever he is, whom thou dost emulate and enuy, he may avoid thee, but thou canst
neither avoid him, nor thy selfe: wheresoever thou art, he is with thee, thine
enemy is euer in thy breast, thy destruction is within thee, thou art a captiue,
bound hand and foot, as long as thou art malicious, and enuious, and canst not be
comforted. It was the Diuells overthrowe: & whensoever thou art thoroughly
affected with this passion, it will be thine. Yet no perturbation, passion so
common.

Καὶ κεραμεὺς κεραμεὶ κατὰ τὸ τέλμα πέλει,
καὶ πλωγὸς πλωγῷ παρὲν καὶ ἀοιδῷ ἀοιδῷ.

A Potter emulates a Potter,

One Smith enuies another:

A beggar emulates a beggar,

A singing man his brother.

Every society, corporation, and priuate family is full of it, it takes hold al-
most of all sorts of men, from the Prince, to the Ploughman, euen amongst
Gossips it is to be seene; scarce three in a company, but there is siding, facti-
on, emulation betwixt two of them, some *simultas*, jarre, priuate grudge,
heart-burning in the midst of them. Scarce two Gentlemen dwell together
in the countrey, but there is emulation betwixt them and their seruants,
some quarrell or some grudge betwixt their wiues, or children, friends, and
followers, some contentiō about wealth, gentry, precedency, &c. by meanes
of which, like that frogge in *b* *Aesope*, that would swell till she was as bigge as
an Oxe, but burst her selfe at last: they will stretch beyond their fortunes, cal-
lings, and strue so long, that they consume their substance in Law sutes, or
otherwise in hospitality, feasting, to get a few bumbast titles, &c. to out-
braue one another, they will tire their bodies, macerate their soules, and beg-
gar themselves.

Honest *c* emulation in studies, in all callings is not to be disliked, 'tis *inge-
niorum* cos, as one calls it, the whetstone of wit: the nurse of wit and valour:
and those noble Romans out of this spirit did brane exploits. There is a
modest ambition, as *Themistocles* was rowled vp with the glory of *Miltia-
des*; *Achilles* trophyes moued *Alexander*:

* *Ambire semper stulta confidentia est,*

Ambire nunquam deses arrogantia est,

'tis a sluggish humour not to emulate or to sue at all, but when it is immo-
derate, it is a plague and a miserable paine. What a deale of mony did *Hen-
ry* the 1, and *Francis* the first king of *France*, spend at that *d* famous interview?
and how many vaine courtiers, seeking each to outbraue other, spent them-
selues, their liuelyhood, and fortunes, and died beggars. *e* *Adrian* the Empe-
rour was so galled with it, that he killed all his equals: so did *Nero*. This pas-
sion made *f* *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, be-
cause they did excell, and eclipse his glory, as he thought. When *Richard* the
first, and *Philip* of *France*, were fellow souldiers together, at the siege of *A-
chon* in the Holy land, and *Richard* had approued himselfe to bee the more
valiant man, in so much that all mens eyes were vpon him, it so galled *Philip*,
Francum urebat Regis victoria, saith mine *g* Author, *tam agrè ferre Richar di
gloriam, ut carpere dicta, calumniari facta*: that he caulled at all his procee-
dings

91

z Quisquis est
ille quem emu-
lavis, cui inuides,
is te subterfuge-
re potest, at tu
non te, ubicumq;
fugeris, aduersa-
rius tuus tecum
est, hostis tuus
semper in pecto-
re tuo est, perni-
ties intus inclu-
sa, ligatus es, vin-
ctus, zelo domi-
nante captiuus:
nec solatia tibi
ulla subueniunt:
hinc diabolus in-
ter initia statim
mundi, & perijt
primus, & per-
didit. Cyprian.
ser. 2. de zelo &
liuore.

a Hesiod. op. dies

b Rana cupida
equandi boue, se
distendebat, &c

c Emulatio alie
ingenia: Pater-
culus poster. vol.

d Grotius Epig.
lib. 1.

e Anno 1519.
betwixt Ardes
and Quine.
f Spartan.

f Plutarch.

g Iohannes He-
yalus lib. 2. c.
12. de bello sacro

92

Nulla dies
sine ira potest
lenire furor.
Eterna bella
pace subacta ge-
runt.

Iurat odium, nec
ante inuisum esse
desinit, quam
esse desit. Pa-
tricularius, vol. 1.
i. Ita senit hec
stygia ministra,
ut urbes subuer-
tat aliquando,
deleat populos,
provincias ali-
qui florentes re-
digat in solitudi-
nes, mortales ve-
ro miseros in
profundum mis-
eriarum valle
miserabiliter
immergat.

* Carthago emu-
la Romana i m-
perij funditus
interijt. Salsb.
Casil.

^k Paul 3. Col.

^l Rom. 12.

dings, and fell at length to open defiance, hee could containe no longer, but hasting home, inuaded his territories, and professed open warre. *Hatred stirs vp contention.* *Prov. 10. 12.* and they breake out at last into immortall enmity, into virulency, and more then *Vatinius* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuectiues, libells, calumnies, fire and sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneius Papius*, and *Quintus Fabius* in *Rome*: *Cesar* and *Pompey*: *Orleans* and *Burgundy* in *France*: *Torke* and *Lancaster* in *England*: Yea this passion so rageth many times, that it subuerts not men only, and families, but euen populous Citties, * *Carthage*, and *Corinth* can witnesse as much, and flourishing kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of reuenge, inuented first all those racks and wheeles, strappadoes, brasen bulls, ferall engins, prisons, Inquisitions, seuerer lawes to macerate and torment one another. How happy might wee bee, and end our time with blessed dayes, and sweet content, if we could containe our selues, and as wee ought to doe, put vp iniuries, learne humility, meekenesse, patience, forget and forgiue, as in ^k Gods word we are inioyned; compose such small controuersies amongst our selues, moderate our passions in this kinde, and thinke better of others, as ^l *Paul* would haue vs, then of our selues: be of like affection one towards another, and not auenge our selues, but haue peace with all men. But being that wee are so peeuish and peruerse, so factious and seditious, so malicious and envious: we doe *in uicem argari*, maule and vex one another, torture, disquiet, & precipitate our selues into that gulf of woes and cares, aggrauate our misery, and melancholy, and heape vpon vs hell and eternall damnation.

SVBSECT. 9.

Anger a cause.

^m Grad. 1. c. 54

ⁿ Ira & furor,
& ingens animi
consternatio, me-
lancholicos facit.

Arateus.

Ira immodica
gignit insaniam.
^o Reg. lanit. par-
te 2. cap. 8. in a-
pertam in aniam
max ducitur i-
ratus.

^p Gilbert. Cog-
nato interprete.

Multis & pre-
sertim senibus,
ira impotens in-
saniam fecit, &
importuna ca-
lumnia, hec ini-

tio perturbat animum, paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, & in hunc morbum adducunt, precipue si
quæ oderint aut inuideant, &c. hec paulatim in insaniam tandem euadunt.

Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*: and as ^m *Piccolomineus* accounts it one of the three most violent passions. ⁿ *Arateus* sets it downe for an especiall cause, and so doth *Seneca* ep. 18. lib. 1. of this malady. ^o *Magninus* giues the reason, *ex frequenti ira supra modum calefiunt*, it ouer-heats their bodies, and if it be ouer-frequent, it breakes out into manifest madnesse, saith *S. Ambrose*. 'Tis a knowne saying, *furor fit la- sa sepius patientia*, the most patient spirit that is, if he be often prouoked, will be incensed to madnesse, it will make a Diuell of a Saint. And therefore *Basilius* belike in his Homily de *Ira*, calls it *tenebras rationis, morbum animæ, & demonem pessimum*: the darkning of our vnderstanding and a bad angell. ^p *Lucian* in *Abdicato* To. 1. will haue this passion to worke this effect, especially in old men and women, *anger and calumny* (saith he) trouble them, first, & after a while breake out into open madnesse: many things cause fury in women, especially if they loue or hate ouermuch, or envy, or be much greiued, or angry: these

things by little and little lead them on to this maladie. From a disposition they proceed to an habit, for there is no difference betwixt a madde man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, *lib. de ira Dei ad Donatum, cap. 5.* is *¶ seu animi tempestas, &c.* is a cruel tempest of the minde, making his eyes sparke fire, and stare, his teeth gnash in his head, his tongue fluster, his face pale, or red, and what more filthy imitation can be of a mad man.

* *Orat uenit ira, nigrescunt sanguine vena,
Lumina Gorgonio sauius angue micant.*

They are void of reason, inexorable, blinde, like beasts and monsters for the time, say and doe they knowe not what, curse, sweare, rayle, fight, and what not? what can a mad man doe more? as he said in the comedy, *¶ Iracundiā non sum apud me*, I am not mine owne man. If these fits be immoderate, continue long, or be frequent, without doubt they prouoke madnesse. *Montanus consil. 21.* had a melancholy Iew to his patient, he ascribes this for a principall cause, *¶ Irascebatur leuibz de causis*, hee was easily moued to anger. *Ajax* had no other beginning of his madnesse, and *Charles the 6.* that Lunaticke French King, fell into this misery, out of the extremity of his passion, desire of reuenge and malice, *¶ incensed against the Duke of Britaine*, hee could neither eat, drinke, nor sleepe for some dayes together, and in the end about the Calends of Iuly 1392, he became mad vpon his horse back, drawing his sword, and striking all came neere him promiscuously, and so continued all the dayes of his life, *¶ Emil. lib. 10. Gall. Hist. Agessippus de excid. vrbis Hierosol. lib. 1. cap. 37.* hath such a story of *Herod*, that out of an angry fit, became mad, and *¶ leaping out of his bed, killed Iosippus, & plaid many such Bedlam pranks*, all the Court could not rule him, for a long time after: sometimes he was sorry and repented, much grieued for that hee had done, by and by outragious againe. In hot cholericke bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues *cap. 21. lib. 1. de hum. affect. causis*; *¶ sanguinem imminuit, fel auget*: and as *¶ Valesius* controuerts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, *¶ but it ruines and subuerths whole townes, cities, families & kingdoms*, *¶ Nulla pestis humano generi pluris sterit*, saith *Seneca de Ira lib. 1.* No plague hath done mankinde so much harme. Look into our histories, and you shall almost meet with no other subiect, but what a company of hare-braines haue done in their rage. We may doe well therefore, to put this in our precession amongst the rest: From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliuer vs.

¶ Seu animi tempestas tantos excitans fluctus, ut statim ardeant oculi, os tremat, lingua titubet, dentes concrepant &c.
* *Ouid.*

¶ Terence.

¶ Infensus Britannie Ducis, in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Iulias 1392 comites occidit, &c.

¶ Indignatione nimia furcens, animiq; impotens, exiliit de lecto, furem non capiebat aula, &c.

¶ An ira possit hominem interire.

¶ Abernethy. As Troy. secula memorem Iunonis ob iram.

¶ Stultorum regum & populorum continet &c. stul.

SVBSEC. 10.

Discontents, Cares, Miseries, &c. causes.

Discontents, cares, crosses, miseries, or what soeuer it is, that shall cause any molestation of spirits, grieve, anguish & perplexity, may well be reduced to this head, (preposterously placed heere in some mens Judgments they may seeme) yet in that *Aristotle* in his *¶ Rhetoricke* defines these

¶ Lib. 2. Invidia est dolor & ambitio est dolor &c.

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these cares, as he doth Envy, Emulation &c. still by griefe, I thinke J may well ranke them in this Irascible row; being that they are as the rest, both causes & Symptomes of this Disease, causing the like inconveniences, & are still accompanied with anguish & paine. *Dementes cura, insomnes cura, damosa cura, tristes, mordaces, carnisces &c.* biting, eating, gnawing, cruell bit-ter, sicke, sad, vnquiet, pale, tetricke, miserable, intollerable cares, as the Poets call them, worldly cares, & are as many in number as the Sea sands. *Galen, Fernelius, Felix Platter, Valscus de Taranta &c.* reckon afflictions, miseries, and all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, & consume the substance of it. They are not so many in number, but their causes be as diuerse, & not one of a thousand free from them, or that can vindicate him- selfe, whom that *Ate dea,*

† *Per hominum capita molliter ambulans,
Plantas pedum teneras habens:
Quer mens heads walking aloft,
With tender feet treading so soft.*

Homers goddesse *Ate*, hath not invloved into this discontented ranke, or plagued with some misery or other. A generall cause, a continueate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, & make him weary of his life: to thinke that he can neuer be secure, but still in danger, sorrow, griefe, & persecution. For to begin at that houre of his birth, as *Pliny* doth elegantly describe it, *he is borne naked, and fals a whining at the very first, he is swaddled and bound vp like a prisoner, and cannot help himselfe, and so he continues to his liues end.* No estate, age, sexe, can secure himselfe from this common misery. *A man that is borne of a woman, is of short continuance, and full of trouble, Iob. 14. 1. vers. 22. and while his flesh is upon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.*

*All his dayes are sorrow, and his trauels griefes, his heart also taketh not rest in the night, Eccles. 2. 23. And cap. 2. 11. all that is in it is sorrow and vexation of spirit. Ingresse, progresse, regresse, egressse, all alike, blindnesse seazeth on vs in the beginning, labour in the middle, griefe in the end, error in all. What dayarisseth to vs, without some griefe or care, or what so secure, and pleasing a morning haue wee seene, that hath not bene ouer-cast before the euening? One is miserable, another man is ridiculous, a third odious. One complaines of this grieuance, another of that, and euery-where danger, contention, anxiety in all places; goe where thou wilt, & thou shalt finde discontents, cares, woes, cōplaints, incumbrances, exclamatiōs: if thou goe into the market, there (saith *Chrysostome*) is brawling and contention; if to the court, there knavery and flattery, &c. if to a priuate mans house, there's carke and care, heauinesse &c. as he said of old, *Nil homine in terrâ spirat, miserum magis almâ:**

No creature so miserable as man, so generally molested, ¹ in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in

miseries

Insomnes,
claudimus.
Tristes Virg.
Mordaces, Luca.
Edaces, Hor.
maeste,
antarae, Ovid.
damose,
inquieta Mart.
Vrentes, Roder-
tes, Mart. &c.
d Galen, lib 3.

c. 7. de locis affe-
ctis, homines
sunt maxime
melancholici,
quando vigiliis
multis, & solli-
citudinibus, &
laboribus, &
curis fuerint
circumuenti
† Lucian, Po-
dag

c Omnia imper-
fecta, confusa, &
perturbatione
pl. na. Cardan.
1 Lib. 7. nat. i. 1.
cap. 1. hominem
nudum, & ad
vagatum edit
natura, Flens ab
inuitio, de uictus
iacet &c.

δ δακρυγέτης
ναι, δ δακρυ-
γας, ἀνδρὸς κα-
τὰ, γυναικὸς δ
κατὰ πολυδάκρυ-
τον, ἀνδρὸς δ
κατὰ δακρυγέ-
της Lachrymans
natus sum, &
lachrymans ma-
rior, &c.

1 Initium caci-
tas, progressum,
labor, exitum,
dolor, error om-
ni: quem tran-
quillum quiesco,
quem non labo-
riosum aut an-
xium diem egre-
mus: Petrarch.

1 Vbiq; pericu-
lum, ubiq; dolor,
ubiq; naufragi-

um, in hoc ambitu quocunq; me vertam. Lipsius. † Hom. 1. c. Si in forum iveris, ibi rixæ, & pugne; si in curiam, ibi fraus, adulatio; si in domum privatam &c. † Homer. 1 Multa repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigi-
lat, quocunq; se vertit. Lusit. rerum, temporum, nascimur.

miserias wheresoeuer he turnes, as Bernard inferres, Nunquid tentatio est vita humana super terram? a meere temptation is our life (Austin confess. lib. 10. cap. 28.) & quis potest molestias & difficultates pati? who can endure the miseries of it? † In prosperity, we are insolent and intollerable, dejected in aduersity, in all fortunes foolish and miserable. ‡ In aduersity I wish for prosperity, and in prosperity I am afraid of aduersity; what mediocrity may bee found? where is no temptation? what condition of life is free? ¶ Wisedome hath labour annexed to it; glory enuy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to be punished in this life, for some precedent sinnes. Or that, as Pliny complaines, Nature may be rather accompted a stepmother, then a mother vnto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; onely man is plagued with enuy, discontent, griefes, conetousnesse, ambition, superstition. Our whole life is an Irish Sea, wherein there is nought to be expected but tempestuous stormes, & troublesome waies, no Halcyonian times, wherein no man can hold himselfe secure, or agree with this present estate: but as Boëthius inferres, ¶ there is something in euery one of vs, which before tryall wee seeke, and hauing tryed, abhorre: ¶ we earnestly wish, and eagerly couet, and are estsoones weary of it. Thus betwixt hope & feare, suspitions, angers, ¶ Inter spemq; metumq;, timores inter & iras, betwixt fallings in, fallings out &c. wee leade a contentious, discontent, tumultuous, melancholy, miserable life. Our townes & citties are but so many dwellings of humane misery. In which griefe and sorrow († as he right wel obserues out of Solon) innumerable troubles, labors of mortall men, and all manner of rites, are included as in so many pennes. Our villages are like mold hills, & men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of seuerall Sea-cards, cut each other, in a Globe, or Map. Now light and merry, but (¶ as one followes it) by-and-by sorrowfull and heauy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, haulting &c. Some few amongst the rest, or some one of a thousand, may be Pullus Iouis, in the worlds esteeme, or Gallina filius albe, an happy & fortunat man, because rich, faire, well allied, in honour & office: yet peradventure aske himselfe, & he will say, that of all others ¶ he is most miserable, & vnhappy. A faire shooe, hic soccus novus, elegans, as he ¶ said, sed nescis ubi urat, but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as ¶ Seneca well hath it, He is a miserable wretch, that doth not accompt himselfe happy, though he be Soueraigne lord of a world: he is not happie, if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it. A common humour it is of all men to thinke well of other mens fortunes, and dislike their own: ¶ cui placet alterius, sua nimirum est odio fors: but ¶ qui sit Mecenas, &c? how comes it to passe, what's the cause of it? Many men are of such a peruerse nature, they are well

† In blandiente fortunâ intollerandi, in calamitibus lugubres, semper stulti & miseri. Cardan.

‡ Prospera in aduersis desiderio, & aduersa prosperis timore, quis inter hac medius locus; ubi non sit humana vite tentatio.

¶ Cardan consol. Sapientie labor annexus, glorie inuidia, diuitiis cura, soboli sollicitudo, voluptatis morbi, quieti paupertas, ut quasiliendorum scelerum causa nati hominem possit, et in Platonistis agnoscere

¶ Lib. 7. cap. 1. Non satis estimare, an melior paret natura homini, an tristior nocera fuerit: nulli fragilior vita, pavor, confusio, rabies maior; uni animantium ambitio data luctus, ac auitia, uni suspitio.

¶ De consol. lib. 2. Nemo facile cum condicione sua concordat, inest singula quæd imperiti perant, experti horreant.

¶ Esse in honore iuvat, mox displicet.

¶ Hor.

† Bonheus in 6 Iob. Vbes &

oppida nihil aliud sunt quam bumquarum erumnarum domicilia, quibus luctus & meror, & mortalium varij infinitiq; labores, & omnis generis vitia, quasi septis includuntur. ¶ Nat. Chyreneus delus. Europe. Letus nunc, mox tristis; nunc sperans, pauld post diffidens; patiens bodiè, cras ciulans; nunc pallens, rubens, currens, sedens, claudicans, tremens &c. ¶ Sua cuiq; calamitas præcipua.

¶ En. Grecinus ¶ Ep. 9. lib. 7. Miser est qui se beatissimum non indicat, licet imperiet mundo, non est beatus, quise non putat: quid enim refert qualis status tuus sit, si tibi videtur malus. ¶ Hor. ep. 1. 1. 4. ¶ Hor. ser. 1. Sat. 1.

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^a Lib. de curat.
grec. affect. cap.
^b de provident.
Multis nihil
placet, atq; aded
divitiis adam-
nant, & pauper-
tatem, de morbis
expulsi, bene-
valentes gra-
viter ferunt,
atq; ut semel di-
cam, nihil eos
delectat, &c.

^a Vix nullius
gentis, etatis, or-
dinis, hominem
invenies, cuius
felicitem for-
tune Meelli
compares. Vol. 1.
^b P. Crassus Mu-
tianus, quinq;
habuisse dicitur
reum bonarum
maxima, quod
esset divitissimus,
quod esset nobi-
lissimus, eloque-
ntissimus, iuris-
consultissimus,
Pontifex maxi-
mus.

^c Lib. 7. Regis
filia, regis uxor,
regis mater.

^d Qui nihil
unquam mali
aut dixit, aut fe-
cit, aut sensit, qui
bene semper fe-
cit, quod aliter
facere non po-
tuit.

^e Salomon Ec-
cles. 1. 14.

^f Hor. Art. Poet.
† Iovius vita
eius.

pleased with nothing (saith ² Theodoret) neither with riches nor poverty, they complaine when they are well, and when they are sicke, grumble at all fortunes, prosperity and adversity, they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor with-
out. This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that euer was otherwise? Quintus Metellus his felicity is infinitely admired amongst the Romanes, in so much, that as ^a Paterculus mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one for happinesse to be compared vnto him: he had in a word, *bona animi, corporis, & fortune*, goods of minde, body, and fortune: so had P. Mutianus ^b Crassus. Lampsaca that La-
cedemonian Lady, was such another in ^c Plinies conceipt, a Kings wife, a Kings mother, a Kings daughter: and all the world esteemes as much of Poly-
crates of Samos. The Greekes bragge of their Socrates, Phocyon, Aristides, the Romans of their ^d Cato, Curius, Fabricius, for their composed fortunes, and re-
tired estates, government of passions, and contempt of the world: Yet none of all these was happy, or free from discontent, neither Metellus, Crassus, nor Polycrates, for he died a violent death, and so did Cato. And how much euill doth Lactantius and Theodoret speake of Socrates, a weake man, and so of the
rest. There is no content in this life; but as ^e he said, *all is vanity and vexation of spirit*: lame and imperfect. Haddest thou Sampsons haire, Milo's strength, Scanderbeggs arme, Salomons wisdom, Absolons beauty, Crasus his wealth, Cæsars valor, Alexanders spirit, Tullyes or Demosthenes eloquence, Gyges ring, Perseus Pegasus and Gorgons head, Nestors yeares to come, all this would not make thee absolute, giue thee content, & true happinesse in this life, or con-
tinue it. Euen in the middest of all our mirth, jollity and laughter, is sorrow and griefe: or if there be true happinesse amongst vs, 'tis but for a time,

‡ Desinit in piscem mulier formosa superne:

a faire morning turnes to a lowring afternoone. Brutus and Cassius, oncere-
nowned, both eminently happy, yet you shall scarce finde two (saith Pater-
culus) quos fortuna maturius destituerit, whom fortune sooner forsook. Han-
nibal a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magis fortis erat.

One is brought in, in triumph, as Cesar into Rome, Alcibiades into Athens, co-
ronis aureis donatus, crown'd, honoured, admired; by-and-by his statues demo-
lished, he hissed out, Massacred &c. † Magnus Gonsalua that famous Spani-
ard, was of the Prince and People at first honoured, approued; foorthwith
confined and banished. Admirandas actiones, graves plerumq; sequuntur in-
vidia, & acres calumnie: 'tis Polibius his obseruation, grievous enmities, &
bitter calumnies commonly follow renowned actions. One is borne rich,
dies a begger: sound to day, sicke to morrow: so many casualties there are,
that as Seneca said of a citty consumed with fire, *Vna dies interest inter maxi-
mam civitatem & nullam*, one day betwixt a great citty, and none: so many
grievances from outward accidents, and from our selues, our own indiscre-
tion, inordinate appetite, one day betwixt a man, and no man. And which is
worse, as if discontents & miseries would not come fast enough vpon vs; ho-
mo homini damon, we maul, persecute, and study how to sting, gaule, & vex
one another with mutuall hatred, abuses, iniuries, preying vpon, & devou-
ring,

ring, as so many & rauenous birds, and as juglers, panders, bawdes, cosening one another, or raging as ^h wolues, tigers, and diuels: men are euill, wicked, malicious, treacherous, and ^t naught, not louing one another, or louing themselves, not hospitall, charitable, and sociable as they ought to be, but counterfaiť, dissemblers, ambo-dexters, all for their owne ends, hard-hearted, mercilesse, pitilesse, & to benefite themselves, they care not what mischief they procure to others. ⁱ *Praxinoe* and *Gorgo* in the Poët, when they had got in to see those costly fights, they then cryed, *benè est*, and would thrust out all the rest: when they are rich themselves, in honor, preferred, full, & haue euen what they would, they debarre others of those pleasures which youth requires, & they formerly haue inioyed. Hee sittes at table in a soft chaire at ease, but he doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a-thirst that giues him drinke* (saith * *Epicetus*) and is silent whilest hee speaks his pleasure, *penſiue ſad when he laughs. Pleno se proluit auro*; Hee feastes and profusely spends, hath variety of robes, sweete musicke, & all the pleasure that the world can afford, whilest many an hunger-starued poore creature pines in the street, wants clothes to couer him, is in great distresse & sorrow of heart. He lothes & scornes his inferiour, hates or emulates his equall, enuies his superior, insults ouer all such as are vnder him, as if hee were of another *Species*, a demigod, not subiect to any fall, or humane infirmities. Generally they loue not, are not beloued againe: They tyre out others bodies with continual labour, they themselves liuing at ease, caring for none els, *sibi nati*; and are so farre many times from putting to their helping hand, that they seeke all meanes to depresse, euen most worthy & well-deseruing, better then themselves, those whom they are by the Lawes of Nature, bound to relieue and helpe, as much as in them lies, they will let them cater-waule, sterue, beg and hang, before they will any wayes (though it be in their power) assist or ease them: ^k so vnnaturall are they for the most part, so vnregardsfull, so hard, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so diuelishly bent one towards another, how is it possible, but that wee should be discontent of all sides, full of cares, woes and miseries.

If this be not a sufficient prooffe of our discontent, examine euery condition & calling a-part. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde ^l them to be most incumbred with cares, in perpetuall feare, agony, suspition, jealousy: that as ^m he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. *Quem mihi regem dabis* (saith ⁿ *Chrysostome*) *non curis plenum?* What King canst thou shew me, not full of cares? looke not on his Crowne, but consider his afflictions; attend not his number of seruants, but multitude of crosses. *Nihil aliud potestas culminis, quàm tempestas mentis*, as *Gregory* seconds him; Soueraignty is a tempest of the Soule: *Scylla* like they haue braue titles, but terrible fittes: *splendorè titulo, cruciatum animo*: which made *Demosthenes* vow, * *si uel ad tribunal, uel ad interitum duceretur*; to be a Iudge, or be condèned, were put to his choice, he would be condèned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sentiunt*, they feelee, fooles perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is

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^o Omnes hic aut capiuntur, aut capiunt: aut cadavera que hauriuntur, aut corui qui lacerrant. *Petr. m.*

^p Homo omnem formum est, ille nam superat feras, laquei, & suos pectore obscurit egit. *Hens.*
^q Quod Patriculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut bellum praeparatio, aut infiducia pax: idem ego de mundi aculis.

^r Theocritus. Ed. l. 15.

^s Qui sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes &c.

^t Quando in adolescentia sua ipsi uixerint, lauiis & liberius, voluptates suas expleverint illi gnatis imponunt duriores continentie leges.

^u Lugubris Ate lucifug, sero Regum tumidas obsidet arces. Res est inquieta felicitas.

^v Plus aloes quam mellis habet. Non humi inuentem tolles. *Valer. lib. 7. cap. 3.*

^w Non diadema aspicias, sed uitam afflictione refertam; non attendas satellitium, sed curarum multitudinem.

* As *Plutarch* relateth.

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no certainty in them; those whom they eleuate, they doe as suddenly de-
 presse, and leaue in a vale of misery. The middle sort of men are as so many
 asses to beare burdens; or if they be free, and liue at ease, they spend them-
 selues, and consume their bodies & fortunes with luxury & riot, contention,
 emulation, &c. The poore I referue for anotherⁿ place, & their discontents.
 For particular professions, I hold as of the rest, there's no content or security
 in any. On what course will you pitch, how resolute? To be a Diuine, 'tis
 contemptible in the worlds esteeme: To be a Lawyer, 'tis to be a wrangler.
 To be a Physitian, **pudet lotij*, loathed. A Philosopher, a mad man; an Al-
 chymist, a begger. A Poet, *esurit*, an hungry lacke. A Musitian, a player. A
 Schoolemaster, a drudge. An Husbandman, an Emmet. A Merchant, his
 gaines are vncertaine. A Mechanitian, base. A Chirurgion, fulsome. A
 Tradesman, a [†]liar. A Taylor, a thiefe. A Seruing-man, a slaue. A Souldier,
 a butcher. A Smyth, or a Mettleman, the pot's neuer from's nose. A Cour-
 tier, a parasite: as he could finde no tree in the wood to hang himselfe: I can
 shew no state of life to giue content. The like you may say of all ages: chil-
 dren liue in a perpetuall slavery, still vnder that tyrannicall gouernment of
 Masters: yong men, & of riper yeares, subiect to labour, & a thousand cares
 of this world; ^o old are full of aches of their bones, crampes & convulsions,
 a burden to themselves and others, after 70 yeares, *all is sorrow* (as David
 speakes) they doe not liue, but linger. If they be sound, they feare diseases;
 if sicke, a weary of their liues: *Non est vivere sed valere vita*. One complains
 of want, another of seruitude, ^p another of a secret or incurable disease, of
 some deformity of body, of some losse, danger, death of friends, shipwrack,
 persecution, imprisonment, disgrace, repulse, ^q contumely, calumny, abuse,
 iniury, contempt, vnkindnesse, scoffes, floutes, vnfortunate marriage, single
 life, too many children, no children, false seruants, vnhappy children, barren-
 nesse, banishment, oppression, frustrate hopes, & all ill successe &c.

*ⁱ Talia de genere hoc adeo sunt multa, loquacem ut
 Delassare valent Fabium.*

Fabius can-

not tell halfe of them; they are the subiect of whole Volumes, & shall some
 of them be more opportunely dilated elsewhere. In the meane time thus
 much I may say of them, that generally they crucifie the soule of man, ^l at-
 tenuate our bodies, dry them, wither them, rivell them vp as so many old
 apples, make them as so many Anatomies, (*ⁱ ossa atq; pellis est totus, ita curio
 macet*) they make *tempus fœdum & squalidum*, cumber some dayes, *ingrataq;
 tempora*, slow, dull, and heauy dayes, make vs howle and roare, and teare our
 haire, as sorrow did in ^ⁱ Cebes table, & groane for the very anguish of our
 soules. Our hearts faile vs, as David's did, *Psalm. 40. 12. for innumerable troubles
 that compassed him*; and we are ready to confesse with Hezekiab, *Isay 58. 17.*
behold for felicity I had bitter grieve: to weepe with Heraclitus, to curse the
 day of our birth, with Ieremy 20. 14. and our starres with Iob: and hold that
 axiome of Silenus, ^u better neuer to haue beene borne, and the best next of all,
 to die quickly; or if we must liue, to abandon the world, as Timon did, creepe
 into caues and holes, as our Anchorites, cast all into the Sea, as Crates The-
 banus: or as Theombrotus, Ambrociato's 400 auditors, precipitate our selues
 to be rid of these miseries.

ⁿ Sect. 2. memb.
 4. subiect. 6.

^{*} Stercus & u-
 rina, medicorum
 fercula prima.

[†] Nihil lucrari,
 nisi admo-
 dam mentiendi.
 Tull. Offic.

^o Rarus felix
 itemq; senex.
 Socrates in Her.
 eteo.

^p Omitto egros,
 exules, captivos,
 mendicos, quos
 nemo audet fe-
 liciter dicere. Car-
 dan lib. 8. c. 46.
 de rer. var.

^q Spretæq; iniu-
 ria forme.
^ⁱ Hor.

^l Attenuant
 vigiles corpus
 miserabile cure.

[†] Plantus.

^ⁱ Hec que cri-
 nes euellit, &
 rumma.

^u Optimum non
 nasci, aut cito
 mori.

SVBSEC. II.

Concupiscible Appetite, as Desires, Ambition, causes.

THese Concupiscible and Irascible Appetites, are as the two twists of a rope, mutually mixt one with the other, and both twynning about the Heart: both good, as *Austin* holds l. 14. c. 9. de civ. Dei: ** if they be moderate: both pernicious if they be exorbitant.* This Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our Concupiscences most part affect vs with content, and a pleasing object, yet if they be in extreames, they racke & wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse, and as y one calls it, a perpetuall racke, ² or horse mill, according to *Austin*, still going round as in a ring. They are not so continuall, as divers, *facilius atomos de numerare possem*, saith [†] *Bernard*, *quàm motus cordis, nunc hæc, nunc illa cogito*: you may as well reckon vp the moles in the Sunne, as them. ^a *It extends it selfe to every thing*, as *Guianerius* will haue it, *that is superfluously sought after*: or to any ^b *feruent desire*, as *Fernelius* interprets it; bee it in what kinde soeuer, it tortures if immoderate, and is (according to ^c *Plater* and others) an especiall cause of Melancholy. *Multuosis concupiscentijs dilaniantur cogitationes meæ*, ^d *Austin* confessed, that he was torne apieces with his manifold desires: and so doth ^e *Bernard* complaine, *that hee could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such.* Tis a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insist vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couetousnesse*, and that greedy desire of gaine, *Selfe-loue*, and inordinate desire of *Vaine-glory* or Applause, *Loue of Study* in excessse: *Loue of women*, (which will require a iust Volume of it selfe) of the other I will briefly speake, and in their order.

Ambition, a proud couetousnesse, or dry thirst of Honour, a great torture of the minde, composed of envy, pride, and couetousnesse, a gallant madnes, one ^f defines it, ^g *Ambrose*, *a canker of the soule, an hidden plague*: ^h *Bernard*, *a secret poison, the father of liuer, & mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting a. that it takes hold of.* ⁱ *Seneca* calls it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, sollicitous, and fearefull thing. For commonly they that like *Sisyphus*, rolle this restless stone of *Ambition*, are in a perpetuall ^k agony, still ^l perplexed, *semper taciti, tristescq; recedunt*, *Lucret.* doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging & colloquing, embracing, capping, cringing, applauding, flattering, flatering, wayting, visiting at mens doores with all affability, counterfeited honesty and humility. If that will not serue, if once this humor (as ^m *Cyprian* describes it) possesse his thirsty soule, *ambitionis*

^{*} Bone si recta rationem sequitur, male si exorbitat.

^y Tho. Buonie. Prob. 81.

² Molam asinariam.

[†] Tract. de Inter. cap. 62.

^a Circa quamlibet rem vltandi hæc passio fieri potest, que superflue diligitur. Tract. 15. cap. 17.

^b Feruentius desiderium.

^c In primis verò Appetitus &c. 3. de alien. ment.

^d Conf. l. 1. c. 29

^e Per diuersa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atq; illud habere desidero, Ambition.

^f Hall.

^g Ambros. lib. 3. super Lucam.

^h arugo animæ.

ⁱ Nihil animu cruciat, nihil molestius inquiet, secretum virus, pestis occulta &c. epist. 126.

^k Ep. 88.

^l Nihil infelicius his quantus est timor, quanta dubitatio, quantum conatus, quanta sollicitudo, nulla illis à

^m molestius vacua hora. ¹ Semper attonitus, semper pavidus, quid dicat, faciatve: ne displiceat, humilitatem simulat, honestatem mentitur. ^m Cyp. prolog. ad ser. To 2. cunctos honorat, uniuersis inclinatur, subsequitur, obsequitur, frequenter curas, visitat optimates, amplexatur, applaudit, adulatur: per fas & nefas è latebris, in omnem gradum ubi aditus patet, se ingerit, discurrit.

salugo

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ⁿ Turbe cogit
ambitio re-
gem inferire.
ut Homerus A-
gamemnonem
querentem in-
ducit.

^o Plutarchus.
Quin convive-
mur, & in otio
nos oblectemus,
quoniam in
promptu id nobis
fit, &c.

^p Ut hedoniar-
bori adhaerere, sic
ambitio &c.

^q Lib. 3. de con-
temptu rerum
fortuitarum.

Magna comitu
& impetu no-
venitur, super
eodem centro
rotati, non pro-
ficiunt, nec ad fi-
nem perveni-
unt.

^r Vita Pyrrhi.

^t Ambitio in in-
saniam facile
deglabatur, si ex-
cedat. Patritius
l. 4. tit 20. de
regis insul.

^u Lib. 5. de rep.
cap. 1.

^x Imprimis ve-
ro appetitus, seu
concupiscentia
nimia rei alic-
uius, honeste vel
inhoneste, phari-
saeam ledunt,
unde multi am-
bitiosi, Philauti,
irati, avari, in-
sani. &c. Eglis
Plater. l. 3. de
mentis alien.

^y Aulica vita
colluvies ambi-
tionis, cupidita-
tis simulationis,
imposturae, frau-
dis, invidiae, su-
perbie Titanieae,
diversorum au-
lae, & commune
conventiculorum
assentandi arti-
ficum &c. Bala-
deus de affe.

lib. 5.

[†] Plautus Curi-
culi Act. 4, Sce. 1

salsugo ubi bibulam animam possidet, by hooke and by crooke he will obtaine it, and from his hole he will climbe to all honours and offices, if it be possible for him to get vp, flattering one, bribing another, he will leaue no meanes vnassayd to win all. It is a wonder to see how slavishly these kinde of men will subiect themselves, when they are about a canvas, to euery inferiour person, what paines they will take, runne, ride, cast, plot & counterminne, protest & sweare, vow, promise, what labours vndergoe, earely vp, downe late; how obsequious & affable they are, how popular and courteous, how they grinne & flieere vpon euery man they meet; what feasting & inviting, how they spend themselves & their fortunes, in seeking that many times, which they had much better be without; as ^o *Cyneas* the Orator told *Pyrrhus*: with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spem q. metumq.*, distracted and tired, they spend the *interim* of their time. There can bee no greater plague for the present. If they doe obtaine their sute, which with such cost and sollicitude they haue sought, they are not so freed, their anxiety is anew to begin, for they are neuer satisfied, ^p but as a dog in a wheele, a bird in a cage, or a squirrell in a chaine, so ^q *Budaeus* compares them; they climbe & climbe still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then an Earle, &c. a Doctor, a Deane, and then a Bishop: from Tribune to Praetor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in ^r *Plutarch*, they will first haue *Greece*, then *Africke*, and then *Asia*; and swell with *Aesops* frog so long, till in the end they burst, or come downe with *Seianus*, ad *Gemonias* *scalas*, and breake their owne neckes: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till hee fell downe dead. If hee chance to misse, and haue a canvas, hee is in a hell on the other side; so deiect-ed, that he is ready to hang himselfe, turne Hereticke, Turke, or Traytor in an instant. Enraged against his enemies, hee ^t railles, swears, fights, slaunders, detracts, envies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as ^u *Bodine* obserued) he runnes mad. So that both wayes, hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent and grieve in the meane time, ^x madnesse it selfe, or violent death in the end. The event of this is commonly to be seene in populous Citties, or in Princes Courts: for a Courtiers life (as *Budaeus* describes it) is a *ygallimaufry* of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride, the Court a common convencicle of flatterers, time-servers, politicians, &c. If you will see such discontented persons, there you shall likely finde them. [†] And which he obserued of the markets of old Rome,

Qui periurum convenire vult hominem, mitto in Comitium;

Qui mendacem & gloriosum, apud Cluacinae sacrum;

Dites, damnosos maritos sub basilicâ querito, &c.

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c: keepe their seuerall stations, they doe so still, and alwayes did, in euery Common wealth.

SVBSEC. 12.

εὐλαγνεία. Covetousnesse a cause.

Plutarch, in his 2 booke whether the diseases of the body, be more greivous then those of the soule; is of opinion, that if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, or that furious desire of contention, or some iniust or immoderate affection, as Covetousnesse, &c. From whence are warres and contentions amongst you, * S. James asks: I will add vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountaine of covetousnesse, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, † iniust against God, their neighbour, themselves, all comes hence. The desire of mony is the root of all euill, and they that lust after it, pierce themselves through with many sorrowes, 1. Tim. 6. 10. Hippocrates therefore in his Epistle to Crateua an Herbalist, giues him this good counsel, that if it were possible, ^a amongst other hearbs, he should cut up that weed of covetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeed the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this inordinate, or immoderate desire of gaine, to get or keepe mony, as ^b Bonauenture defines it: or as Austin describes it, a madness of the Soule; Gregory a torture, Chrysostome, an insatiable drunkenness; Cyprian, blindness, *speciosum supplicium*, a plague subuerting kingdoms, families, and ^d incurable disease; Eudæus, an ill habit, yeelding to no remedies; neither Esculapius nor Plutus can cure them: a continuall plague, saith Solomon, and vexation of spirit, another Hell. I knowe there be some of opinion, that covetous men are happy, & worldly wise, only wise, that there is more pleasure in getting of wealth then in spending, and that there is no delight in the world like vnto it. 'Twas * Bias probleme of old, with what art thou not weary with getting mony. what is most delectable? to gaine. What is it, trowe you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, & endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of this mony? What makes a Marchant that hath no need, *satis superque domi*, to range all ouer the ^e world, through all those intemperate Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, & mitigate his paines? What makes them goe into the bowels of the earth, an hundredth faddome deepe, endangering their dearest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceauē, that it is farre otherwise

^a Tom. 2. si examines, omnes miserie causas, vel a contumacia iræ, vel a furioso contendendi studio, vel ab iniusta cupiditate, originem traxisse scies. Idem serē Chrysostomus com. in cap. 6. ad Roman. ser. 11.

^b Cap. 4. 1.

^c Vt sit iniquus in deum, in proximum, in seipsum.

^d Si verd, Crateua, inter ceteras herbarum radices, auaritie radicem scare posses amaram, ut nulle reliquie essent, probescito &c.

^e Cap. 6. Diets salutis; auaritia est amor immoderatus pecunie vel acquirentie vel retinende.

^f Ferum profecto diuinum, vlcus animi, remedijs non cedens, medendo exasperatur.

^g Malus est morbus maleq; afficit auaritia, si quidem censo, &c. auaritia difficilius curatur quā insania; quoniam hac omnes serē medicī laborant. Hippocr. ep. Abderit.

^h Extremos currit mercator ad Indos, Hor.

ⁱ Quare non es lassus? lucrum faciendū, quid maxime delectabile? lucrari.

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then he supposeth: it may be happily pleasing at the first, as most part all melancholy is, or such men may haue some *lucida intervalia*, pleasant symptomes intermixt, but you must note that of * *Chrysostome*, 'tis one thing to be rich, another to be couetous, generally they are all fooles, dizards, mad-men, miserable wretches, liuing besides themselues, *sine arte fruendi*, in perpetuall slavery, feare, suspition, sorrow, and discontent, *plus alces quam melis habent*, and are indeed, rather possessed by their mony, then possessors, as * *Cyprian* hath it, *mancipati pecunijs*, bound prentise to their goods, as * *Pliny*; or as *Chrysostome*, *serui diuitiarum*, slaves and drudges to their substance; and wee may conclude of them all, as † *Valerius* doth of *Ptolomeus* king of *Cyprus*, hee was in title a king of that Island, but in his minde, a miserable drudge of mony.

—* *potiore metallis**libertate carens*—

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way, some another, but that couetous men are & madder then the rest: and hee that shall truly looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all ^h fooles, as *Nabal* was, *Re & nomine* (1. *Reg.* 15) For what greater folly can there bee, or ⁱ madnesse, then to macerate himsele when he need not? and when as *Cyprian* notes, ^k he may be freed from his burden, and eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe, to starue his *Genius*, keepe backe from his wife ^m and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe no body else good, hurting himselfe and others; and for a little momentary good, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (1. *Reg.* 22) and if he lay out his mony at any time, though it bee to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heauy, much disquieted he is, and loth to part from it: *miser abstinet, & timet uti*, *Hor.* He is of a wearish, dry, pale, constitution, and cannot sleepe for cares & worldly businesse, his riches, saith *Solomon*, will not let him sleepe, and vnecessary businesse which he heapeth on himselfe; or if he doe sleepe, 'tis a very vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

—*congestis undiq; saccis**Indormit inhians.*—

And though he be at a banquet, or at some merry feast, he sighes for griefe of heart, (as ⁿ *Cyprian* hath it) and cannot sleepe though it be upon a downe bed, his wearish body takes no rest, ^o troubled in his abundance, and sorrowfull in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetuall drudge, ^p restlesse in his thoughts, and neuer satisfied, a slave, a wretch, a dust worme, *semper quod idolo suo immolet sedulus obseruat*, *Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden God, *per fas & nefas*, he cares not how, his trouble is endlesse, *crescunt diuitiae, tamen curta nescio quid semper abest rei*: his wealth increaseth, and the

* *Hom.* 2. aliud avarus aliud dives.† *Diuitia ut spine animi in hominis timoribus, sollicitudinibus, angoribus miris: pungunt, vexant, cruciant* *Greg. in hom.** *Epist. ad Donat cap. 2.** *Lib. 9. ep. 30.*† *Lib. 9. ca. 1. 4.*In *sule rex tituli*, sed animo pecuniae miserabile mancipium.* *Hor.* 3. lib. 1Danda est *Hel*

lebori multo

pays maxima a-

varis.

* *Luk.* 12. 20.

Stulte hac nocte

eripiam animam

suam.

i *Opes quidem*

mortalibus sunt

dementia. *Theog** *Ep.* 2. lib. 2.

Exonerare cum

se possit & rele-

uare ponderibus

pergit magis for-

tunis augenti-

bus pertinaciter

incubare.

m Non amicis,

non liberis, non

ipsi sibi quidquid

impertit, possidet

ad hoc tantum,

ne possidere al-

teri liceat, &c.

Hieron. ad *Pau-*

lin. tam deest

quod habet quā

quod non habet.

n *Epist.* 2. lib. 2.

Suffrat in con-

uiuio, bibat licet

gemmis & toro

molliore marci-

dum corpus con-

duleat, uigilat

in plumi.

o Angustatur ex

abundantiā, con-

tristatur ex opulentiā, infelix presentibus bonis in felicioribus futuris.

p Illorum cogitatio nunquam cessat qui pecunias supplere diligunt.

Gruener. tract. 15. cap. 17.

q *Hor.* 3. Od. 24. Quo plus sunt poti plus satiantur aequae.

more he hath, the more ^r he wants: like *Pharaohs* leane kinè, which deuoured the fat, and were not satisfied. *Austin* therefore defines covetousnes, *quærumlibet rerum inhonestam & insatiabilem cupiditatem*, an vnphonest & vn-satiabile desire of gaine: and in one of his *Epistles* compares it to Hell, ^r which deuoures all, and yet neuer hath enough, a bottomlesse pit, an endlesse misery; & that which is their greatest corsue, they are in continuall suspicion, feare, and distrust. He thinks his owne wife and children are so many theeves, and goe about to cosen him, his seruants are all false:

*Rem suam perijisse, seq; eradicarier,
Et diuûm atq; hominum clamat continuo fidem;
De suo tigillo si qua exit foras.*

If his doores creeke, then out he cries anon,
His goods are gone, and he is quite vndone.

Timidus Plutus, an old prouerb, as fearefull as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearefull still, pale, anxious, and suspicious, trusting no man. ^u They are afraid of tempests for their corne; they are afraid of their friends least they should aske something of them, beg, or borrowe, they are afraid of their enimies least they hurt them; theeves least they rob them; they are afraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all. Last of all they are afraid of want that they shal die beggars, which makes them lay vp still, and dare not vse what they haue: what if a deare yeare come or dearth, or some losse? & were it not that they are loath to ^x lay out mony on a rope, they would be hanged forthwith, and sometimes dye to saue charges, and make away themselves, if their corne & cattle miscarry; though they haue abundance left, as ^y *Agellius* notes. ^z *Valerius* makes mention of one that in a famine, sold a mouse for 200 pence, and famished himselfe: Such are their cares, ^a griefes, and perpetuall feares. These symptomes are elegantly exprest by *Theophrastus* in his Character of a covetous man, ^b lying in bed, he asks his wife whether shee shut the trunks, and chests fast, the capcase be sealed, and whether the Hall doore be bolted, and though shee say all is well, he riseth out of his bed in his shirt bare-foot and bare-legged, to see whether it be so, with a darke lanthorne searching euery corner, scarce sleeping a winke all night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*: where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the Vsurers house at mid-night, and after that to *Eucrates*: whom they found both awake, casting vp of their accounts, and telling of their mony, ^c leane, dry, pale, and anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Rat or Mouse did but stirre, starting vp on a suddaine, and running to the dore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio* ^d commanding *Staphyla* his wife to shut the doores fast, and the fire to bee put out, least any body should make that an errant to come to his house; when he washed his hands, ^t he was loath to

^r Hor. l. 2. Sat. 6
O si angulus ille
Proximus accedat, qui nunc deservat agellum.

^s Lib. 3. de lib. arbit. Immortur studiis & amore senescit habendi.

^t Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet.

^u Eras. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium

formidant opes, ideo paudum malum vocat

Euripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne le-

dant, fures ne rapiant, bellum timent, pacem ti-

ment, summas, medios, infimos. ^x *Char.*

^y *Agellius* lib. 3. cap. 1. interdum eo sceleris perueniunt ob lucrum ut vitam propriam committunt.

^z *Iib.* 7. cap. 6. ^a Omnes perpetuo morbo agitantur, sustinatur omnes timidus, siq; ob aurum insidari p-

erit nunquam quiescent. *Plin.*

Proem. lib. 14. ^b Cap. 18. in lecto iacent inter-

rogat uxorem an arcam probe clausit, an cap-

sula &c. E lecto surgens rudius et abiq; calcis, accensa lacerna omnia obiens &

lustrans, & vix fumo indulgens

^c *Curis extenuatus, vigilans & secum supputans.* ^d *Cave quenquam alienum in ædes intramiseris, ignem extingui volo ne cause quidquam sit quod te quisquam queritet. Si bona fortuna veniat ne intramiseris. Occlude sis fores ambobus pessulz. Discrucior animi quia domo abundum est mihi. Nimis beneuolè inuitus abeo, nec quid agam scio.* ^t *Ploras aquam profundere, &c. perijt, dum fumus de rigillo exit foras.*

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fling away the fowle water, that he was vndone because the smoke got out of the rooffe. And as hee went from home, seeing a Crow scrat vpon the muck hill, returned in all hast, taking it for *malum omen*, an ill signe, his mony was digged vp, with many such. He that will but obserue their actions, shall finde these and many such passages not faigned for sport, but really performed, verified indeed by such couetous and miserable wretches, & that it is,

—* *manifesta phrenesis*. (I would make a man

^a *Luk. Sat. 14.*

ut locuples moriarius egenti viuere fato. scratch where it

A meere madnesse, to liue like a wretch, to die rich.

Does not itch
to liue poore, to die rich

S V B S E C t 13.

Loue of gaming, &c. and pleasures, immoderate: causes.

IT is a wonder to see, how many poore, distressed, miserable wretches, one shall meet almost in euery path and street, begging for an almes, that haue beene well descended, & sometimes in flourishing estate, now ragged, tottered, and ready to be starued, lingering out a painefull life, in discontent and grieve of body and minde; and all through immoderate lust, gaming, pleasure, riot. And 'tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their seuerall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel and Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his ^e picture of *Opulentia*, whom he faignes to dwell on the toppe of an high mount, much sought after by many sutors: at their first coming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possibly may bee giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Despaire*. And hee at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now vpon a sudden stript of all, ^f pale, naked, old, diseased, and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance*, *Sorrowe*, *Griefe*, *Derision*, *Beggery*, and *Contempt*, which are his dayly attendants to his liues end. As the ^g prodigall sonne had exquisite musicke, merry company, dainty fare at first; but a sorrowful reckning in the end: so haue all such vaine delights and their followers. ^h *Tristes voluptatum exitus*, & *quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gaule and wormewood is their last, grieve of minde, madnesse. The ordinary rockes vpon which such men doe impinge and precipitate themselves, are *Cardes*, *Dice*, *Hawkes*, and *Hounds*, *Insanum venandi studium*, one calls it, *insana substructiones*, their mad structures, disports, playes, &c. when they are vnseasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastickall buildings, by making *Walkes*, *Orchards*, *Gardens*, *Bowers*, and such places of pleasure, *Inutiles domos*, ⁱ *Xenophon* calls them, which howsoeuer they be delightfome things in themselves, and acceptable to all beholders, an ornament, and befitting some great men: yet vnprofitable to others,

and

^c Such another picture you shall haue in *S. Ambrose* second booke of *Abel and Cain*.

^f *Ventricosus, nudus, pallidus, leui pudorem occultans, dextrâ seipsum stragulam, occurrit autem exienti penitentia his miserum conficiens, &c.*
^g *Luk. 15.*

^h *Boethius.*

ⁱ In *Oeconom.* quid si nunc ostendam eos qui magnâ vi argenti domus inutiles edificant, inquit *Socrates.*

and the sole ouerthrowe of their estates. *Forestus* in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance on such an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are ^k ouerthrowne by those mad disports of Hauking and Hunting; honest recreations & fit for some great men, but not for euery base inferiour person; whilest they will maintaine their Faulkoners, Dogs, and hunting Nagges, their wealth, saith *Saluutze*, runnes away with Dogges, and their fortunes fly away with Haukes. They persecute beasts so long, till in the end they themselues degenerate into beasts, as ^m *Agrippa* taxeth them, ⁿ *Aëtæon* like: for as hee was eaten to death by his owne Dogges, so doe they deuoure themselues and their patrimonies, in such idle and vnnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations.ouer mad too sometimes are our great men in following of it, doting too much on it. ^o *when they driue poore husbandmen from their tillage, as Sarisburiensis* objects *polyerat. lib. 1. cap. 4. and sling downe country farmes, and whole townes, to make Parkes, and Forrests, staruing men v to feed beasts, and q punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common hacker, or a notorious theefe.* But great men are some waies to be excused, the meaner sort haue no euasion why they should not be counted mad. *Poggius* the *Florentine* tells a merry story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A *Phisition* of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, *pro modo insanæ*, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, & seeing a gallant ride by with an Hauke on his fist, well mounted, with his Spaniels after him, would needs knowe to what vse all this preparation serued; hee made answer to kill certaine fowle: the patient demanded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when he vrged him farther, what his Dogges, Horse, and Haukes stood him in, he told him 400 Crownes: with that the patient bad him be gone as hee loued his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad-men vp to the chinne: Taxing the madnes and folly of such vaine men that spend themselues in such idle sports, neglecting their businesse and necessary affaires. *Leo Decimus*, that hunting Pope, is much discommended by ^r *Iomius* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes liue about *Ostia* weekes and moneths together, and leaue suters ^f vnrespected, Bulls and Pardons vsigned, to his owne preiudice, and many priuate mens losse. ^t *And if he had been by chance crossed in his sport, or his game not so good, he would be so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, and looke so sowre, and bee so angry and waspish, so grieved and molested that it is incredible to relate it.* But if he had good sport, and had beene well pleased on the other side, *incredibili muni-*

^k *Sarisburiensis Polycrat. lib. 1. cap. 4. venatores omnes ad huc institutionem redolent Centauro-rum. Raro in-venitur quisquæ eorum modestus & gravis, raro continens, & ut credo, sobrius unquam.*

^l *Paucior Tit. 23. avolant opes cum accipere.*

^m *Insignis venatorum stultitia, & supervacanea cura eorû, qui dum nimiam venationi insunt, ipsi abiecti à omni humanitate in feras degenerant, ut Aëtæon, &c.*

ⁿ *Sabin. in Ouid Metamor.*

^o *Agrippa de vanis scienc. Insanum venandi studium, dum à noualibus arcentur agricolæ, subtrahuntur prædia rusticis, agrî colonis præcluduntur siluæ & prata pastoribus, ut augeantur pasæna feris.*

Maiestatis reus agricola si gustaret.

^p *A noualibus suis arcentur agricolæ dum fere habeant vagandi libertatem: isti, ut pasæna augeantur, prædia subtrahuntur &c. Sarisburiensis.*

^q *Feris quam hominibus equiores Cambd. de Guil. Conq. quâ*

36. *Ecclesiæ matrices depopulatus est ad Forestam novam. Mat. Paris.*

^r *Venationibus adeo perdite studebat & aucupijs.*

^t *Aut infelicitèr venatus tam impatiens inde, ut summos sæpè viros acerbissimis conueniis oneraret, & incredibile est quali vultu animiq; habitu dolorem Iracundiamq; preferret, &c.*

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u *Vaiquig, autē hoc à natura insitum est, & do- leat sibi erraverit aut deceptus sit.*

x *Iuven. Sat. 8.*

Nec enim loculis

comitantibus

itur Ad casum

tabule, posita

sed luditur arcu.

Lemnius inslit.

cap. 44. menda-

ciorum quidem

& peritiorum,

& paupertatis

maior est alea,

nullum habens

patrimonij reke-

rentiam, quum

illud effuderit,

sensum in furta

delabitur & ra-

pinis. Saviſſiſſi-

crat. lib. 1. c. 5.

y *Plutus in Ari-*

stoph. calls all

such gamblers

mad men Si in

insanum homi-

nem contigero.

Spontaneum ad

se trahunt ſuo-

rem, & os &

nares & oculos

riuos ſcient

furoris & diner-

ſoria. Chryſoſt.

hom 71.

z *Seneca.*

a *Hall.*

b *In Sat. 11.*

Sed deficientē

crumenā: & cre-

ſcente gulā quis

te manet exitus.

—*rebus in vē-*

treſſem merſis.

* *Spartian A-*

driano.

† *Fines Morison.*

‡ *Poculum quasi*

ſinus, in quo ſe-

pē naufragium

faciunt, iactura

tum pecunie tū-

mentis. Erasmus.

§ *In Proverb. cali-*

cum remiges.

¶ *chil. 4. cent. 7.*

¶ *Prov. 41.*

¶ *Libere unius*

bonae insaniam

eterno temporis

sedio pensant.

ſcientiā, with vnſpeakable bounty he would reward all his fellow hunters, and deny nothing to any ſuter when he was in that mood. To ſay truth, 'tis the common humour of all gameſters, as *Galateus* obſerues, if they winne no men liuing are ſo Iouiall and merry, u but if they looſe, though it be but a triſle, two or three games at tables, or a dealing at Cardes for two pence a game, they are ſo cholericke and tettery that no man may ſpeake with them, and breake many times into violent paſſions, oaths, imprecations, and vnbeſeeming ſpeeches, little differing from mad men for the time. General- ly of all Gamſters and gaming, if it be exceſſiue, thus much we may conclude that whether they win or looſe for the preſent, their winnings are not, *Mu- nera fortune ſed inſidia*, as that wiſe *Seneca* determindes, not fortunes giſts but baites, the common *Cataſtrophe* is x beggery, for a little pleaſure they take, and ſome ſmall gaines and gettings now and then, their wiues & chil- dren are wringed in the meane time, and they themſelues rue it in the ende. I will ſay nothing of thoſe prodigious prodigalls, and y madde Sybariticall ſpendthrifts, *quig, unā comedunt patrimonia menſā*, that eat vp al at a break- faſt, or at a ſupper, or amongſt Bauds, Paraſites, and Players, conſume them- ſelues in an inſtant, z *Iraſi pecunijs*, as hee ſaith, angry with their money: a *what with a wanton eye, a liquoriſh tongue, a gameſome hand*, when they haue vndiſcreetly impoueriſhed themſelues, and entombd their anceſtors faire poſſeſſions in their bowels, they may lead the reſt of their dayes in pri- ſon, as many times they doe, and there repent at leaſure; & when all is gone beginne to be thrifty: but *Sera eſt in fundo paſſimonia*, 'tis then too late to looke about; their end is miſery, ſorrow, ſhame, and diſcontent. and wel they deſerue to be infamous and diſcontent, * *Catamēdiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum ſuorum*, ſo he calls them, prodigall fooles, to bee publiſely ſhamed, and hiſſed out of all ciuill ſocieties, rather then to be pittied, or relieued. At † *Padua* in Italy they haue a ſtone, called *the ſtone of Turpitude*, nere the Senat houſe, where ſpendthrifts, and ſuch as diſclaime non-payment of debts, doe ſit with their hinder parts bare, that by that note of diſgrace, others may be terrified for all ſuch vaine expence, or borrowing more then they can tell how to pay.

I may not here omit thoſe two maine plagues and common dorages of humane kinde, Wine and Women, which haue inſatuated & beſotted My- riades of people. To whom is ſorrow, ſaith *Solemon*, *Prov. 23. 29.* to whom is woe, but to ſuch a one as loues drinke? it cauſeth torture, and bitterneſſe of minde, *Sirac. 31. 21. Vinum furoris*, *leremy* calls it, 25. cap. wine of madneſſe, as well he may, for *inſanire facit ſanos*, it makes ſound men ſicke and ſad, and wiſe men e mad. A true ſaying it was of him, *Vino dari letitiam & dolorem*, drinke cauſeth mirth, and drinke cauſeth ſorrow, drinke cauſeth pouerty and want, (*Prov. 21.*) ſhame and diſgrace. *Multi ignobiles euaſere ab vini potum,* & (*Auſtin*) *amiſſis honoribus profuſi aberrarunt*: Many men haue made ſhipwracke of their fortunes, and goe like rogues and beggars, that other- wiſe might haue liued in good worſhip and happy eſtate, and for a ſewe houres pleaſure, or d free madneſſe, as *Seneca* tearmes it, purchaſe vnto them- ſelues eternall tediousneſſe and trouble.

That other madneſſe is women, *Apoſtare facit cor*: ſaith the wiſe man, pleaſant at firſt ſhe is, and like *Diſcorides Rhododaphne*, that faire plant to the

the eye, but poyson to the tast, and the rest as bitter as wormewood in the end (Prov. 5. 4.) and sharpe as a two-edged sword. (7. 21.) *her house is the way to hell, and goes downe to the chambers of death.* What more sorrowfully can be said; they are miserable in this life, madde, beasts, led like *oxen to the slaughter*: and that which is worse, whoremasters and drunkards shall be iudged: *amittunt gratiam, saith Austin, perdunt gloriam, incurrunt damnationem eternam*, They loose grace and glory, and gaine hell and eternall damnation.

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e Prov. 5.

S V B S E C. 14.

Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate applause, Pride, ouer-much Ioy, &c. causes.

SElfe-loue, Pride, and Vaine-glory, which Chrysostome calls one of the Diuels three great Nets; *f Bernard, an arrow which pierceth the Soule through, and slayes it; a slye insensible enemy, not perceiued.* Where neither anger, lust, couetousnesse, feare, sorrow &c. nor any other perturbation can lay hold; this will slyly and insensibly peruert vs, *Quem non gula vicit, Philautia superauit* (saith Cyprian) whom surfering could not ouer-take, Selfe-loue hath ouer-come. *g He that hath scorned all money, bribes, gifts, vpright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory.* Chrysost. sup. Ioh. *Tu sola animum, mentemq. peruris gloria.* A great assault, and cause of our present malady, although wee doe most part neglect, take no notice of it, yet this is a most violent batterer of our Soules, and causeth Melancholy and Dotage. This pleasing humor, this soft and whispering popular ayre, *Amabilis insania*, this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable diseale, which so sweetly sets vpon vs, rauisheth our senses, lulles our soules asleepe, puffes vp our hearts as so many bladders, and that without all feeling, *h that those that are mis-affected with it, neuer so much as once perceiue it, or thinke of any cure.* We commonly loue him best in this *i malady*, that doth vs most harme, and are most willing to be hurt; *adulationibus nostris libenter fauimus* (saith *k Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit à te tali hac tribui;* 'twas sweet to heare it. And as *l Pliny* doth ingeniously confesse to his deare friend *Augurinus*, *all thy writings are most acceptable, but those especially that speake of vs.* Again, a little after to *Maximus*, ** I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selues, at least Ironically, when Parasites bedawbe vs with false *Encomions*, as many Princes cannot chuse but doe, *quum tale quid nihil intra se repererint*, when they know they come as farre short, as a Mouse to an Elephant, of any such vertues, yet it doth vs good. Though wee seeme many times to be angry, *m and blush at our owne praises*, yet our soule inwardly reioyceth, it puffes vs vp, and makes vs swell beyond our bounds, and forget our selues. Her two daughters are lightnesse of minde, immoderate ioy & pride, not excluding those other concomitant vices, which *† Iodochus Loricinus* reckons vp, Bragging, Hypocrisie, Pecuihnesse, and Curiositie.

f Sagitta que animam penetrat, leuiter penetrat, sed non leue infligit vulnus, sup. cans.

g Qui omnem pecuniarum contemptum habent, & nulli imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscencias sustinuerint, hi multoties capti à vanâ gloria omnia perdidervnt.

h Hâc correpti, non cogitant de medelâ.

i Dîj talem à terris auerite pestem.

k Ep. ad Eustochium, de custodiâ virgin.

l Lips. Epist. ad Bonciarium.

† Epist. l b. 9.

Omnia tua scripta pulcherrima existimo, maxime tamen illa que de nobis.

m Exprimere non possum quâ sit iucundum, &c.

n Hieron: El licet nos indignos dicimus, & calidus rubor o- ra perfundat, attamen ad laudem suam intrinsecus anima letatur.

† Theophrastus.

Now

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ⁿ Nec enim
mibi cornea
fibra est. Per.

o Emanibus il-
lis, Nascentur
viole. Per. I.
Sat.

p Omnia enim
nostra, supra
modum placent.
Fab. I. 10. cap. 3.
q Ridentur ma-
la qui componit
carmina, verum
gaudent scriben-
tes, & se vene-
rantur, & ultra
si taceas lau-
dant quicquid
scripsere beati.
Hor. ep. 2. l. 2.
r Luk. 18. 10.

s De meliore lu-
to finxit præ-
cordia Titan.
t Chil. 3. Cent.
10. pro. 97. Qui
se crederet ne-
minem ullâ in-
re præstantiorē.

u Consol. ad
Pammachium,
Mundi Philoso-
phus gloriæ ani-
mal, & popula-
ris auris & ru-
morum venale
mancipium.
† Epist. 5. Capi-
toli suo. Diebus
ac noctibus, hec
solum cogito, si
quâ me possim
habere humo. Id
voto meo sufficit
&c.

x Tullius.
y Vt nomen
meum scriptis
suis illustretur.
z Inquies ani-
mæ studio eter-
nitatis, noctes
& dies angeba-
tur. Henlius
orat. funeb. de
Seal.

a Hor. art. Poet. b Od. 17. lib. 3. Ovid. Jamq; opus exegi. Vade felix Palinogen. lib. 1. c In lib. 8. f De ponte deicere. g Nil

libenter audimus, nisi laudes suas.

Now the common cause of this mischief, ariseth from our selues or o-
thers, ⁿ wee are actiue and passiue. It proceedes inwardly from our selues,
as wee are actiue causes, from an ouer-weening conceit wee haue of our
good parts, own worth, (which indeed is no worth) our bounty, fauour,
grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, tem-
perance, gentry, knowledge, wit, science, art, learning, ^o our excellent gifts &
fortunes, for which *Narcissus*-like, we admire, flatter, & applaud our selues,
& thinke all the world esteemes so of vs; and as deformed women easily be-
leeue those that tell them they be faire, wee are too credulous of our owne
good parts and praises, too well perswaded of our selues. We brag and ven-
ditate our ^p owne workes, & scorne all others in respect of vs; *Inflari scien-
tiâ* (saith *Paul*) our wisdom, ^q our learning; all our geese are swannes, and
as basely esteeme and vilifie other mens, as wee doe ouer-highly prize our
owne. We will not suffer them to be in *secundis*, no not in *tertijs*; what?
Mecum confertur Vlysses? Though indeed they be farre before vs. Only wise,
only rich, only fortunate, valorous, and faire, as that proud ^r *Pharisee*, they
are not (as they suppose) like other men, of a purer, & more precious mettle.
Novi quendam (saith *Erasmus*) I knew one that thought himselfe inferiour
to no man liuing. And such for the most part are your Princes, Potentates,
great Philosophers, Poets, Historiographers, Authors of Sects or Heresies,
and all our great Schollers, as ^u *Hierome* defines; *A naturall Philosopher, glo-
ries creature, and a very slaue of rumor, fame, and popular opinion. Vobis & fa-
me me semper dedi*, saith *Trebellius Pollio*. I haue wholly consecrated my selfe
to you and Fame. 'Tis all my desire, night and day, this is all my study, to raise
my name. Proud ^t *Pliny* seconds him; *Quanquam O! &c.* and that vain, glo-
rious ^x Orator, is not ashamed to confesse in an Epistle of his to *Marcus Lec-
ceius*: *Ardeo incredibili cupiditate &c.* I burne with an incredible desire, to
haue my ^z name registred in thy booke. Out of this fountaine proceed all those
crackes and bragges, — ^a *speramus carmina fingi Posse linenda cedro, & leni
servanda cupresso.* — ^b *Non usitatâ nec tenui ferar pennâ. — nec in terrâ mora-
bor longius.* ^c *nil paruum aut humili modo, nil mortale loquor.* ^d *Dicar quâ vi-
olens obstrepit Ausidus.* — *Exegi monumentum ære perennius. Iamq; opus exegi,
&c.* & many such, common with Writers. Not so much as *Democharis* on
the ^e Topickes, but he will be immortall, and euery common Poet will be re-
nowned. This puffing humor is it, that hath produced so many great tomes,
that hath buile so many famous monuments, Castles & *Mausolean* Tombs,
to haue their names eternized, — *Digito monstrari, & dicier hic est*; to haue
their names inscribed, as *Phryne* on the wals of *Thebes*, *Phryne fecit*; This
causeth so many battles, — *Et noctes cogit vigilare serenas*; Long journeyes,
Magnum iter intendo, sed dat mihi gloria vires,
a little applause, Pride, Selfe-loue, Vaine glory. This is it which makes them
take such paines, and breake out into such ridiculous straines, this high con-
ceit of themselves, ^f to scorne all others; and brings them to that height of
insolency, that they cannot endure to be contradicted, ^g or heare of any thing
but their owne commendation, as *Hierom* notes of such kinde of men. When

as indeed, in all wise mens judgments they are ^h mad, empty vessels, funges, beside themselves, derided, a common obloquy, *insensati*, and come far short of that which they suppose or expect. ⁱ *O puer ut sis vitalis metuo*. It is not as they vainly thinke,

*Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar wee,

But as we Gorgons, Harpy, or Furies see.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemne all praise and glory, and thinke themselves most free, when as indeed they are most mad: *calcant sed alio fassu*: a company of *Cynickes*, such as are Monkes, Hermites, Anachorites, that contemne the world, contemne themselves, contemne all titles, honors, offices: & yet in that contempt, are more proud then any man living whatsoever. They are proud in humility; proud, in that they are not proud, *sepe hōmode vana gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38*: as *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a selfe-conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be defected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, & selfe-conceit. And therefore *Seneca* aduiseeth his friend *Lucilius*, ^k *in his attire and gesture, outward actions, especially to avoide all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of mony, course lodging, and whatsoever leades to Fame that opposite way.*

All this madnesse yet proceedes from our selues, the maine engine which batters vs, is from others, we are meerely passive in this businesse: frō a companie of Parasites & flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild ouer many a silly and vnderferuing man, that they clap him quite out of his wittes. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, that fattens men, erects and deiects them in an instant.

^l *Palma negata macrum, donata redusit opimum.*

It makes them fat and leane, as frost doth Conies. ^m *And who is that mortall man that can so containe himselfe, that if he be immoderately commended and applauded, will not be moued.* Let him be what he will, those Parasites will ouerturne him. If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, *duo fulmina belli, trium viri terrarum &c.* and the valour of both *Scipioes* is too little for him, he is *invictissimus*, *serenissimus*, *multis trophæis ornatusissimus*, although he neuer durst looke his enemy in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: If he make a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voice of God, and not of man*: If he can make a verse, *Homer*, *Virgil*, &c. And then my silly weake Patient, takes all these elogiums to himselfe; if he be a Scholler so commended for his much reading, excellent stile, method, &c. he will eviscerate himselfe like a spider, study to death,

Laudat as ostendit avis lunonia penas,

Peacocke-like he will display all his feathers. If hee be a souldier, and so applauded

^h *Que maior dementia aut dici, aut excogitari potest, quam sic ob gloriam cruciari. Infirmam istam domine longe fac a me. Austin conf. lib 10. cap. 37.*
ⁱ *Hor. Sat. l. 1. 2.*

^k *Epist. 13. Iud te admoeco, necorum more facias, qui non proficere, sed conspici cupiunt, que in habitu tuo, aut genere vite notabilia sunt. Asperum cultum & vitiosum caput, negligentem barbam, indidit argento odium, cubile humi positum, & quicquid ad laudem peruersa via sequitur, evita.*
^l *Perr.*

^m *Quis rerum tam bene modulo suo metiri se novit, ut eum assidue & immodica laudatione non moveant. Hen. Steph.*

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ⁿ Livius. Gloria
tantum elatus,
non ira in me-
dios hostes irra-
ere, quod c m-
pletus murus con-
spici se pugnan-
tem, a muro spe-
stantibus egre-
gium ducebat.
^o I acmens, &
sanus curre per
Alpes. Aude
aliquid &c. ut
pueris placeas,
& declamatio
fias. iuv. Sat. 10
p in morie En-
eom.

^q Antonius ab
assessoribus e-
vectus, Liberum
se patrem appel-
lari iussit, & pro
deo se veditavit,
redimitus b: de-
ra. & coronā
vel. tus aureā,
& thyrsū te-
nens, coturnisq;
succinctus, curru
velut Lib. pater
vestitus est Alex-
andrie. Pater.
vol. post.

^r Minervae nup-
ias ambit, tanto
furore peccit,
ut sitellites mit-
teret ad viden-
dum num Dea
in thalamum
venisset, &c.

ⁱ Aelian lib. 12.

^r Sequiturq; su-
perbia formam.
Livius lib. 11.

Oraculum est
vivida sepe in-
genia, luxuriare
hic & evanes-
cere, multosq;
sensum penitus
amississe. Homi-
nes intuentur, at
si ipsi non essent
homines.

^u Galeus de Ru-
beis. Crois noster
faber ferrarius,
ob inventionem
instrumenti. Co-

clea olim Archimedis discipuli, pro letitia insanivit. * Insaniā post modum correptus, ob nimiam inde arrogantiam. 7 Bene ferre mag-
nam ad se fortunam. Hor. Fortunam reverenter habere, quicunq; repente Divus ab exili progrediēre loco. Ausonius. 2 Processit squalidus
& submissus, ut hesterni diei gaudium intemperans hodie castigaret. 3 Vxor Henrici 8. Neutrius se fortune extremum libenter ex-
perturum dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & adversam: quod in hac nulli unquam defuit solati-
um, in alterā nullū, consilium, &c. Led. Vivei.

plauded, his valour extoll'd, though it be *impar congressus*, as that of *Troilus*,
& *Achilles*, *Infelix puer*, he will combat with a Giant. As another ⁿ *Philippus*
he will ride into the thickest of his enemies: Commend his house-keeping,
and he will begger himselfe, commend his temperance, hee will starue him-
selfe, ————— *laudatāq; virtus*

Crescit, & immensum gloria calcar habet.

he is madde, madde, no whoe with him, he will ouer the ^o *Alpes* to be talked
of, or to maintaine his credit. Commend an ambitious man, some proud
Prince or Potentate, *Si plus aequo laudetur* (saith ^p *Erasmus*) *cristas erigit*,
exiit hominem, deum se putat: he sets vp his crest, & will be no longer a man,
but a God. How did this worke with *Alexander*, that would needes be *Iupi-*
ters sonne, and goe like *Hercules* in a Lions skin. *Commodus* the Emperour
was so gulled by his flattering Parasites, that he would be called *Hercules*.
^q *Antonius* the Roman would bee crowned with Ivy, carried in a Chariot,
and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to ^r *Minerva*, and
sent three severall messengers one after another, to see if shee were come to
his bed chamber. Such a one was ^s *Iupiter Menecrates*, *Maximinus Iovia-*
nus, *Dioclesianus Hercules*. *Sapor* the *Persian* King, brother of the Sunne and
Moone, and our Kings of *China* and *Tartaria* in this present age. Such a one
was *Xerxes*, that would whip the Sea, and send a challenge to mount *Athos*,
& such are many sottish Princes, brought into a fooles Paradise by their Pa-
rasites. Tis a common humor, incident to all men, when they are in great pla-
ces, haue done, or deseru'd well, to applaud and flatter themselues. They haue
good parts, and they know it, you need not tell them of it, out of a conceit
of their worth, they goe smiling to themselues, and perpetuall meditation of
their Trophies & plaudits, they runne at the last quite mad, and loose their
wits *Petrarch. lib. 1. de contemptu mundi*, confessed as much of himselfe, and
Cardan in his 5. booke of wisdome, giues an instance of a Smith of *Millan*,
a fellow-Citizen of his, ^u one *Galeus de Rubeis*, that being commended for
refinding of an Instrument of *Archimedes*, for ioy ranne madde. *Plutarch*
in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier,
that wounded King *Cyrus* in battle, and grew thereupon so ^x *arrogant*, that in
a short space after ^h *lost his wits*. So, many men, if any new honor, office, pre-
ferment, possession, or patrimony, *ex insperato* fall vnto them, for immode-
rate ioy, and continuall meditation of it, cannot sleep, y or tell what they say
or doe, they are so rauished on a sudden. *Epaminondas* therefore, the next day
after his *Leuctrian* victory, ^z *came abroad all squallid and submisse*, and gaue
no other reason to his friends of his so doing, then that he perceiued himselfe
the day before, by reason of his good fortune, to be too insolent, ouermuch
ioyed. And that wise and vertuous Lady, ^a *Queene Catharine*, Dowager of
England, in private talke said, that ^b *shee would not willingly endure the extre-*
mity of either Fortune; but if it were so that of necessity shee must undergoe the
one, shee would be in adversitiy, because comfort was neuer wanting in it, but
still counsell, moderation and government, were defectiue in the other. They
could not moderate themselues.

Love of Learning, or over-much study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

Leonartus Fuchsius *Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonid. Tract. post. de melanch. cap. 3.* speake of a ^cpeculiar Fury, which comes by over-much study. *Fernelius lib. 1. cap. 18.* puts Study, contemplation, and continual meditation, as an especiall cause of madnesse: and in *86. consul.* cites the same words. *Io. Arculanus in lib. 9. Rhasis ad Almanforem, cap. 16.* amongst other causes, reckons vp *studium vehemens*: so doth *Levinus Lemnius, lib. de occult. nat. mirac. lib. 1. cap. 16.* Many men (saith he) come to this malady by continuall study, and night-waking, and of all other men, Schollers are most subiect to it: and such *Rhasis* addes, that haue commonly the finest wits, *Cont. lib. 1. Tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7.* puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maul vnto them all, and almost in some meaiure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & seueros*, severe, sad, dry, tetricke, are common Epithites to Schollers: And *Patritius* therefore in the institution of Princes, would not haue them to be great students. For (as *Machiavel* holdes) study weakens their bodies, dulls the spirits, abates their strength & courage, & good schollers, are neuer good souldiers; which a certaine *Gothe* well perceiued, when his Countrey-men came into *Greece*, and would haue burned all their bookes, he cryed out against it, by all meanes they should not doe it, he leaue them that plague, which in time will consume all their vigour, and martiall spirits. The ⁱTurkes abdicated *Cornutus* the next heire, from the Empire, because he was so much giuen to his booke: and 'tis the common Tenent of the world, that Learning dulls and diminisheth the spirits, and so per consequens produceth Melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, *sibi & musis*, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & Idlenes concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is ouermuch study; too much learning (as ^k*Festus* told *Paul*) hath made thee madde; 'tis that other extreame which effects it. So did *Trincavelius, lib. 1. consil. 12. & 13.* finde by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus obseruat. lib. 10. obseru. 13.* in a yong Diuine in *Lovain*, that was mad, & saith, he had a Bible in his head: *Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.* giues many reasons, why students dote more often then others: The first is their negligence: other workemen looke to their

^c Peculiaris furor, qui ex literis fit.

^a Nihil magis auget, ac assidua studa, & profunda cogitationes.

^c Non desunt, qui ex inerti studio, & intemperatiua lubricatione, huc derenerunt. Hi pro ceteris enim perurunt, melancholia solent infestari.

[†] Study is a common ill & earnest meditation, applied to something with great desire. Tully.

[†] Et illi qui sunt subtilis ingenij, & multe premeditationis, de facili modant in melancholia.

[†] Ob studiorum sollicitudinem, lib. 5. Tit. 5.

[†] Gassart Enz Theaur. Polyt. Apoteles 31.

[†] Græcis hanc pestem relinquere, que dubium non est, quin brevi omnē is vigorē creptura Martisq; spiritus exhausta sit. Ut ad arma: actanda plane inhabiles futuri sint.

[†] Kæoles Truk. bist.

[†] Acts 26. 24.

¹ Nimis studij melancholicus evasis, dicens se Biblum in capite habere. ^m Cui Melancholia assidua, crebrisq; deliramentis rextentur eorum animi, ut desipere cogantur. ⁿ Soers quilibet artifex, instrumenta sua diligentissime curat, penicillos pictor, malleos, indelesque faber ferrarius, milites equos, arma: venator, aucups, aves, & canes: Cytharam cythæreus &c. soli mularum, mysta tam negligentes sunt, ut instrumentum illud quo mandatum universam meini solent, spiritum scilicet, penitus negligere videantur.

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tooles; a Painter will wash his pencils, a Smith will looke to his hammer, anvil, forge: an husbandman will mend his plough-irons, and grinde his batchet if it be dull, a fawconer or huntsman will haue an especiaall care of his haukes, hounds, horses, dogges &c: a Musitian will string & unstring his Lute &c: only Schollers neglect that instrument, their braine and spirits (I meane) which they daily vse, and by which they range ouer all the world, which by much study is consumed. Vide (saith Lucian) *ne funiculum nimis intendendo, aliquando abrumpas*:

o Arcus & ar-
ma tibi non sunt
imitanda Dia-
ne.

Si nunquam ces-
sare tendere, mollis
erit. Ouid.

p Sphensr.

q Contemplatio

cerebrum exsic-

cat, & extinguit

calorem natura-

lem, unde cere-

brum frigidum

& siccum eva-

dit, quod est me-

lan. holu. cum. Ac-

cedit ad hoc,

quod natura in

contemplatione,

cerebro prorsus

cordiq; intentia,

stomachum, be-

parq; desinit,

unde ex alimentis

male coctis,

sanguis crassus

& niger effici-

tur, dum nullo

otio membroru

superflui vapo-

res non exhalant

r Cerebrum ex-

siccatur, corpora

senim gracilef-

cunt.

s Studioli sunt

Cacectici & nū-

quam bene colo-

rati, propter de-

bilitatem dige-

stive facultatis,

multiplicantur

in iis superflui-

rates. Io. Vofchbi.

in parte 2. cap. 5

de peste.

r Nullus mihi

per otium dies

exit, partem no-

ctis studij dedi-

co, no vero som-

no, sed oculos vi-

gilia fatigatos,

cadentesq; in o-

peram deinceps.

See thou twist not the rope so hard, till at length it breake. Ficinus in his &c. giues some other reasons; Saturne and Mercury, the patrons of Learning, are both dry Planets: and P Origanus assignes that same cause, why Mercurialists are so poore, and most part beggers; for that their President Mercury had no better fortune himselfe: The Destinies of old, put poverty vpon him as a punishment; since when, Poetry and Beggery, are Gemelli, twin-borne brattes, inseparable companions:

† And to this day is euery Scholler poore,

Grosse gold from them runnes headlong to the boore:

Mercury, he can helpe them to knowledge, but not to money. The second is contemplation, q which dryes the braine, and extinguissheth naturall heat; for whilst the spirits are intent to meditation aboue in the head, the stomacke and liuer are left destitute, and thence come blacke blood and crudities, for want of concoction, and for want of excercise, the superfluous vapours cannot exhale &c. The same reasons are repeated by Gomesius lib. 4. cap. 1. de sale. k Nymanus orat. de imag. Io. Vofchius lib. 2. cap. 5. de peste: and something more they adde, that hard students are commonly troubled with goutes, catarrhes, rheumes, cacexia, bradiopessia, bad eyes, stone and colick, f crudities, oppilations, vertigo, windes, crampes, consumptions, and all such diseases as come by ouermuch sitting; they are most part leane, dry, ill-coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleue the trueth of this, looke vpon great Tostatus, and Thomas Aquinas workes, and tell me whether those men tooke paines? peruse Austin, Hierom, &c. and many thousands besides.

Qui cupit optatam cursu contingere metam,

Multa tulit, fecitq; puer, sudavit & alsit.

He that desires this wished goale to gaine,

Must sweat and freeze, before he can attaine,

and labour hard for it. So did Seneca, by his owne confession ep. 8. r Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbring to their continuall taske. Heare Tully pro Archia Poeta: whilst other loytered, and tooke their pleasures, hee was continually at his booke: and so they doe that will be Schollers, and that to the hazard (I say) of their health, fortunes, wits, and liues. How much did Aristotle and Ptolomy spend? how many crownes per annum, to perfect Arts, the one about his History of Creatures, the other about his Almagest? how many poore schollers haue lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, vcalth, esse and bene esse, to gaine knowledge? for which, after all their paines, in the worlds esteeme they are accompted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) reiected, contemned, derided, doting

doting, and mad. Looke for examples in *Hildisheim spicel.* 2. de *Maniâ & delirio*: reade *Trincavelius lib. 3. consil. 36. & consil. 17. Montanus consil 233.*
^a *Garceus de Indic. genit. cap. 33. Mercurialis consil. 86. consil. 25. Prosper & Calanus* in his booke de *atrâ bile*: Goe to *Bedlam* and aske. Or if they keepe their wits, yet they are accompted fooles by reason of their carriage, because they cannot ride a horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, *⁊ hos populus ridet &c.* they are laughed to scorne, and ² accompted silly fellowes by our Gallants. Yea many times, such is their misery, they deserue it: ^a a meere Scholler, a meere Assie.

^b *Obstipo capite, & figentes lumine terram;
 Murmura cum secum, & rabiosa silentia rodunt,
 Atq; expectato trutinantur verba labello,
 Agroti veteris meditantur somnia, gigni
 De nihilo nihilum: in nihilum nil posse reverti.*

— who doe leane awry

^c Their heads piercing the earth with a fixt eye:
 When by them selues they gnaw their murmuring,
 And furious silence, as twere ballancing,
 Each word vpon their out-streacht lip, and when
 They meditate the dreames of old sicke men,
 As, Out of nothing, nothing can be brought,
 And that which is, can ne're be turn'd to nought.

Thus they goe commonly meditating vnto them selues, thus they sit, such is their action and gesture. *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewes of France*, vpon a sudden knocked his fist vpon the table, and cried, *conclusum est contra Manicheos*, his wits were a woolgathering, as they say, and his head busied about other matters; when hee perceived his errour, he was much ^c abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to knowe how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath, and cryed *εὕρηκα*, I haue found: ^c and was commonly so intent to his studies, that he neuer perceaued what was done about him, when the City was taken, and the souldiers now ready to rife his house, hee tooke no notice of it. *S. Bernard* rode all day long by the *Leman lake*, and asked at last where hee was. *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heracitus*, because hee continually wept, and *Laertius* of *Menedemus Lampascus*, because he ran about like a mad man, saying he came from hell as a spy, to tell the diuells what mortall men did. Your great students are commonly no better, silly fellowes in their outward behauiour, ridiculous to others, and no whit experienced in worldly businesse. ^b *I knewe in my time many Schollers*, saith *Aeneas Sylvius*, (in an Epistle of his to *Gasper Sciticke*, Chancelour to the Emperour) excellent well

^a *Iohannes Hannschius Bobemus, natus 1516 eruditus vir, nimis studiis in Phrenesin incidit.*
 Montanus instances in a Frenchman of Tolosa.

² *Cardinalis Cæcius, ob labore, vigiliam, & diuturna studia factus Melancholicus.*

³ *Perf. Sat. 3.*

² They cannot fiddle; but as *Themistocles* said, he could make a small town become a great city.

^a *Perf. Sat. 3.*

^b *Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, infenuitq;*

Libris & curis statuâ taciturnus exit,

Plevuq; & risu populum quatit.

Hor. Ep. 1. lib. 2.

^c Translated by M^r B. Holiday.

^d *Thomas rubore confusus dixit de argumento cogitasse.*

^e *Plutarch. vita Marcelli. Nec sensu urbem captam, nec milites in domum irruentes, adeo intentus studiis, &c.*

^f *Lib. 2. cap. 18.*

^g Sub Furie

lariâ circum-

vit urbem, distil-

tans se exploratorem ab inferis

venisse, delatum

demonibus mortaliū peccata.

^a *Non meis diebus, plerumq; studiis literarum deditos, quibus disciplinis admodum abundabant, sed in nihil civilis tatis habebant, nec rempubl. nec domesticam regere norant. Stupuit Paglarensis & furti villicum accusauit, qui suam setam undecim porcellos, asinam unum duntaxat pullum enixam retulerat.*

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learned, but so rude, so silly, that they had no common civility, nor knewe how to manage their domesticke or publike affaires. Paglarensis was amazed, and said his farmer had surely cosened him, when he heard him tell that his Sow had cleauen pigges, and his Asse but one soale.

iure privilegiandi, qui ob commune bonum abbreviant sibi vitam.

Now because they are commonly subiect to such hazards and inconveni-
ences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some extraordinary respect a-
boue other men, to haue greater priuiledges then the rest, that aduenture them-
selves, and abbreviate their liues for the publike good. But our Patrons of lear-
ning are so farre now adayes, from respecting the *Muses*, and giuing that
honour to Schollers, or reward which they deserue, & are allowed by those
indulgent priuiledges of many noble Princes, that after al their paines taken
in the *Vniuersities*, cost and charge, expences, irksome houres, laborious
taskes, wearisome dayes, dangers, hazards (barred *interim* from all pleasures
which other men haue, mewed vp like haukes all their liues) if they chance
to wade through them, they shall in the end be reiected, contemned, and
which is their greatest misery, driuen to their shifts, exposed to want, pouer-
ty and beggery. Their familiar attendants are,

*Pallentes morbi, luctus, cura, laborque,
Et metus, & maleuada fames, & turpis egestas,
Terribiles visu formae.*

Griefe, labour, care, pale, sicknesse, miseries,
Feare, filthy pouderty, hunger that cryes,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceipt of this alone
were enough to make them all melancholy. All other trades and professi-
ons after some seauen yeares prenticeship, are enabled by their craft to liue
of themselves. A Merchant aduentures his goods at Sea, and though his ha-
zard be great, yet if one ship returne off shore, hee likely makes a sauing voy-
age. An husbandmans gaines are almost certaine; onely Schollers, mee
thinks, are most vncertaine, vnrespected, subiect to all casualties, & hazards.
For first, not one of a many prooues to be a Scholler, all are not capable &
docile, *ex omni ligno non fit Mercurius*: wee can make *Maiors* and officers
every yeare, but not Schollers. Kings can make Knights and Barons, as *Sigis-
mond* the Emperour confessed; Vniuersities can giue degrees; but he nor
they, nor all the world can giue learning, make Philosophers, Artists, Orators
and Poets: Though they may be willing to take paines, and to that end suffi-
ciently informed, and liberally maintained by their Patrons and Parents. Or
if they be docile, yet all mens wills are not answerable to their wits, they can
apprehend, but will not take paines; they are either seduced by bad compani-
ons, *vel in puelam impingunt, vel in poculum*, & so spend their times to their
friends griefe, and their owne vndoings. Or put case they bee studious, indu-
strious, of ripe wits, and happily good capacities, then how many diseases of
body and minde must they endure? No labour in the world like vnto study.
It may be, their temperature will not endure it, but in striuing to be excellent
to knowe all, they loose health, wealth, wit, life and all. Let him yet happily
escape all these hazards, & is now consummate and ripe, he hath profited in
his studies, and proceeded with all applause: after many expences, he is now

*Quotannis
fiunt consules &
proconsules. Rex
& Poeta quot-
annis non nasci-
tur.*

fit

fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniuersity*. For what course shall he take, being now capable and ready? The most payable and easie, and about which most are imployed, is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulkoners wages, 10^l *per annum*, and his diet, or some small stipend, so long as hee can please his Patron or the Parish; if they approue him not (for vsually they doe but a yeare or two) as inconstant, as * they that cryed *Hosanna* one day, and *crucifixe* him the other, seruing-man like, he must goe look a new master: if they doe, what is his reward?

* Mat. 21.

¹ *Hoc quoq; te manet ut pueros elementa docentem*

¹ Hor. ep. 20. l. 1

Occupet extremis in vicis alba senectus.

Like an Ass, he weares out his time for prouender, and can shew a stumpe rod, *togam tritam & laceram*, saith † *Hadus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a *modicum* to keepe him till he be decrepit, and that is all. If he be a trencher Chaplaine in a Gentlemans house, as it befell ^m *Euphormio*, after some seauen yeares seruice, he may perchance haue a liuing to the halfe, or some small *Rectory* with a crackt chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

† Lib. 1. de con. tem. amor.

^m Satyricon.

* *Ducetur plantâ velut ictus ab Hercule Cacus,*

* Iuven. Sat. 5.

Poneturq; foras, si quid tentauerit vnquam

Hiscere, — as *Herculus* did by *Cacus*, he shall be dragged forth

of dores by the heeles, away with him. If hee bend his forces to some other studies, with an intent to be à *secretis* to some Nobleman, or in such a place vnder an Embassadour, hee shall finde that such persons rise like Prentices one vnder another, as in so many tradesmens shoppes; when the Master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, ° *Mathematicians*; Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will belecue that pleasant tale of *Socrates*, which hee told faire *Phadrus* vnder a Plane-tree, at the bankes of the riuer *Imenus*; about noone when it was hot, and the Grasshoppers made a noise, he tooke that sweet occasion to tell him a tale, how Grasshoppers were once Schollers, Musicians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, for any reward I see they are like to haue: or else in the meane time, I would they could liue like them without meat and drinke, like so many ^p *Manucodiata* those Indian birds of *Paradise*, as wee commonly call them, those I meane that liue with the ayre, and dew of heauen, and need no other food: for being as they are, their * *Rhetorickè only serues them, to curse their bad fortunes*, and many of them for want of meanes are driuen to hard shifts, from Grasshoppers they turne Humblebees and Wasps, plaine Parasites, filthily & basely they prostitute themselues, and make the *Muses*, Mules, to satisfie their hunger starued panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to bee seruite and poore, to com- plaine pittifully, and lay open their wants to their respectlesse Patrons, as

° As colit astra.

^p Aldouerandus de Avibus l. 12. Gesner. &c.

* Literas habens queis sibi & fortune sue maledicant. Sat. Menip.

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† Lib. de libris
propriis fol. 24.* Prefat tran-
flat. Plutarch.† Or as horses
knowe not
their strength,
they consider
not their own
worth.† Plura ex Si-
monidis famili-
aritate Hieron-
consequutus est,
quam ex Hiero-
nis Simonides.† Inter inertes &
Plebeios ferēiacet, vltimum
locum habens,

nisi tot virtus,

virtutisq; insig-
nia, turpiter ob-

noxie, superaris-

tando f. scibus
subiecerit pro-terve insolentisq;
potentie. Lib. 1.de contempt. re-
rum fortuitarum† Buchanan.
eleg. lib.† In Satyricon.
Intrat senex, sed

cultu non ita spe-

ciosus, vt facile

appareret eum
hic notā litera-tum esse, quos
diuites odisse so-lent. Ego in-
quit, Poeta sum;Quare ergo tam
male vestitus es?Propter hoc ipsū
amor ingenij ne-minem unquam
diuitem fecit.† Petronius Ar-
biter.† Oppressus pau-
pertate animusnihil eximium
aut sublimē cogi-

tare potest, amae-

nitates literarū,
aut elegantias,quoniam nihil
presidii in hisad vite commo-
dū videt, primōnegligere, max
odisse incipit.

Hens.

† Cardan doth, as * Xilander, and many others: as so many Fidler, or mer-
cenary Tradesmen, to serue great mens turnes for a small reward. They are
like 9 Indians, they haue store of gold, but knowe not the worth of it, for J
am of Synesius opinion, † King Hieron got more by Simonides acquaintance,
then Simonides did by his: they are more beholdē to Schollers, then Schol-
lers to them, but they vnder-value themselues, and so by those great men are
kept downe. Let them haue all that Encyclopadian, all the learning in the
world, they must keepe it to themselues, † and liue in base esteeme, and starue,
except they will submit, as Budan well hath it, so many good parts, so many en-
signes of Arts, vertues, and be slauishly obnoxious to some illiterate potentate, &
liue vnder his insolent worship, or his honour, like Parasites. For to say truth,
artes hæ non sunt Lucrativæ, as Guido Bonat that Astrologer could fore-see,
they be not gainefull Arts these.

Dat Galenus opes, dat Iustinianus honores,

Sed genus & species cogitur ire pedes.

The rich Physition, honour'd Lawyers ride,

Whilst the poore Scholler foots it by their side.

Pouerty is the Muses Patrimony, and as that Poeticall diuinity teacheth vs,
when Iupiters daughters were all married to the Gods, the Muses alone were
left solitary, Helicon forsaken of all suters, and I belecue it was, because they
had no portion.

† Calliope longum celebs cur vixit in ævum?

Nempe nihil doti, quod numeraret, erat.

Why did Calliope liue so long a maid?

Because she had no dowry to be paid.

Ever since all their followers are poore, forsaken, and left vnto themselues.
In so much, that as † Petronius argues, you shall likely knowe them by their
cloathes. There came, saith he, by chance into my company, a fellowe not very
spruce to looke on, that I could perceauē by that note alone he was a Scholler, whom
commonly rich men hate: I asked him what he was, he answered, a Poet; I deman-
ded againe why hee was so ragged, and hee told mee this kinde of learning neuer
made any man rich.

† Qui Pelago credit, magno se fenore tollit,

Qui pugnas & rostra petit, pracingitur auro:

Vilis adulator picto iacet ebrinus ostro,

Sola pruinosis horret facundia pannis.

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lies fox'd in braue array,

A Scholler only ragged to behold.

All which our ordinary students, right well perceiuing in our Vniuersities,
how vnprofitable these Poeticall, Mathematicall, & Philosophicall studies
are, how little respected, how few Patrons; apply themselues in all haste to
those three commodious professions, of Law, Physicke, and Diuinity, sha-
ring themselues betweene them, † reiecting the Arts in the meane time, Hi-
story, Philosophy, Philology, or lightly passing them ouer, as pleasant
toyes, fitting only table talke, and to furnish them with discourse. They are
not so behouefull: he that can tell his mony hath Arithmeticke enough: He

is a true Geometrician, can measure out a good fortune to himselfe. A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Enginer that alone can make an instrument, to get preferment. This was the common Tenent and practise of Poland, as Cromerus obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Divinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. Euen so is it with vs, to get an office in some Bishops Court (to practise in some good Towne) or a Benefice is the mark we shoot at, as being only aduantageous, the high way to preferment.

Although many times, for ought I can see, these men sayle as often as the rest in their proiects, and are as vually frustrated of their hopes. For let him be a Doctor of the Law, an excellent Ciuillian of good worth, where shall he practise and expatiate? Their fields are so scant, the Ciuill Law with vs so contracted with Prohibitions, so few causes, by reason of those all-deuouring municipall Lawes, *quibus nihil illiteratius*, saith * *Erasmus*, an illiterate and a barbarous study, (for though they be neuer so well learned in it, I can hardly vouchsafe them the name of Schollers, except they bee otherwise qualified) and so few Courts are left to that profession, so few offices, and those commonly to be compassed at such deare rates, that I knowe not how an ingenuous man shall thrue amongst them. Now for Physitians, there are in euery Village so many Mountebankes, Empiricks, Quacksalvers, Paracelsians, as they call themselues, *Causifici & sanicide*, so * *Clenard* rearmes the, Wisards, Alcumists, poore Vicars, cast Apothecaries, and Physitians men, Barbers, and Good wiues that professe great skill, that I make a great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so couetous, so clamorous, so impudent; and as y he said, litigious, Idiots,

* *Ciceron. de orat.** *Epist. lib. 2.** *Is. Dougl. Epist. don. lib. 2. sat. 2.*

Quibus loquacis affatim arrogantia est,

Peritia parum aut nihil,

Nec ulla mica literarj salis,

Crument-mulga natio:

Loquutcleia turba, litium strophæ,

Maligna litigantium cohors, togati vultures

Lauernæ alumni, Agyrtæ, &c.

Which haue no skill, but prating arrogance,

No learning, such a purse-milking nation:

Gown'd vultures, theeues, and a litigious rout

Of coseners, that haunt this occupation.

that they cannot well tell how to liue one by another, but as he iested in the Comedy of clocks, they were so many, *maior pars populi aridâ reptant fame*: they are almost starued a great part of them; and ready to deuoure their fellowes, * *Et noxiâ caliditate se corrumpere*; such a multitude of Petrifoggers and Empericks; such impostors, that an honest man knowes not in what sort to compose & carry himselfe in such a society, to liue with any credit in so vile a rout.

* *Plautus.** *Bart. Argens lib. 3.*

* Ioh. Howson
4^o Novembris
1597. the Ser-
mon was prin-
ted by Arnold
Hartfield.

Last of all to come to our Divines, the most noble profession, & worthy of double honour, but of all others most distressed and miserable. If you will not beleue me, heare a brieft of it, as it was not many yeares since, publike-ly preached at Pauls crosse, ^a by a graue Minister then, & now a reuerend Bishop of this land. *We that are bred up in Learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer schoole, which Aulkin calls magnam tyrannidem, & graue malum, and compares it to the torments of martyr dome: whē we come to the Vniuersity, if we line of the Colledge allowāce, as Phalaris objected to the Leontines, πῶλόν ἐνδεής πλὴν λιμὸς καὶ φόβος, needy of all things but hunger and feare; or if wee bee maintained but partly by our Parents cost, doe expend in ~~the~~ necessary maintenance, bookes and degrees, before we come to any perfection, fūe hundreth pounds, or a thousand markes. If by this price of the expence of our time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poore Parsonage, or a Vicarage of 50^l per annum, but wee must pay to the Patrone for the lease of a life (a spent and out worne life) either in annuall pension, or about the rate of a copyhold, and that with the hazard and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. what father after a while will be so improuident, to bring up his sonne to his great charge, to this necessary beggery? what Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity, cogit ad turpia, enforcing so sinne, will entangle him in simony and periury! when as the Poet saith, Inuitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knewe the inconvenience, had cause to refuse it. This being thus, haue not we fished faire all this while, that are initiated Divines, to finde no better fruits of our labours, ^b hoc est cur palles, cur quis non prandeat hoc est, doe we macerate our selues for this? Is it for this wee rise so early all the yeare long? Leaping (as ^{*} he saith) out of our beds, when we heare the bell ring, as if we had heard a thunder clap. If this be al the respect, reward, and honour we shall haue, ^c frange leues calamos, & scinde Thalia libellos: let vs giue ouer our bookes, and betake our selues to some other course of life? To what end should we study? ^d Quid me literulas stulti docuere parentes: what did our parents meane to make vs Schollers, to bee as farre to seeke of preferment after twenty yeares study, as we were at first: why doe wee take such paines? Quid tantum insanis iuvat impallescere chartis? If there bee no more hope of reward, no better encouragement. I say againe, Frange leues calamos, & scinde Thalia libellos; let's turne souldiers, teare our bookes, or turne them into Gunnes and Pikes, leaue all, and betake our selues to any other course of life, then to continue longer in this misery. † Præstat dentiscalpia radere, quàm literarijs monumentis magnatum favorem emendicare.*

Rea, but me thinkes I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine; there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpon our selues, if we were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault amongst

* Pers. Sat. 3.

* E lecto exsili-
entes, ad subi-
tum tintinnabu-
lipulsum quasi
fulmine territi.
^c Mart.
^d Mart.

† Sat. Menip.

mongst vs, I confesse, and were there not a buyer, there would not bee a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrones. In accusing them, I doe not altogether excuse vs; both are faulty, they and we: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it bee not with me as I would, or as it should, I doe ascribe the cause, as *Cardan* did, in the like case, *meo infortunio potius quam illorum sceleri*, to *†* mine owne infelicity, rather then their naughtinesse: Although I haue beene baffled in my time by some of them, and haue as iust cause to complaine as another. For the rest, 'tis on both sides, *facinus detestandum*, to buy and sell Liuinges, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in the most, & that from the couetousnesse and ignorance of such as are interested in this businesse; I name couetousnesse in the first place, as the root of all these mischiefs, which *Achan*-like, compels them to commit sacriledge, and to make Simoniall compacts, (and what not) to their owne ends, *†* that kindles Gods wrath, brings a plague, vengeance, and an heauy visitation vpon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezzled their estates to recouer themselves, make a prey of the Church, robbing it, *§* as *Iulian* the Apostate did, spoile Persons of their reuenues (in keeping halfe backe, *h* as a great man amongst vs obserues:) and that maintenance on which they should liue: by meanes of which, Barbarisme is increased, and a great decay of Christian Professors; for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shal haue nothing whereupon to liue? But with what event doe they these things? they are commonly vnfortunate families that vse it, accursed in their progeny, and as common experience evinceth, accursed themselves in all their proceedings. *with what face* (as *h* he quotes out of *Austin*) *can they expect a blessing or inheritance from Christ in Heauen, that defraud Christ of his inheritance here on earth?* I would all our Symoniacall Patrons, and such as detaine Tithes, would reade those iudicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *Dr Tilsley*, and *Mr Montague*, which they haue written of that subiect. But though they should read, it would be to small purpose, *clames licet & mare caelo Confundis*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not beleeue it; denounce and terrify, they haue *k* cauterized consciences, they doe not attend, as the enchanted Adder, they stoppe their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures (as some of them surely are) with that Bawd in *Plautus*, *Euge, optime*, they cry and applaud themselves, with that Miser, *simulac nummos contemplor in arca*: say what you will, *quocumq; modo rem*: as a dogge barks at the Moone, to no purpose are your sayings. Take you Heauen, let them take money. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what *l* zeale they will, counterfeir Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnes with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this be-

c Lib. 3. de cons.
† I had no money, I wanted impudence, I could not scamble, temporize, dissemble: non pranderet olus, &c.
vis dicam, ad palandum & adulandum peccatus insulius, recudi non possum, iam senior et simialis, & fingi nolo, utcumq; male cedat in rem meam, & obscurus inde delitecam.
Deum habent iratum, filii, mortem eternam acquirunt, alijs miserabilem ruinam. *Seruius in Iosua. 7.*
§ *Riccius horus l. 10. cap. 5.*
h Lord Cook in his Reports second part fol. 44.

Sr Henry Spelman, de non temerandis Ecclesiis.

k 1. Tim. 4. 2.

l Hor.

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^m Primum locum apud omnes gentes habet patrius deorum cultus, & geniorum, nam hunc diutissime custodiunt, tam Greci, quam Barbari, &c.

ⁿ Tom. 1. de festis. trium annorum sub Elia sermone.

^o Ovid. Fast. P De male qua-

stis vix gaudet tertius heres.

^q Strabo lib. 4. Geog.

^r Nihil facilius opes evertet, quam avaritia & fraud de parta. Etsi enim (eram addis tali arce & exterrere ianuam, & veste eam communias, intus tamen fraudem & avaritiam, &c. in 5. Corinth.

^t Acad. ca. 7.

^u Ars neminem habet inimicum praeter ignorantem.

^v He that can not dissemble, cannot live.

^x Dr King, in his last Lecture on Ionas, sometimes right reverend L. Bishop of London.

^y Quibus opes & otium, bi barbaro fastu literas conseruant.

halfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnassens* obserues, *antiq. Rom. lib. 7.* ^m *Primum locum &c.* Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their gods; but our Simoniacall contractors, our senselesse Achans, our stupified Patrons, feare neither God nor diuell, they haue euasions for it, it is no sinne, or not due iure diuino, or if a sinne, no great sinne &c. And though they be daily punished for it, yet as ⁿ *Chrysostome* followes it, *Nulla ex pœnâ sit correctio, & quasi aduersis malitia hominum provocetur, crescit quotidie quod puniatur:* they are rather worse then better, and the more they are corrected, the more they offend: but let them take their course, ^o *Rode caper vites*, goe on still as they begin, 'tis no sin, let them reioyce secure, Gods vengeance will ouer-take them in the end, and these ill-gotten goods, as an Eagles feathers, ^p will consume the rest of their substance. It is ^q *aurum Tholosanum*, and will produce no better effects. ^r *Let them lay it up safe, and make their conveyances neuer so close, locke and shut doore*, saith *Chrysostome*, yet fraud and covetousnesse, two must violent theeves, are still included, and a little gaine euill gotten, will subuert the rest of their goods. The Eagle in *Æsop*e, seeing a peece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, yong ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpyes, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *succesit odium in literas ab ignorantia vulgi;* which ^t *Iunius* well perceiued: this hatred & contempt of Learning, proceedes out of ^u Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteeme of others:

Sint Mecanates, non deerunt Flacce Marones:

let there be bountifull Patrons, and there will be painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselves sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or haue so much Latin as that Emperour had, ^v *qui nescit dissimulare, nescit vivere*, they are vnfit to doe their Countrey seruice, to performe or vnder-take any action or imployment, which may tend to the good of a Commonwealth, except it be to fight, or to doe country Iustice, with common sense, which euery Yeoman can likewise doe. And so they bring vp their children, rude as they are themselves, vntaught, vnciuill most part. Shall these men iudge of a Schollers worth, that haue no worth, that know not what belögs to a Students labours, that cannot distinguish betwixt a true Scholler, and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helpes, steales and gleanes a few notes from other mens Haruests, and so makes a faire shew, and him that is truly learned indeed: that thinkes it no more to preach, then to speake, and no more ^x *then to runne away with an empty cart*, as a graue man said; and thereupon vilify vs, and our paines; scorne vs, & all Learning. ^y Because they are rich, and haue other meanes to liue, they thinke it concernes them not to know, or to trouble themselves with it; a fitter taske for yonger brothers,

or

or poore mens sonnes, and no whit befeeming the calling of a Gentleman: as *Frenchmen* and *German*s commonly doe, neglect therefore all humane Learning, what haue they to doe with it? Let Marriners learne Astronomy; Merchants Factors study Arithmeticke; Surveyors get them Geometry; Spectacle-makers Optickes; Land-leapers Geography; Towne-Clarks Rhetoricke; what should he doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and the basest seruants, to be better qualified then theselues. In former times, Kings, Princes & Emperors were the only Schollers, excellent in all faculties. *Iulius Caesar* mended the yeare, and writ his owne Commentaries.² *Antonius, Adrian, Nero, Severus, Iulian,* &c. ³ *Michael* the Emperour, and *Ifacius*, were so much giuen to their studies, that no base fellow would take so much paines. *Orion, Perseus, Alphonso, Ptolomew*, famous Astronomers: *Sabor, Mithridates, Lysimachus*, admired Physitians: *Plato*s kings all. *Euax* that Arabian Prince, a most expert Luel-ler, and an exquisite Philosopher; The Kings of *Egypt* were Priests of old, & chosen from thence,—*Idem rex hominum, Phæbig, sacerdos*: but those he-roicall times are past; the *Muses* are now banished in this bastard age, ad for-dida tuguriola, to meaner persons, confined alone to Vniuersities. In those dayes, Schollers were highly beloued,^c honored, esteemed; as *Virgil* by *Augu-stus*; *Horace* by *Mecænas*: Princes companions; as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded: *usu rerum aut eruditione pre-stantes viri mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian*, & *Lampridius* of *Alexander Severus*, famous Clarks, came to these Princes Courts, *velut in Lyceum*, as to an Vniuersity, and were admitted to their Tables, *quasi diuim epulis accumbentes*: And it was fit it should be so, ^d *quo-niam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell ^e Schollars in our times to complaine of pouerty, or crouch to a rich chuffe for a meales meate, but could vindicate themselves, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them stu-dy; they must be dieted, as horses to a race, not pampered, ^f *alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt; and so by this depression of theirs, ^g some want meanes, others will, all want ^h incouragement, as being forsaken almost, and generally contemned. How deare of old, and how much respected was *Plato* of *Dionysius*? how deare to *Alexander* was *Aristotle*? *Plutarch* to *Traian*? *Se-neca* to *Nero*? *Simonides* to *Hieron*? how much respected?

^b *Sed hæc prius fuere, nunc recondita*
Senent quiete, those times are gone:
Et spes, & ratio studiorum in Casare tantum:

as he said of old, we may truely say now, he is our *Amulet*, our ⁱ *Sunne*, our sole comfort and refuge, our *Ptolomy*, our common *Mecænas*, *Iacobus mu-nificus*, *Iacobus pacificus*, *mysta Musarum*, *Rex Platonicus*: *Grande decus, colu-menq; nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of Learning: but his worth in this kinde is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: & which ^{*} *Pliny* to *Traian*, *Se-*

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² *Spartian. Sol-liciti de rebus minimis.*
³ *Nicet. 1. Anal. Fumis lucubra-tionum sorda-bant;*
^c *Grammaticis olim & Diale-cticis, Iurisq; Professoribus, qui specimen eruditionis de-disserunt, eade-m dignitatis in-sig-nia decreuerunt Imperatores;* quibus ornabant heroes. *Eras-m. ep. 10. Fabio epis. Vien.*
^d *Heinsius præ-fat. Poematum.*
^e *Servile nomen Scholaris iam.*
^f *Seneca.*
^g *Haud facild emergunt &c.*
^h *Mediâ quod noctis ab horâ sedisti, quâ nemo faber, quâ nemo sedebat, qui docet obliquo lanâ deducere ferro. varatamen mer-cis. Iuu. Sat. 7.*
ⁱ *Catullus.*
Iuven.
^{*} *Nemo est quæ-s non Phæbus hic noster, solo insu-itu lubentior emi rddat.*
^{*} *Panegy.*

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*ria te carmina, honorq; eternus annalium, non hæc brevis & pudenda predica-
tio colet.*

Let me not be malicious, and lye against my *Genius*; I may not deny, but that we haue a sprinkling of our Gentry, heere and there one, excellently well learned,

Apparent rari nantes in gurgite vasto

but they are but few in respect of the multitude, the major part (and some a-
gain excepted, that are indifferent) are wholly bent for Hawkes & Hounds,
and carried away many times with intemperate lust, gaming, and drinking. If
they read a booke at any time, 'tis an English Chronicle, *S^r Huon of Bur-
deaux, Amadis de Gaule, &c.* a play-booke, or some pamphlet of Newes, and
that at such seasons onely, when they cannot stirre abroad, to driue away
time,^k their sole discourse is dogs, hawkes, and horses, and what newes? If
some one haue beene a traualer in *Italy*, or as farre as the Emperors Court,
wintered in *Orleance*, and can coult his Mistris in broken French, weare
his cloathes neatly in the newest fashion, sing some choice out landish
Tunes, discourse of Lordes, Ladies, Townes, Palaces, & Cities, hee is com-
pleat, & to be admired: ^l Otherwise he and they are much at one; no diffe-
rence betwixt the Master & the Man, but worshipfull titles; winke & choose
betwixt him that sits downe (cloathes excepted) and him that holdes the
Trencher behinde him: yet these men must be our Patrons, and wise by in-
heritance.

Mistake me not (I say againe) *Vos ô Patritius sanguis*, you that are wor-
thy Gentlemen, I honour your names & Persons, & with all submissenesse,
prostrate my selfe to your censure and seruice. There are amongst you, I
doe ingeniously confesse, many well-deseruing Patrons, and true patriots,
of my knowledge, besides many hundreths which I neuer saw, no doubt, or
heard of, pillars of our common-wealth, ^m whose worth, bounty, learning,
forwardnes, true zeale in Religion, & good esteeme of all Schollers, ought
to be consecrated to all posterity: but of your ranke there are a deboshed,
corrupt, couetous, illiterate crew againe, no better then stockes, *merum pe-
cus* (testor Deum, non mihi videri dignos ingenui hominis appellatione)
a fordid, prophane, pernicious company, irreligious, impudent and stupid, I
know not what Epithets to giue them, enemies to Learning, confounders of
the Church, and the ruine of a Common-wealth: Patrons they are by right
of inheritance, and put in trust freely to dispose of such Liuiings to the Chur-
ches good; but (hard taske-masters as they are) they take away their straw,
& compell them to make their number of bricke: they commonly respect
their owne ends, commodity is the steer of all their actions, & him they pre-
sent in conclusion, as a man of greatest gifts, that will giue most; no penny,
^o no *Pater noster*, as the saying is. *Nisi preces auro fulcias amplius irritas*: It
was an old saying, *Omnia Roma vanalia*, 'tis a ragge of Popery, which will
neuer be rooted out. A Clarke may offer himselfe, approue his ^p worth, lea-
ning, honesty, religion, zeale, they will commend him for it; but — ^t *probi-
tas laudatur & alget*. If he be a man of extraordinary parts, they will flocke a
farre off to heare him, as they did in *Apuleius*, to see *Psyche*: *multi mortales
confluebant ad videndum seculi decus, speculum gloriosum: laudatur ab omni-
bus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nup-
tiarum petitor accedit, mirantur quidem diuinam formam omnes, sed ut simu-
lacrum*

^k *Rarus enim
fermo sensus
communis in illâ
Fortuna, Iuven.
Sat.8.*

^l *Quis enim ge-
nerosum dixerit
hunc qui, indig-
nus genere, &
preclaro nomi-
ne tantum in-
signis, Iuven.
Sat.8.*

^m I haue often
met with my
selfe, and con-
ferred with di-
uers worthy
Gentlemen in
the Country,
no whit infe-
riour, if not to
be preferred
for diuers kind
of learning, to
many of our
Academickes.

^o *Ipsæ licet Mu-
sis venias comi-
tatus Homere,
Nil tamen at-
tuleris ipsis Ho-
mere foras.
P Et legat histo-
ricos, authores
noueris omnes,
Tanquã vngues
digitoq; suos.
Iuv. Sat.7.
† Iuvenal.*

lachrum fabrè politum mirantur; many mortal men came to see faire *Psyche*, the glory of her age, they did admire her, commend, desire her for her diuine beauty, and gaze vpon her; but as on a picture, none would marry her, *quod indotata*, faire *Psyche* had no money. ¶ So they doe by learning.

—^r *didicit iam dives avarus*

*Tantum admirari, tantum laudare desertos,
Vt pueri Iunonis auem.* —

Your rich men haue now learn'd of later dayes
T'admire, commend, and come together
To heare and see a worthy Scholler speake,
As children doe a Peacocks feather.

He shall haue all the good words that may be giuen, f a proper man, and 'tis pittie he hath no preferment, all good wishes; but inexorable, indurate as he is, he will not preferre him, though it be in his power, because he is *indotatus*, he hath no mony. Or if he doe giue him entertainment, let him be neuer so well qualified, or pleade affinity, consanguinity, sufficiency, he shall serue 7 yeares, as *Iacob* did for *Rachel*, before he shall haue it. ¶ If he will enter at first, he must come in at that *Simoniaca*ll gate, come off soundly, and put in good security to performe all covenants, or els hee will not deale with, or admit him. But if some poore Scholler, some parson chuffe will offer him selfe; or some Trencher Chaplaine, that will take it to the halfe, thirds, or accept of what he will giue, he is welcome, bee conformable, preach as hee will haue him, he likes him before a million of others; for the best is alway best cheape: & then as *Hierome* said to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clearke; the cure is supplied, & all parties pleased. So that is still verified in our age, which ^u *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumq; impudentes Ventres iniquarum cœnarum reliquis differtiunt, isdem pro arbitrio abutentes*. Rich men keepe these Lecturers, and fawning Parasites, like so many Dogges at their tables, and filling their hungry guts with the offauls of their meate, they abuse them at their pleasure, and make them say what they propose. ¶ As children doe by a bird or a butterflie in a string, pull him, and let him out as they list: doe they by their trencher Chaplains prescribe, cõmand their wits, let in & out, as to them it seemes best. If the Patron be precise, so must his Chaplaine be; os if he be Papistical, he must be so too, or else bee turned out. These are those Clearkes which serue the turne, whom they commonly entertaine, and present to Churchliuings, whilst in the meane time we that are Vniuersity men, like so many hide-bound Calues in a Pasture, tarry out our time, and wither away as a flowre vngathered in a garden, and are neuer vsed: or as so many candles, illuminate our selues alone, obscuring one anothers light, and are not discerned heere at all; the least of which, translated to some darke roome, or to some Countrey Benefice, where it might shine apart, would giue a faire light, and be seene ouer all. Whilst we lye waiting here as those sick-men did at the poole of *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, If after long expectation, much expence, trauell, and earnest suit of our selues and friends, we obaine a small Benefice at last: our misery beginnes a-fresh,

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¶ Tu verò licet
Orpheus sis, saxa
sono resudinis
emolliens, nisi
plumbæ eorum
corda, auri vel
argenti malleo
emollas &c.
Salisburyensis
Polycrat. lib. 5.
c. 10.

¶ *Juven. Sat. 7.*
Euge bene; no
need. *Doufa*
epod. lib. 2.
--- dos ipsa sci-
entia, sibiq; con-
giarium est.
¶ *Quatuor ad*
portas Ecclesias
itur ad omnes;
sanguinis, aut Si-
monis, presulis
atq; Dei. Holcot,

¶ *Lib. contra*
Gentiles de Ba-
bila martyre.

¶ Prescribunt,
imperant, in or-
dinem cogunt,
ingenium nostrâ
prout ipsis vide-
bitur, astringunt
& relaxant, ut
papilionem pueri
aut bruchum filo
demittunt, aut
attrahunt, nos a
libidine suâ pen-
dere æquum cõ-
sentis. *Heinsius.*

¶ *John 5,*

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a-fresh, wee come to a ruinous house, which before it bee habitable, must be necessarily repaired, and we are compelled to sue for dilapidations; and scarce yet settled, we are called vpon for our Predecessors arrerages, first fruits, tenthes, subsidies, are instantly to be payd, benevolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard of Brabant*, for his Rectory and his *Begine*, he was no sooner indicted, but instantly sued, *cepimusq;* (+ saith he) *strenuè litigare, & implicabili bello configere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tyred himselfe, and spent his mony, he was faine to leaue all for quietnes sake, and giue it vp to his aduersary. Or els wee stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, peruerse Papists, or a lasciuious rout of Atheisticall *Epicures*, that will not be reformed; or some litigious people, that will not pay their dues without much repining, or compelled by long suit; all they thinke well gotten that is had from the Church, and by such vnciuill, harsh dealings, they make their poore Minister aweary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it falls out, hee must turne rusticke, and daily conuerse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò grauius, crimen obijci potest: nostrâ enim culpâ sit, nostrâ iniuriâ, nostrâ avaritiâ, quòd tam frequentes, foedâq; fiant in Ecclesiâ nundinationes, (+ *templum est vanale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio sit. Quod tot Respub. malis afficiatur, à nobis seminarium, ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiês sine delectu pauperes alumni, terræ filii, & cuiuscunq; ordinis homunciones, ad gradus certatim admittantur? qui si definitionem, distinctionemq; unam aut alteram memoritèr edidiscerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, oriatores, alcatores, compotores, indigni, libidinis voluptatumq; administri,

Sponsi Penelopes, nebulones, Alcinoi q;

modò tot annos in Academia insumpserint, & se pro rogatis venditârint; liti cri causâ, & amicorum intercessu præsentatur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ, & jam valedicturi, testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab ijs, qui fidei suæ & existimationis iacturam proculdubiò faciunt. Doctores enim & Professores (quod ait y ille) *id unum curant, ut ex professionibus frequentibus, & tumultuarijs potius quàm legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui pletumq; magistratus, ut ab incipientium numero 2 pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint. 3 Philosophastri licentiantur in artibus, artem quì non habent, (+ *Eosq;* sapientes esse iubent, qui nullâ præditi sunt sapientiâ, Et nihil ad gradum, præterquam velle adferunt. Theologastri (solvant modò) satis superq; docti, per omnes honorum gra-

du

† Epist. lib. 2.
Iam suspectus in
locum mortui,
protinus exortus
est aduersarius,
&c. post mul-
tos labores, sup-
er, &c.

1 In Acad. c. 6.
2 Acciviamus
pecuniam, de-
mittamus a se.
ut apud Patavi-
nos, Italos.

3 Hos non ita
pridem perfrin-
xi, in Philoso-
phastro Come-
diâ latirâ, in
Æde Christi
Oxon. publice
habitâ. Anno
1617. Feb. 16,
† Sat. Aemip.

dus evehuntur & ascendunt. Atq; hinc fit quòd tam viles scurræ, tot passim
 Idiotæ, larvæ pastorum, circumforanei, vagi, bardi, fungi, crassi, asini, merum
 pecus, in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter
 inverecundum frontem adferentes nihil, vulgares quasdam quisquillas, &
 scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc
 illud indignum genus hominum & famelicum, indigum, vagum, ventris mā-
 cipium, ad stivam potiùs relegandum, ad haras aptiùs, quàm ad aras, quòd di-
 vinas hæc literas turpitèr prostituit; hi sunt qui pulpita complent, & in æ-
 des nobilium irrepunt, & quum reliquis vitæ destituantur subsidiiis, ob cor-
 poris & animi egestatem, aliarum in Repub: partium minimè capaces sint,
 ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes,
 non ex sinceritate, quòd ^b Paulus ait, *sed cauponantes verbum Dei*. Ne quis in-
 terim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quā-
 plurimos, egregiè doctos, illustres, intactæ famæ viros, & plures forsan quā
 quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros vn-
 diquâq; doctissimos, omni virtutum genere suscipiendos abundè producit.
 Et multò plures utraq; habitura, multò splendidior futura, si non hæc sordes
 splendidum lumen eius obfuscarent, obstarèt corruptio, & cauponantes quæ-
 dam Harpyæ, proletarij; bonum hoc nobis non inviderent. Nemo enim
 tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui
 non intelligat; tam pertinaci iudicio, qui non agnoscat, ab his Idiotis circū-
 foraneis, sacram pollui Theologiam, ac coelestes Musas quasi prophanum
 quiddam prostitui. *Viles anima & effrontes* (sic enim *Lutherus* ^c alicubi vo-
 cat) *lucellâ causa ut muscæ ad mulctra, ad nobilium & heroûm mensas advolant,*
in spem sacerdotij, cujuslibet honoris, officij, in quamvis aulam, urbem se inge-
runt, ad quodvis se ministerium componunt.

^b 2. Cor. 7. 17.^c Comment. in
Gall.

——— *Vt nervis alienis mobile lignum* ——— *Ducitur* ———
^d *offam sequentes, p̄ sutacorum more, in prædæ spem quidvis effutiant; obsecun-*
dantes Parasiti (^e *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, &*
contra conscientiam probant, non ut salutarem reddant gregem, sed ut magni-
ficam sibi parent fortunam. Opiniones quasvis & decreta contra verbum Dei
astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & po-
puli plausum, sibiq; ipsis opes accumulunt. Eo etenim plerumq; animo ad The-
 ologiam accedunt, non ut rem divinam; sed ut suam faciant; non ad Ecclesiæ
 bonum promovendum, sed expilandum; quærentes quod *Paulus* ait, *Non quæ*
Jesus Christi, sed quæ sua, non domini thesaurum, sed ut sibi, suisq; thesauri-
 zent. Nec tantùm iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu
 est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.

^a Heinſius.
^c Ecclesiæ.^f Luth. in Gall.

& Dicite Pontifices, in sacris quid facit aurum?

^h *summos sæpè viros transversos agit avaritia, & qui reliquis morum probi-*
tate prælucere; hi facem præferunt ad Simoniam, & in corruptionis hunc
scopulum impingentes, non tondent pecus, sed deglubunt, & quocunq; se
conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ
navfragium facientes: ut non ab infimis ad summos, sed à summis ad infimos
malum promanasse videatur, & illud verum sit quod ille olim lusit, Emerat
ille prius, vendere iure potest. Simoniacus enim (quod cum *Leone* dicam) *gra-*
tiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse,
Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo
reliquos,

^g Pers. Sat. 2.
^h Salust.

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† Sat. Menip.

reliquos, ut penitus impediunt, probè sibi conscij, quibus artibus illuc perueniant. † Nam qui ob literas emerisse illos credit, desipit: qui verò ingenij, eruditionis, experientia, probitatis, pietatis, & Musarum id esse presium putat (quod olim reverà fuit, hodiè promittitur) planissimè insant. Vt cunq; vel vnde cunq; malum hoc originem ducat, non ultrò quæram, ex his primordiis caput vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ, querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitia. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendant, de cōpotatione Sybariticâ, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ*, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & dutescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. *Quales statuæ* (quod ait ille) *quæ sacris in adibus columnis imponuntur, velut oner cedentes videntur, ac si insudarent, quum reverà sensu sint carentes, & nihil saxeam adiuvant firmitatem*: Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles reverà homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multòq; digniores licet, e-gentes, inhonorati vitam privam privatam, agant, tenuiq; sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutiùs hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum *Sesellio* dicam) *in ludibrium & contemptum adducitur*, abiectum sacerdotium (atq; hæc ubi sunt, ausim dicere, & putidum & putidi diæterium de clero vsurpare) *Putidum vulgus*, inops, rude, fordidum, melancholicum, miserum, despicabile, contemnendum.

i Eudem de
Asse lib. 5.† Lib. 1. de rep.
Gallorum.

i Campian.

MEMB. 4.

SVBSEC. I.

Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes I have sufficiently discoursed in the precedent member, the *Non-necessary* follow of which, saith † *Fuchsius*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *not necessary*, because according to † *Fernelius* they may be avoided, and used without necessity. Many of these accidentall causes, which I shal entreat of here, might have well beene reduced to the former, because they cannot be avoided, but fatally happen to vs, though accidentally, and at vnawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this rancke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable, of

i Proem. lib. 2.
nulla ars consti-
tui potest.m Lib. 1. cap. 19
de morborum
causis. Quas de-
clinare licet aut
nulli necessitate
vitemur.

of these contingent causes which produce Melancholy, I will briefly speake and in their order.

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From a child's Natiuity, the first ill accident that can likely befall him; in this kinde is a bad Nurse, by whose meanes alone, hee may bee tainted with thisⁿ malady from his cradle. *Aulus Gellius lib. 12. cap. 1.* brings in *Phavorinus* that eloquent Philosopher, prouing this at large, ^o that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft. *Giraldus Cambrensis Itinerar. Cambrie. lib. 1. cap. 2.* confirms this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, and when shee was growne, *P* would miraculously hunt all manner of Deere, and that as well, or rather bet. er then any ordinary hound. His conclusion is, ^q that Men and beasts participate of her nature and conditions, by whose milke they are fed. *Phavorinus* vrgeth it farther, and demonstrates it more evidently, that if a Nurse bee misshapen, vnchast, vnhon^{est}, impudent, drunke,^f cruell, or the like, the childe that sucks vpon her breast will be so too; and all other affections of the minde, and diseases almost are ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurses milke; as Pox, Leprosie, Melancholy, &c. *Cato* for that reason would make his seruants children sucke vpon his wiues breast, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more evident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which ^t he relates of *Caligula's* cruelty, it could neither be imputed to father or mother, but to his nurse alone, that anointed her paps with blood still, which made him such a murderer, and to expresse her to a haire: And that of *Tiberius*, who was a common drunkard, because his Nurse was such a one. *Et si delira fuerit* (^u one obserues) *infantum delirum faciet*, if she be a foole or dolt, her childe shee nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. cap. ult. de re uxoria*, proues at full, and *Ant. Guinarræ lib. 2. de Marco Aurelio*: The childe will surely participate. For bodily sicknesse there is no doubt to be made. *Titus, Vespasianus* son was therefore sickly because his Nurse was so, *Lampridius*. And if we may beleue Physitians, many times children catch the pox from a good Nurse, *Botaldus cap. 61. de lue vener.* ^x For these causes *Aristotle Polit. lib. 7. cap. 17.* *Phavorinus*, and *Marcus Aurelius* would not haue a childe put to nurse at all, but every mother to bring vp her owne, of what condition soeuer she be. Which some women most curiously obserue, and amongst the rest, ^y that Queene of France, a Spaniard by birth, that was so precise and zealous in this behalfe, that when in her absence, a strange Nurse by chance had suckled her childe, shee was neuer quiet till she had made the infant vomit it vp againe. But shee was too iealous: if it be so, as many times it is, they must be put forth, I would then advise such mothers as ^z *Plutarch* doth in his booke *de liberis educandis*, and ^a *S. Hierome lib. 2. epist. 27. Letæ, de institut. fil. Magninus part. 2. Reg. sanit. cap. 7.* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of

^o Quosemel est imbuta recens seruiabit odorem Testa diu. Hor.
^q Sicut valet ad firgendas corporis utq. animi similitudo es vis & naturæ seminis, sic quoque lactis in hominibus solum, sed in pecudibus animaduersum Nam si ocium lacte hodi aut caprarum agni alerentur, constaret fieri in his lanam duriorcm in illis capillum gigni feruientiori

^r Adulta in ferarum persecutione ad miraculum usq. sagax.
^s Tam animal quolibet quam homo, ab illi cuius lacte nutritur naturam contrahit.

^t Improbæ, infornis, impudicæ temulentæ nutritrix &c. quoniam in moribus efformandis magnam seipsum partem iacentis altricis & naturæ lactis tenet.

^u Hircanq. admorunt ubera Tigres, Virg.

^v Lib. 2. de castribus.

^w Beda cap. 27. lib. 1. Ecclesi. hist.

^x Ne infans lactis alimento degeneret corpus ce animus corrumpitur.

^y Stephanus.

^z To 2. Nutricus non quasi vis, sed maxime probas deligamus.

^a Nutrix non sit lasciuia aut temulenta. Hist.

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^b Prohibendum
ne stolidi lactet.
^c Pqs.

the minde, as sorrow, feare, griefe,^b folly, melancholy. For such passions corrupt the milke and alter the temperature of the childe, which now being ^c *Vdum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her, then the mother her selfe. For why may not the mother be a whore, a peeuishe drunken flurt, a waspish cholerick flurt, a crazed peece, a foole (as many mothers are) as soone as the Nurse? There is more choice of Nurses then Mothers; and therefore except the mother bee most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to strangers. And 'tis the only way; as by marriages they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Lodewicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to preuent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which hee had from his parents. This is an excellent remedy, if good choice bee made of such a Nurse.

SVB SEC. 2.

Education a cause of Melancholy.

^a Lib. de morbis
capitis cap. de
mani i. haud po-
strema causa
supputatur edu-
catio, inter his
mentis abaliena-
tionis causas.
lausius ne uerba.

Education, of these accidentall causes of Melancholy, may iustly challenge the next place. for if a man escape a bad nurse, he may be vndone by euill bringing vp. ^d *Iason Pratensis*, puts this of Education for a principall cause, bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, and too seuer, or too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and oversight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping, or striking, by meanes of which, their poore children are so disheartned and cowed, that they neuer after haue any courage, or a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or bee otherwayes vnruely: but they are much to blame in it, many times, saith *Lauater de spectris. part. 1. cap. 5. ex metu in morbos graues incidunt, & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harchbrain Schoolemasters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at Schoole, with bad diet, if they boord in their houses, too much seuerity and ill vsage, they quite peruert their temperature of body & mind: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, and weary of their liues, and thinke no slavery in the world (as once I did my selfe) like to that of a grammer Scholler. *Præceptorum ineptis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, lookes, comming in. *S. Austin* in his first booke of his *confess. and*

4 cap. calls this schooling *meticulosam necessitatem*, and elsewhere a martyr-
dome, and confesseth of himselfe, how cruelly he was tortured in minde for
learning Greek, *nulla verba noueram, & sevis terroribus & penis, ut nossem,*
instabatur mihi vehementer, I knewe nothing and with cruell terrors & pu-
nishment I was daily compell'd. Beza complaines in like case of a rigorous
Schoolemaster in Paris, that made him by his continuall thundering and
threats, once in a mind to drowne himselfe, had he not met by the way with
an vnkle of his that vindicated him from that misery for the time, by taking
of him to his house. *Trincavellius lib. 1. consil. 16.* had a patient 19 yeares of
age, extreamely melancholy, *ob nimium studium Turviti & preceptoris mi-*
nus, by reason of ouermuch study, and his * Tutors threats. Many Masters
are hard hearted and bitter to their seruants, & by that meanes doe so much
deiect, with terrible speeches and hard vsage so crucifie them, that they be-
come desperate, and can neuer be recalled.

Others againe, in that other extreame, doe as much harime by their too
much remissness, their seruants, children, Schollers, are carried away with
that streame of drunkenesse, Idleness, gaming, and many such irregular
courses, that in the end they rue it, curse their parents, and mischiefe them-
selues. Too much indulgence causeth the like, many fond mothers especial-
ly, cote so much vpon their children like † *A sops Ape*, till in the ende they
crush them to death. *Corporum nutrices animarum noverce*, pampering vp
their bodies to the vndoing of their soules: they will not let them be cor-
rected or controled, but still soothed vp in euery thing they doe, that in con-
clusion, they become rude, vntaught, headstrong, incorrigible, and gracelesse;
They loue them so foolishly, saith E Cardan, that they rather seeme to hate them,
bringing them vp not to vertue but iniury, not to learning but riot, not to so-
ber life and conuersation but to all pleasure and licentious behaviour. Who is
he of so little experience that knowes not that of *Fabius* to bee true, that
Education is another nature altering the minde and will, and I would to God
(saith he) we our selues did not spoyle our childrens manners, by our ouermuch
cockering and nice education, and weaken the strength of their bodies & minds;
that causeth custome, custome nature, &c. For these causes *Plutarch* in his
booke de lib. educ. and *Hierom epist. lib. 2. epist. 17.* to *Leta de institut. filie*,
giues a most especiall charge to all parents, and many good cautions about
the bringing vp of children, that they be not committed to vndiscreet, passi-
onate, bedlam Tutors, light, giddy headed, or coquetous persons, and spare for
no cost, that they may be well nurtured and taught, it being a matter of so
great consequence. For such Parents as doe otherwise, *Plutarch* esteemes
like them, *that are more carefull of their shooes then of their feet*, that rate
their wealth about their children. And he, saith *Cardan*, that leaues his sonne
to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne
wisdome together, doth no other, then that he be a learned foole, or a sickly
wiseman.

* Prefat. ad
Testam.

* Plus mentis
pedagogico su-
peratitio obfuit,
quam unquam
preceptis suis
sapientie insil-
lauit.

† *Camerarius*
emb 77. et 2.
hath elegantly
expressed it in
an Embleme.
perdit amando,
&c.

† *Prov. 13. 24.*
Hec that spa-
reth the rod
hates his son.
‡ *Lib. 2. de con-*
sol. Tam stultie
pueros diligimus
ut odisse potius
videamus, illos
non ad virtutem
sed ad inuuiam,
non ad erudi-
tionem sed ad lux-
um, non ad vi-
tam, sed volup-
tatem educantes.
h *Lib. 1. cap 3.*
educatio altera
natura, alterat
animos & o-
luntatem, atq;
utinam (inquit)
liberorum nostro-
rum mores non
ipsi perderemus,
quum infantium
statim delitijs
solumus, mollior
ista educatio,

quam in dulcentiam vocamus, perunt omnes, & mentis & corporis frangit, fit ex his consuetudo, inde natura. i Perinde agit ac si quis
de calceo sit (nulli istius, pedem nihil en et. *Iuven* Nil patri minus est quam filius. h *Lib. 3 de sapient.* qui avaris pedagogis puerus alen-
dos dant, vel clausos in cenobis ieiunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel integra vita
sapientes.

Terrors and affrights causes of melancholy.

Tully in the 4 of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or scene, from all other feares, and so doth *Patritius lib.5.Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, and strike such a deepe imprellion, that the parties can neuer bee recovered, causing a more grievous and fiercer melancholy, as *Felix Plater, cap. 3. de mentis alienat.*

Speakes out of his experience, then any inward cause whatsoeuer: and imprints it selfe so forcibly in the spirits, braine, humours, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of melancholy (for so he tearmes it) had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation, not from any distemperature of spirits, & produceth strong effects. This terror is most vsually caused, as *Plutarch* will haue, from some imminent danger, when some terrible object is at hand, heard, scene, or conceived, ⁿ truly appearing, or in a ^o dream: and many times the more sudden the accident, it is the more violent.

† Stat terror animis, & cor attonitum salit,
Pavidumq; trepidis palpitat venis iccur.

Their soule's affright, their heart amazed quakes,
The trembling Liuer pants in' veines and akes.

Arthemedorus the Grammarian lost his witts by the v unexpected sight of a Crocodile, *Laurentius cap.7. de melan.* The P Massacre at *Lions 1572.* in the raigne of *Charles 9.* was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits ^q by the sudden sight of some spectrum or diuell, a thing very common in all ages, saith *Lanater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as *Pausanias* records) The Greeks call them *μαυρολόχεια*, which so terrifie their Soules, or if they be but affrighted by some counterfeit diuells in iest,

—† ut pueri trepidant, atq; omnia cecis

In tenebris metuant, — as children in the darke conceau

Hobgoblins, & are sore afraid, they are the worse for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides l.6.cap.33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure that roome where a coarse hath beene, or for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At ^r *Basil* a ma-

^l Terror & metus maximus ex improviso accedentes, ita animi commouent, ut spiritus nunquam recuperent, grauioremq; melancholiam terror facit, quam quae ab interna causa fit. Inapressio tamen foris in spiritibus humoribusq; cerebri, ut extracta tota sanguineâ massa, egrè exprimitur, Et hec horrendo species melancholice frequenter oblata mihi, omnes exerceas, viros, iuvenes, senes,
* Traët. de melan. cap.7 & 8. non ab intemperie, sed agitatione, dilatatione, contractione, motu
^m Lib. de fort. & virt. Alex. preferim in euante periculo, ubi res quovis adsunt terribiles.
ⁿ Fit a visione horrendi, vixera apparente, vel per insomnia. *Platerus.*
^o A Painters wife in *Basil*, 1600. *Somnia vit filium bello mortuum, inde*

Melancholica consolarimur. † *Senec. Herc. Oct.* P *Quarta pars comment. de Statu religionis in Gallia sub Carolo 9. 1572.* q Ex occursu demonum aliqui turore corripiuntur, & experientia notum est. * *Lib.8 in Arcad.* † *Luctet.* ^l *Puella extra urbem in praetorio excurantes, &c. metusa & melancholica demum redijt per dies aliquot vexata, dum mortua est. Plater.*

ny little children in the Spring time, went to gather flowers in a meddow and at the townes end, where a malefactor hung in gibbets, all gazing at it; one by chance flung a stone, & made it stirre, by which accident, all the children affrighted ran away; one slower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after her, and was so terribly affrighted, that for many dayes she could not be pacified, but melancholy, died. In the same towne another childe beyond the *Rhine*, sawe a graue opened, and vpon the sight of the carcase, was so troubled in minde, that she could not be comforted, but a little after died, and was buried by it, *Platerus obseruat. lib. 1.* A Gentlewoman of the same Citty saw a fat hogge cut vp, and when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would no longer abide: a Physitian in presence, told her, that as that hogge was, so was shee, full of filthy excrements, and aggrauated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deeply, that she fell instantly vomiting, and was much distempered in minde and body, that with all his art and perswasions, for some months after, hee could not restore her to her selfe, she could not forget it, or remoue the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are sicke, or a man executed, or sicke of any fearefull disease, as possession, Apoplexies, bewitched: or if they read by chance of some terrible thing, they are as much disquieted, as if they had seene it. *Hecates sibi videntur somniare*, they dreame, and continually thinke of it. As lamentable effects are caused by such terrible objects heard, as seene, *auditus maximos motus in corpore facit*, as ^u *Plutarch* holds, no sense makes greater alteration of body and minde: let them beare witnesse that haue heard those Tragicall allarums, outcries, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies, accidentall fires, &c. those ^x panicke feares, which often driue men out of their wits, bereaue them of sense, vnderstanding and all, some for a time, some for all their liues they neuer recover it. The ^y *Midianites* were so affrighted by *Gideons* souldiers, they breaking but euery one a pitcher; and ^z *Hannibals* army by such a panicke feare, discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell downe dead in a towne. *Edinus* king of *Denmark*, by a sudden sound which he heard, ^a was turned into fury with all his men, *Cranzius lib. 5. Dan. hist.* & *Alexander ab Alexandro lib. 3. cap. 5.* *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *sent. 2. cura 90. Cardan subtil lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may we thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy* Anno 1504. there was such a fearefull earthquake about 11 a clocke in the night (as ^{*} *Beroaldus* in his booke *de terra motu*, hath commended to posterity) that all the Citty trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Andi rem atrocem & annalibus memorandam* (mine Author addes) heare a strange story and worthy to bee chronicled, I had a seruant at the same time called

^t Altera trans
Rhenana ingres-
sa sepulchrum
recens apertum,
vidit cadaver
& domum subi-
tò reuerſa puta-
vit eam vocare,
post paucos dies
obijt. proximo se-
pulchro colloca-
ta Altera pati-
bulum serò præ-
teriens, melue-
bat ne urbe ex-
clusa illuc perno-
ctaret, unde
melancholica fa-
cta, per multos
annos laboravit.
Platerus.

ⁱ Subitus occur-
sus, inopinata
læſio.

^u Lib. de audi-
tione.

^x Effusus cernens
fugientes agmi-
ne turmas, & ui-
mea nunc inflat
cornua Faunus
aut. Aluiat. emb.
122.

^y Iud. 6. 19.

^z Plutarchus
vita eius.

^a In furorē
cum sociis ver-
sus.

^{*} Subitarius
terre motus.

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† *Cæpit inde de-
scipere cum dis-
pendio sanitatis,
inde adeo de-
mentans, ut sibi
ipsi mortem in-
ferret.*

° *Historica re-
latio de rebus
Iaponicis Tract.
2. de legat. regis
Chinensis à Lo-
dovico Frois le-
suista. A. 1596.
Fuscini dere-
pende tanta aeris
caligo, & terra-
motus, ut multi
capite dolerent,
plurimis cor me-
rore & melan-
cholia obrueret-
ur. Tantum fre-
mitum edebat,
ut tonitru frago-
rem imitari vi-
deretur, tantam-
que, &c.*

*In urbe Secai
tam horrificus*

fuit, ut homines vix sui compotes essent, à sensibus abalienati, morore oppressi tam horrendo spectaculo, &c. ° *Quum subit illius tri-
stissima noctis Imago.* ° *Qui solo aspectu medicine movebatur ad purgandum.* ° *Sicut viatores si ad saxum impeerint, aut hanc
memores sui castis, non ista modo que ostendunt, sed & similia horrenti perpetuo & tremunt.*

*Fulco Argelanus, a bold and proper man, that was so terrified with it, that he
was first melancholy, after doted, at last mad, and made away himselfe. At
Fuscinum in Iapona there was such an earthquake, and darknesse of a sudden,
that many men were offended with head-ache, many overwhelmed with sorrow
and melancholy. At Meacum whole streets and goodly palaces were overthrown
at the same time, and there was such an hideous noyse withall like thunder, and
a filthy smell, that their haire stared for feare, and their hearts quaked, men and
beasts were incredibly terrified. In Sacai another city, the same earthquake was
so terrible vnto them, that many were bereft of their senses; and others by that
horrible spectacle so much amazed, that they knewe not what they did. Blasius a
Christian, the reporter of the newes, was so affrighted for his part, that
though it were two months after, he was scarce his owne man, nether could
he driue the remembrance of it out of his minde. Many times some yeares
after, they will tremble afresh at the remembrance, or concept of such a
terrible object, euen all their liues long, if mention be made of it. Cornelius
Agrippa relates out of Gulielmus Parisiensis, a story of one, that after a dis-
tastfull purge which a Physitian had prescribed vnto him, was so much mo-
ved, that at the very sight of Physicke he would be distempered, though he ne-
ver so much as smelled to it, the very sight of Physick long after, would giue
him a purge; nay the very remembrance of it would effect it: Like travellers
and Sea-men, saith Plutarch, that when they haue beene landed on a rocke, for
ever after feare not that mischance only, but all such dangers whatsoeuer.*

SVBSEC. 4.

Scoffes, Calumnies, bitter Iests, how they cause melancholy.

IT is an old saying, *† A blow with a word, strikes deeper then a blow with a
sword:* and many men are as much gauled with a calumny, scurrile and
bitter jest, a libell, a pasquill, or the like, as with any misfortune whatsoe-
uer. Princes and Potentates, that are otherwise happy, and haue all at com-
mand, are grieuously vexed with these pasquilling libels, and Satyrs: they
feare a rayling *† Aretine*, more then an enemy in the field: which made most
Princes of his time (as some relate) *allow him a liberall pension, that he should
not taxe them in his Satyres:* The *Cæsars* themselves in *Rome* were common-
ly taunted. *Adrian* the sixt Pope, & was so highly offended, and grieuously
vexed with Pasquillers at *Rome*, that hee gaue command that statue should
be demolished and burned, the ashes to be flung into the riuer *Tyber*, and
had done it forthwith, had not *Lodovicus Sueffanus*, a facete companion, dis-
swaded him to the contrary, by telling him, that *Pasquills* ashes would turne
to frogs in the bottome of the riuer, and croake worse and lowder then be-
fore. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* advi-
seth all his friends, that respect their credits, to stand in awe of Poëts, for they

* *Leuiter volant,
grauiter vulne-
rant. Bernardus
† Ensis sauciat
corpus, mentem
sermo.*

† *Sciat is cum
esse, qui à nemi-
ne ferè & vi sui
magnate, non il-
lustre stipendium
habuit, ne mores
ipsorum Satyris
suis notaret.*

*Gass Barthius
presat. parodiâ.
§ Iovius in vitâ
vitiâ, gravissimè
exlebat sanosis
libellis nomen
suum ad Pas-
quilli statum
fuisse laceratum, decrevitq, idè statum demoliri &c.*

* *Plato lib. 13. de legibus. Qui exificationem curant, poetæ vereantur, quia
magnam vim habent ad laudandum & vituperandum.*

are terrible fellowes, and can praise and dispraise as they see cause. The Prophet David complaines Psal. 123. 4. that his soule was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and Psal. 55. 4. for the voyce of the wicked &c. and their hate his heart trembled within him, and the terrors of death came vpon him. Feare, and horrible feare &c. and Psal. 69. 20. Rebuke hath broken mine heart, and I am full of beauienesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouthes of such men? for many are off so ^h petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as ⁱ Baltasar Castilio notes of them, that they cannot speake, but they must bite; they had rather lose a friend, then a jest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries of some or other, till they haue made by their humoring and gulling, ^k *ex stulto insanum*: and all to make themselves merry:

—† *dummodo risum*

Excusiat sibi, non hic cuiquam parceret amico,

Friends, neuters, enemies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in ^l *Apuleius*, once a day, or els they shall be melancholy themselves, they care not how they grinde and misuse others, so they may exhilarate their owne persons. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4. booke of his life; tooke an extraordinary delight in humoring of silly fellowes, and to put gulleries vpon them, ^m by commending some, perswading others to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; hee made soft fellowes, starke noddies; and such as were foolish, quite madde before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musitian, that was so honoured by *Leo Decimus*, and *Bibiena* his second in that businesse, that he thought himselfe to be a man of most excellent skill, (who was indeed a ninny) they ⁿ made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arme that plaid on the Lute, to make him strike a sweeter stroke, ^o and to pull downe the *Arras* hangings, because the voice would be clearer, by reason of the reverberation of the wall. In like manner they perswaded one *Raraballius* of *Cazeta*, that he was as good a Poet as *Petrarch*, and would haue him to be made a Laureat Poet, and invite all his friends to his installment; and had so possessed the poore man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said, ^p they envied his honour and prosperity: It was strange (saith *Iovius*) to see an old man of 60 yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whō they may worke: nay to say truth, who is so wise, or so discreet, that may not be humored in this kind, especially if some excellent wits shall set vpon him; he that maddes others, if he were so humored, would be as mad himselfe, as much grieved and tormented; he might cry with him in the Comedy, *Probi Iupiter, tu homine adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and doe not perceiue it, it is well, he may happily make others sport, and be no whit troubled himselfe; but if he be apprehensiuē of his folly, and take it to hart, then it torments him worse then any lash:

^h *Petulantis splene cachinno.*

ⁱ *Curial. lib. 2.*

Ea quorundam est inscitia, ut quoties loqui, toties mordere libere sibi putent.

^k *Ter. c. 2. nuch.*

^l *Hor. Ser. lib. 3 Sat. 4.*

^l *Lib. 2.*

^m *Laudando, & mira ijs persuadendo.*

ⁿ *Et vana instant opinione, incredibilia ac ridenda, quedam Musices precepta commentarentur &c.*

^o *Et voces tidis parietibus illis, suavis ac acutius resisterent.*

^p *Immortalitatis & glorie sue prorsus invidentes.*

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a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or iniury whatsoeuer; especially if it shall proceede from a virulent tongue, it cuts (saith *Dauid*) like a two edged sword. And they smote with their tongues. *Ier: 18, 18.* and that so hard, that they leaue an incurable wound behind them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recouered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, chollericke, and apt to mistake) and impatient of an iniury in that kinde, they aggrauate, and so meditate continually of it, that it is a perpetuall course, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui insanîâ*, an excellent thing to inioy another mans madnes; yet they must know, that it is a mortall sinne (as *Thomas* holdes) and as the Prophet *Dauid* denounceth, they that vse it, shall neuer dwell in Gods Tabernacle.

12. 2^a e quest.
75. Irvisio mortale peccatum.
Psal. 15. 3.

Balthasar Castilio lib. 2. de aulico.

Such scurrile iests, flouts, and Sarcastmes therefore, ought not at all to be vsed; especially to our betters, to such as are in misery, or any way distressed: for to such, *erumnarum incrementa sunt*, as he perceiued. In multis pudor, in multis iracundia &c. many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixt booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunius* Earle of Shrine, they had beene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in iest, that his wife lay foster with the Abbot of Shrine; he not able to containe, replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant yong Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad & melancholy for many moneths; but they were the Earles vtter vndoing; for when *Christina* heard of it, she persecuted him to death. For that reason, all those that otherwise approue of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum iis qui miseri sunt, & erumnosi*, no iesting with a discontented person. 'Tis *Castilio's* caveat, *Io. Pontanus*, and *Galatens*, and euery good mans.

De sermone lib. 4. cap. 3.
Fol. 55. Galatens.

Play with me, but hurt me not:

Iest with me, but shame me not.

Tully Tusc. quest.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two Extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceede, but be still accompanied with that *ἀβλάβεια* or innocency, *qua nemini nocet, omnem iniuriam oblationem abhorrens*, hurts no man, abhorres all offer of iniury. Though a man be liable to such a jest, or obloquy, haue beene ouerseene, or committed an offence; yet it is no good manners or humanity, to vpbraid, to hit him in the teeth with his offence, or to scoffe at such a one; those iests (as he * saith) are no better then iniuries, byting iests, *mordentes & aculeati*, they are poysoned iests, leaue a sting behind them, and ought not to be vsed.

Tales ioci ab iniurijs non possunt discerni. Galatens fol. 55
Pibrance in his Quodams. 37.

Set not thy foot to make the blinde to fall,
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither reioyce thou in the fall of other.

If these rules could be kept, we should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucify † one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse amongst vs.

† Ego huius miserā fornicatē & dementiā confiteor. Tull. ad Attic. lib. 11

SYBSEC. 5.

Losse of liberty, servitude, imprisonment, how they cause melancholy.

TO this Catalogue of causes, I may well annexe losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things convenient, sumptuous houses to their vse, faire walkes and gardens, delicious bowres, galleries, good fare and diet, & all things correspondent: yet they are not content, because they are confined, may not come & goe at their pleasure; haue, and do what they will, but liue *ⁱ alienā quadrā*, at another mans command. As it is *² in meates*, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to liue, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, & haue all things to another mans iudgment, that heart can wish, or that they themselves can desire, *bona si sua norint*: yet they loath it, & are tired with the present: *Est natura hominum novitatis avida*, mans nature is still desirous of newes, variety, delights; & our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must bee married, and married men would be Bachelors; they doe not loue their own wiues, though otherwise faire, wise, vertuous, & well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modò voverat odit*, one calling long, *esse in honore iuvat*, *ⁱ* *mox displicet*; one place long, *² Roma Tybur amo ventosus*, Tybure Romam, that which we earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith *ⁱ Seneca*) *quod proposita sepe mutando in eadem revolvuntur*, & *non relinquunt novitati locum*, Fastidio cepit esse vita, & *ⁱ* *ipsum mundus*, & *ⁱ* *subit illud rapidi: Simarum deliciarum*, Quousq; eadem? This alone kills many a man, that they are tyed to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome; and that which crosseth their furious delights, what? still the same? *Marcus Aurelius* & *Salomon*, that had experience of all worldly delights & pleasure, confessed as much of themselves, that what they most desired, was tedious at last, and that their lust could neuer be satisfied, all was vanity and affliction of minde.

ⁱ Miserum est alienā vivere quadrā. Iuv. ² Crambe bis cocta. Vnde me reddo pueri.

ⁱ Hor.

ⁱ De Tranquill. animæ.

Now if it be death it selfe, another Hell, to be gluttred with one kinde of sport, dieted with one dish, tyed to one place; though they haue all things otherwise as they can desire, and are in Heauen to another mans opinion,

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^c Lib. 3.^d Boterus lib. 1. polit. cap. 4.

• If there be any inhabitants.

^f In Toxari. Inter tui quidem collum vinculum est, & manus constricta, noctiu verò totum corpus vincitur, ad has miseras accedit corporis fevor, strepitus eiulantium, somni breuitas, hec omnia plene molesta & intolerabilia.

^g In 9. Rhafis.

• William the Conquerors eldest sonne.

† Salust Romam triumpho ductus, tandemq; in carcerem coniectus, animi dolore perijt.

• Camden in Wilshe miserum senem ita fame & calamitatibus in carcere fregit inter mortui metum, & vite tormenta &c.

^k Pies hadie.^l Seneca.

what misery and discontent shall they haue, that liue in slavery, or in prison it selfe? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in *Curtius*, worse then death is bondage. ^d *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith ^d *Boterus*) that accomps servitude, the extremity of misery. And what misery doe they endure, that liue vnder those hard task masters, in gold-mines, tinne-mines, lead-mines, stone-quarries, cole-pits, like so many mouldewarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliury? How are those women in *Turkie* affected, that most part of the yeare come not abroad; those *Italian* and *Spanish* Dames, that are mewd vp like Hawkes, and lockt vp by their jealous husbands: how tedious is it to them that liue in *Stoues* & *Caues* halfe a yeare together; as in *Island*, *Muscovy*, or vnder the *c* Pole it selfe, where they haue six moneths perpetuall night. Nay, what misery & discontent doe they endure, that are in prison? they want all those six non-naturall things at once, good aire, good diet, exercise, company, sleepe, rest, ease &c. that are bound in chaines all day long, suffer hunger, and (as ^f *Lucian* describes it) must abide that filthy stinke, and ratling of chaines; howlings, pitifull out-cryes, that prisoners vsually make: these things are not onely troublesome, but intollerable. They lye nastily amongst todes & frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did. *Psal. 105. 18. they hurt his feet in the stocks, the iron entred his soule*. They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meate, must eate that bread of affliction, prey vpon themselues. Well might ^g *Arculanus* put long imprisonment for a cause, especially to such as haue liued jovially, in all sensuality & lust, and vpon a sudden are estranged and debarred from all manner of pleasures: as were *Huniades*, and *Richard the second*, *Valerian* the Emperour, *Baiazet* the Turke. If it be irksome to misse our ordinary companiōs & repast for once or an houre, what shal it be to lose them for ever? If it be so great a delight to liue at liberty, & to inioy that variety of objects the world affords; what misery & discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed? what shall become of him? ^h *Robert Duke of Normandy*, being imprisoned by his eldest brother *Henry* the first, *ab illo die in consolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with griefe, ⁱ *Iugurth* that generous Captaine, brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy, died. ^j *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *Deuises* in *Wilshe*) was so tortured in prison with hunger, and all those calamities accompanying such men, ^k *ut vivere noluerit, mori nescierit*, he would not liue, & could not dye, betwixt feare of death, & torments of life. *Francis* King of *France*, was taken prisoner by *Charles the 5th*, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needes no farther illustration.

SUBSEC. 6.

Poverty and want, causes of Melancholy.

POverty and Want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them a part. Poverty although (if considered aright to a wise, vnderstanding, truly regenerate, and contented man) it be *donum Dei*, a blessed estate, the way to Heauen, as ^m Chrysostome calls it; Gods gift, the mother of modesty, & much to be preferred before riches (as shall bee shewed in his ⁿ place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile & base, a severe torture, a most intollerable burthen, we ^o shunne it all, *cane pennis & angue*, we abhorre the name of it,

† *Paupertas fugitur, totq; arcesitur orbe*:

as being the fountaine of all other miseries, cares, woes, labours, & grievances whatsoever. To avoide which, we will take any paines, --- *extremos currit mercator ad Indos*. We will leaue no hauē, no coast, no creek of the world vnsearched, though it be to the hazard of our liues, we will diue to the bottom of the Sea, to the bowels of the earth † five, sixe, seuen, eight, nine hundred fathome deep, through all five Zones, and both extreames of heat and cold: we will turne Parasites and slues, prostitute our selues, sweare & lye, damne our bodies and soules, forsake God, abjure Religion; steale, rob, murder, rather then endure this vn sufferable yoke of Poverty, which doth so tyrannize, crucify, and generally depresse vs.

For, looke into the world, and you shall see men generally esteemed according to their meanes; and happy, as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit*. In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawde, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may looke with lesse security, then on the Sunne*: so that he be rich (and liberall withall) he shall be honoured, admired, adored, revered, & highly P magnified. *The rich is had in reputation because of his goods*, Eccl. 10. 31. He shall be befriended: *for riches gather many friends* Prov. 19. 4. --- *multos numerabit amicos*, all q happiness ebbs and flowes with his mony, he shall bee accompted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant man, a fortunate man, of a generous spirit. *Pullus Iovis & gallinae filius alba*: a hopeful, a good man, a vertuous, honest man. *Quando ego te lunoniū puerum, & matris partum verè aureum*, as † *Tully* said of *Octavianus*, while hee was adopted *Caesar*, & an heire apparent of so great a Monarchy, he was a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere*, all mens eyes are vpon him, God blesse his good worship, his honor; ^u euery man speakes well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him, euery man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak,

blesse him, and hopefull; why? he is heire apparent to the right worshipfull, to the right honorable, &c. ^{nummi}: *vobis hunc praestat bonorem*. ^u *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet*. *Plautus Pseud.*

^m *Com. ad Hebr.*

ⁿ *Part. 2. Sec. 3. Memb. 3.*

^o *Quem ut difficilem mortuum pueris tradere formidamus.*

Plutarch

† *Lucan lib. 1.*

† As in the silver mines at *Friburg* in *Germany*. *Fines Morison.*

* *Euripides.*

† *Tam. 4. dial. minorem periculo Solem quam bunc defixis oculis licet intueri.*

† *Omnis enim res, virtus, fama decus, divitia, humanaq; pulchritudo Divitijs parent.* *Hor. Ser. lib. 2. Sat. 3.*

Clauis: erit fortis, iustus, sapiens etiam rex. *E' quicquid volet, Hor.*

† *Et genus, & formam, regina pecunia donat.* *Mony addes spiritus, coram e, &c.*

† *Epist. ult. ad Atticum.*

† *Our young Master, a fine cowardly gentleman, God*

^u *nummi.*

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* *Aurea fortuna*, principum cubiculis reposita. Iulius Capitolinus vita Antonini.
† *Petronius*.

† *Theologi opulenti adherent, Iuvisperiti pecuniosis, literati nummiosis, liberalibus artifices, &c.*

* *Multi illorum iuvenes, multę petiere puellę.*
† *Dummodo sit dives barbarus, ille placet.*

† *Plut. in Lucullo.* A rich chamber so called.

* *Panis pane melior.*

† *Iuven, Sat. 5.*

† *Hor. Sat. 5. l. 2.*

* *Bohemus de Turcis & Breidenbach.*

* *Euphormio.*

* *Qui pecuniam habent, elati sunt animi: lofty spirits, brave men at armes, all rich men are generous, courageous, &c.*

† *Nummus ait pro me nubat Cornubia Romę.*

* *Non fuit apud mortales ullum excellentius certamen; non inter celeres celerissimo, non inter robustos robustissimo, &c.*

as of *Herod, Vox Dei, non hominis*, the voyce of God, and not of man. All the graces, Veneres, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber.

—† *Securā naviget aurā,*

Fortunamq; suo temperet arbitrio:

he may faile as he will himselfe, & temper his estate at his pleasure, Ioviall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, & fat of the land, fine clothes, rich attires, soft beds, down pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride & poast for him: † Divines, Lawyers, Physitians, Philosophers, Schollers, are his; wholly deuote to his seruice. Euery man seekes his † acquaintance, his kinred, to march with him, though he be an ause, a ninny, a monster, a goosetap, *uxorem ducat Danaën*, when, & whom he will, *hunc optant generum Rex & Regina*, — hee is an excellent match for my sonne, my daughter, my neece &c: *Quicquid calcaverit hic, Rosa fiet*, let him goe whither he will, Trumpets sound, Bells ring &c. all happinesse attends him, euery man is willing to entertaine him, he sups in *Apollo* where soeuer he comes; what preparation is made for his † entertainment? fish and fowle, spices & perfumes, all that sea & land affords. What cookery, masking, mirth to exhilarate his person?

† *Da Trebio, pone ad Trebium, vis frater ab illis*

Ilibus? — What dish will your good worship eat of?

—† *dulcia poma,*

Et quoscumq; feret cultus tibi fundus honores,

Ante Larem gustet, venerabilior Lare diues.

Sweet apples, and what e're thy fieldes afford,

Before thy gods be seru'd, let serue thy Lord.

What sport will your honour haue? hawking, hunting, fishing, fowling, bulles, beares, cards, dice, cockes, players, tumblers, fidlers, jesters &c: they are at your good worships command. Faire houses, gardens, orchards, galleries, pleasant walks, delightfome places, they are at hand; * *in aureis lac, vinum in argenteis, adolescentula ad nutum speciosa*, wine, wenches &c. a *Turkie* Paradise, Heauen vpō earth. And though he be a silly soft fellow, & scarce haue common sense, yet if he be borne to fortunes (as I haue said) † *in hereditario sapere inbetur*, he must haue honor & office in his course. *Nemo nisi dives honore dignus.* *Ambros. 2. offic. 2. l. 1.* none so worthy as himselfe: He shal haue it, at q. *esto quicquid Seruius aut Labco*: get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, and Affections; thou shalt haue Popes, Patriarkes to be thy Chaplins; thou shalt haue (*Tamberlin*-like) Kings to draw thy Coach, Queenes to be thy Landresses, Emperours thy foot-stooles, build more townes and Citties then great *Alexander*, *Babel* Towres, *Pyramides* and *Mausolean* Tombes &c. command Heauen & earth, and tell the World, 'tis thy vassall, *auro emitur diadema, argento cælum panditur, denarius Philosophum conducit, nummos ius cogit, obulus literatum pascit, metallum sanitatem conciliat, es amicos cōglutinat*. It is not with vs, as amōgst those *Athenian* Senators of *Licurgus* in *Plutarch*, hee preferred that deserved best, and was most vertuous and worthy of the place, † not swiftnesse, or strength, or wealth, or friends carried it in those dayes; but *inter optimos optimus*,

mus, inter temperantes temperantissimus, the most temperate and best. Wee haue no *Aristocrasie* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, and doe what they list, and are priuiledged by their greatnesse. ⁱ They may freely trespassse, and doe what they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely doe it, liue after their owne lawes, and for their money, get Pardons, Indulgences, redeeme their soules from Purgatory and Hell, *clausum possidet arca Iovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* *Et quamvis periturus erit, sine gente, cruentus*, they may goe to heaven through the eye of a needle, if they will themselues, they may be canonized for Saints, they shall be ^k honorably interred in *Mausolean* tombes, commended by Poets, registred in Histories, haue Temples, and statues erected to their names, -- *è manibus illis Nascentur violæ* --. If he be bouitfull in his life, and liberall at his death, he shall haue one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to heaven, and bee miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius rectâ in cælum abiit*, went right to Heaven: a base queane, ^l thou wouldst haue scorned in thy misery to haue a penny from her, and why? *modo nummos metijt*, she measured her money by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good ^m outside, he carries it, and shall bee adored for a God, as [†] *Cyrus* was amongst the *Persians*, ob *splendidum apparatus*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, him, whom you peradventure in modesty would giue place to, as being deceaued by his habit, & presuming him some great worshipfull man, beleue it, if you shall examine his estate, he will likely be proved a seruing man of no great note, my Ladies Taylor, or his Lordships Barber, or some such gull, a *Fastidius Briske*, a *S^r Petronell Flashe*, a meere outside. Only this respect is giuen him, and wherefoeuer he comes, he may call for what he will, and take place, by reason of his outward habit.

But on the contrary, if he be poore, *Prov. 15. 15. all his dayes are miserable*, he is vnder hatches, dejected, reiected and forsaken, poore in purse, poore in spirit. * *prout res nobis fluit, ita & animus se habet*. Though hee bee honest, wife, learned, well deseruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected. *Frustra sapit, inter literas e-surit, amicus molestus*. ⁿ If hee speake what babler is this? *Ecclus.* his nobility without wealth, is ^o *proiectâ vilior algâ*, and he not esteemed: *Nos viles pulli nati infelicibus ouis*, if once poore, we are metamorphosed in an instant, base slaues, and vile drudges, [†] for to be poore is to be a knaue, a foole, a wretch, a wicked fellow, a common eyefore, say poore and say all: they are borne to labour, to misery, to carry burdens, like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* obiected in *Aristophanes*, [†] *salem lingere*, lick salt, to empty jakes, say channels, ^p carry out durt and dunghills, sweepe chimnies, rub horse heeles, &c. they are vgly to behold, and though earst spruce, now rusty and squalid, because poore, * *imundas fortunas æquum est (qualorem sequi)*, tis ordinarily so. ^q Others eat to liue, but they liue to drudge, [†] *seruilis & misera gens nihil recusare audet*, a servile generation that dare

Quicquid libet licet.

* *Hor. Sat. 5. l. 3.*

* *Cum moritur diues concurrunt undiq; ciues: Pauperis ad finem vix est ex millibus unus.*

^l *Et modo quid fuit, ignoscat mihi genus tuus, noluisse de manu eius nummos accipere.*

^m *Hee that weares silke, sattin, velyet, and gold lace, must needs be a Gentleman.*

[†] *Xenophon Ciriop. d. l. b. 8.*

* *Enripides.*
ⁿ *In tenui rara est facundia paruo.* *Juven.*

^o *Hor.*

[†] *Egere est offendere. & indigere scelus esse.* *Sat. menip.*

[†] *Plutus act. 4.*

^p *Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima.*

* *Plantus.*

^q *Leo Afer cap. ult. lib. 1. edunt non ut bene vivant, sed ut fortiter laborent.*

Heinsius.

[†] *Munster de vultu Germanie Cosmog. cap. 27. lib. 3.*

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dare refuse no taske; —* *Hæus tu Dromo**cape hoc flabellum, ventulum*

* Ter. Eunuch.
 * Pauper paries
 factus, quem ca-
 minule commin-
 gant.

† Lib. 1. cap. ult.

‡ Deos omnes

illis insecos di-
 ceret: tam pan-
 nos, famæ fracti,
 tot assidue malis
 afficiuntur, tam
 quam pecora
 quibus splendor
 rationis emor-
 tuus.

§ Nihil omnino
 meliorem vitam
 degunt, quam
 ferre in silvis, in-
 mentaria teris.

¶ Leo Afer.

* Ortelius in
 Heluetia, Qui
 habitant in Ca-
 sia vāle ut plu-
 rimum latomi, in
 Oscellā vāle
 cultorum fabri,
 fumarii in Vi-
 getiā, sordidum
 genus hominum,
 quod repurgan-
 dis carminis vi-
 ctum parat.

† I write not
 this any waies
 to vpbraide or
 scoffe at, or
 misse poore
 men, but ra-
 ther to con-
 dole and pity
 them by ex-
 pressing, &c.

‡ Chremylus

Aët. 4. Plant.

* Paupertas die-
 rum oris mise-
 ris mortalibus.

† Vexat censura
 columbas,

‡ Deux ace non
 possunt & sic
 cinque solvere
 nolunt: Omni-
 bus est notum
 quater tre solue-
 re totum.

§ Scandia, Afri-
 ca, Lithuania,
 Turcia, &c.

¶ Montaigne in
 his Essais

speakes of certaine
 Indians in France,
 that being asked
 how they liked
 the country, wound-
 red how a few
 rich men could
 keep so many
 poore men in
 subiectiō, that
 they did not cut
 their throats.

hinc facito dum lauamus. Sirrah blowe winde vpon vs whilst we wash: they are foot stooles for rich men to tread on, blockes for them to get on horse-backe; or as *¶ walls for them to pisse on.* They are commonly such people, rude, silly, superstitious Idiots, natty, vncleane, lowfy, poore, deiected, flauish-ly humble: and as *Leo Afer* obserues of the commonalty of *Africke*, *naturā viliores sunt, nec apud suos duces maiore in precio quā si canes essent*: *¶* base by nature, and no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopē, infelicem, rudiores a sinis, ut è brutis planè natos dicās*: no learning, no knowledge, no civility, scarce common sense, naught but barbarisme amongst them, *belluino more vivunt, neq. calceos gestant, neq. vestes*, like roagues and vagabonds they goe barefooted and barelegged, leading a laborious, miserable, wretched, vnhappy life, *like beasts and iuments, if not worse*: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not vndergoe, *Inter illos pleriq. latrinas euacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwel in the *× Alps*, *chymny sweepers, takes-farmers, durt-daubers, vagrant rogues*, they labour hard, and yet cannot get clothes to put on, or bread to eat. For what can pouerty giue else, but beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, vglinesse, hunger and thirst: *pediculatorum & pulicum numerum?* as y hee well fol-
 lowed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & propulnari lapidem benè magnum ad caput*, ragges for his rayment, and a stone for his pillowe, *pro cathedrâ ruptæ caput urnæ*, he sits in a broken pitcher, or on a blocke for a chaire, *& malue ramos pro panibus comedit*, he drinckes water, & liue's on wort leaues, pulse, like a hogge, or scraps like a dogge, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq.* as *Cremylus* concludes his speech, as we poore men liue now adaies, who will not take our life to be *z* infelicity, misery, and madnesse. If they be of little better condition then those hunger-starued beggers, wandering rogues, those ordinary slaves, and day labouring drudges; yet they are commonly so preyed vpon by poling officers for breaking Lawes, by their tyrannizing land-lords, so flead and fleeced by perpetuall *b* exactions, that though they doe drudge & fare hard, and starue their *Genius*, they cannot liue in some *c* countries; but what they haue is instantly taken from them, the very care they take to liue to be drudges, to maintaine their poore families, their trouble and anxiety takes away their sleepe, *Sirac. 3. 1. 1.* it makes them weary of their liues: when they haue taken all paines, and doe their vtmost and honest indeauours, if they be cast behind by sicknesse, or ouertaken with yeares, no man pitties them, hard hearted and mercilesse, *¶* vncharitable as they are, they leaue them so distressed, to begge, steale, murmur and *d* rebell, or else starue. The feare of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their gouernours: outlawes and rebels in most places, to take vp seditious armes, and in all ages hath caused vproares, murmuring, seditious, rebellions, thefts, murders, mutinies, jarres & contentions in euery common-wealth, grudging, repining, complaining, discontent in euery private

family,

family, because they want meanes, to liue according to their callings, to bring vp their children, it breakes their hearts, they cannot do as they would. No greater misery then for a Lord to haue a Knights liuing, a Gentleman a Yeomans, not to be able to liue as his birth and place requires. Poverty and want are generally conuies to all kinde of men, especially to such as haue beene in good and flourishing estate, and are suddenly distressed, nobly borne, liberally brought vp, and by some distaster & casualty, miserably deiected. For the rest, as they haue base fortunes, so haue they base mindes correspondent, they are not so thoroughly touched with it,

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to be poore, they are forsaken of their friends, most part neglected, and left vnto themselves. *Tempora si fuerint nubila solus eris*, left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all fly from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty seperates them from their neighbours.*

*† Dum fortuna fauet, vultum seruat is amici,
Cum cecidit, turpi vertit is ora fugā.*

Whil' st fortune fauor'd, friends, you smil'd on me,
But when she fled, a friend I could not see.

Which is worse yet, if he be poore & every man contemnes him, insults o-
ver him, oppresseth him, aggravates his misery.

*† Quum cepit quassata domus subsidere, partes
In proclinas omne recumbit onus.*

When once the tottering house begins to shrinke,
Thither comes all the waight by an instinct.

Nay they are odious to their owne brethren, and dearest friends, *Prov. 19. 7. his brethren hate him if he be poore. omnes vicini oderunt, his neighbours hate him. Prov. 14. 20. omnes me noti ac ignoti deserunt*, as hee complained in the

Comcedy, friends and strangers all forsake me. Which is most grievous, poverty makes men ridiculous, *nil habet infelix paupertas durius in se, quam quod ridiculos homines facit*, they must endure ¹ iests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat. ^m *māgnūm pauperties opprobrium, iubet quidvis & facere & pati*. He must turne Parasite,

jester, foole, flaut, and drudge to get a poore liuing, and be buffeted when he hath all done, as *Vlysses* was by *Melanthius* ⁿ in *Homer*, be reviled, and must not so much as mutter against it. Hee must turne rogue, villaine; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeves, rebels, murderers, traitors, assassins, because of poverty we haue sinned, *Eccles. 27. 2. swear, and forswear, beare false witnesse, lye, dissemble, any thing, as I say, to aduantage themselves, and to relieue their necessities. o Culpa scelerisq; magistra est*, when a man is driuen to his shifts, what will he not do?

betray his father, Prince, and country, turne Turke, forsake Religion, abjure God & al: *nulla tam horrenda proditio, quam illi lucri causa*, (saith *P Leo Afer*) *perpetrare nolint* * *Plato* therefore calls poverty, *theemish*, sacrilegious, filthy, wicked, & mischieuous, & well he might. For it makes many an vpright man otherwise, had he not beene in want, to take bribes, to bee corrupt, to doe against his conscience, to sell his tongue, heart, hand, &c. to vse indirect means

^c *Augustas animas angusto in pectore versant.*

^f *Prov. 19. 7.*
though he be
instant yet
they will not
[†] *Petronius.*

^z *Non est qui doleat vicem, ut Petrus Christum iurant se hominem non nouisse*
^b *Ouid. in Trist.*

ⁱ *Hor.*
^k *Ter. Eunuchus act. 2. sc.*
^l *Quid quod materiam præbet, causamq; iocandi. Sitoga sordida sit.*
Iuven. Sat 3.
^m *Hor.*
ⁿ *Odyss. 17.*

^o *Mantuan.*
^p *De Asficalib. 1. cap. vlt.*

^q *de legibus furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.*

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to helpe his present estate. It makes Princes to exact vpon their subiects, great men tyrannize, Landlords oppresse, Iustices mercenary, Lawyers vultures, Physitians Harpyes, friends importunate, tradesmen lyers, honest men theeves, devout assassins, great men to prostitute their wiues, daughters, and themselves, middle sort to repine, commons to mutiny, all to grudge, murmur, and complaine. A great temptation to all mischief, it compells some miserable wretches to counterfeite seuerall diseases, to dismember, make themselves blinde, lame, to haue a more plausible cause to beg, & loose their limbs to recouer their present wants; *Idocus Damhoderius* a Lawyer of *Bruges*, *praxi rerum criminal. cap. 112.* hath some notable examples of such counterfeite Crancks, and every Village almost will yeeld abundant testimonies amongst vs, we haue Dummerers, *Abraham* men, &c. and that which is the extent of misery, it makes them through anguish & wearisomnesse of their liues, to make away themselves. They had rather bee hanged, drowned, &c. then to liue without meanes.

3 Theognis.

* Dipsosophist.

lib. 12. Millies
potius moriturum
(si quis sibi
mente constaret)
quam tam vilis
& erumnosus vir-
tus communio-
nem.

* Gasser *Vilela*
Iesuita epist. Ia-
pon. lib.

* Mat. Riccius
expedit in Sinas
lib. 1. cap. 3.

* Vos Romani
procreatos filios
feris & canibus
exponitis, nunc
strangulatis vel
in saxum elidi-
tis, &c. p.

† Colmog. 4. lib.
cap. 22. vendunt
liberos viciu-
centes inquam
pecora, interdum
& scilicet ut a-
pud ciuites sa-
turentur cibis.

* Vel bonorum
desperatione, vel
malorum perse-
cutione fracti &
fatigati, plures
violentas manus
sibi inferunt.

u Por

* Ingenio pote-
ram superas ve-
litate per arces,
Vt me plumale-
vat, sic graue
merceris onus, Al-
ciat.

y Terent.

z Hor. Sat. 3. l. 1

¶ *In mare cetiferum; ne te premat aspera egestas,*

Desili & à celsis corruet Cerne iugis.

Much better 'tis to breake thy necke,

or drowne thy selfe i' th' Sea,

Then suffer irksome pouerty.

Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenaeus*, supping in *Phiditjs* in *Sparta*, and obseruing their hard fare, said it was no maruell if the *Lacedaemonians* were valiant men; for his part he would rather runne vpon a sword point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life. † In *Iaponia* 'tis a common thing to stifle their children if they be poore, or to make an abort, which *Aristotle* commends. In that ciuill commonwealth of *China*, the mother strangles her childe, if she be not able to bring it vp, and had rather loose it, then sell it, or haue it endure such misery as poore men doe; *Arnobius lib. 7. aduersus gentes*, * *Lactantius lib. 5. c. 9.* obiect as much to those ancient *Greekes* and *Romanes*, they did expose their children to wild beasts, strangle, or knocke out their braines against a stone, in such cases. If we may giue credit to † *Munster*, amongst vs *Christians* in *Lithuania*, they voluntarily mancipate, and sell themselves, their wiues and children for slaues to rich men, to avoid hunger and beggery; † many make away themselves in this extremity. *Apitius* the *Roman*, when hee cast vp his accounts, and found but 100000 Crownes left, murdered himselfe for feare he should be famished to death. *P. Forestus* in his medicinall obseruations, hath two memorable examples, of two brothers of *Lovain*, that being destitute of meanes, became both melancholy, & in a discontented humour sacrificed themselves. Another of a merchant, learned, wise otherwise and discrete, that out of a deep apprehension he had of a losse at Seas, would not be perswaded but as u *Ventidius* in the Poet, he should dye a begger. In a word this much I may conclude of poore men, that though they haue good x parts, they cannot shew, or make vse of them: *haud facile emergunt, quorum virtutibus obstat res angusta domi: the wisdom of the poore is despised, and his words are not heard. Eccles. 9. 15. y amittunt consilium in re*, as *Gnatho* said. z *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shooes,

as he said of old, but how doth he prone it? I am sure wee finde it otherwise in our dayes, ^a *pruinosis horret facundia pannis*. Homer himsele must begge if he wants meanes, and as by report he sometimes did, *goe from doore to doore and sing Ballads, with a company of boyes about him*. This common misery of theirs must needs distract, make them discontent and melancholy, as commonly they are, wayward, still murmuring and repining. *Ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, and that comical Poet well seconds.

^c *Omnes quibus res sint minus secunde nescio quomodo
Suspitosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi.*

If they bee in aduersity, they are more suspitious and apt to mistake; they thinke themselves scorned by reason of their misery: And therefore many generous spirits in such cases, withdraw themselves from all company. Neither is it without cause, for wee see men commonly respected according to their meanes, (^{*} *an diues sit omnes querunt, nemo an bonus*) and vilified if they be in bad cloathes. ^d *Pholopæmen* the orator was set to cut wood, because he was so homely attired. ^e *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. ^f *Dantes* that famous Italian Poet, because his clothes were but meane, could not bee admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend, because of his apparell. ^g *Hominem video pannis, annisq; oblitum, hic ego illum contempsit præ me*; King *Perseus* overcome, sent a letter to ^{*} *Paulus Æmilius* the Roman Generall, *Perseus P. consuli. S.* but he scorned him any answere; *tacite exprobrans fortunam suam* (saith mine author) vpbraiding him with his present fortune. [†] *Carolus Pugnax*, that great Duke of Burgundy, made *H. Holland*, late Duke of Exeter exil'd, runne after his horse like a lackey, and would take no notice of him: ^h 'tis the common fashion of the world. That such men as are poore, may iustly be discontent, melancholy, and complaine of their present misery, & all may pray with ⁱ *Solomon*, *Giue me O Lord neither riches nor pouerty, feed mee with food conuenient for me.*

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^a *Petronius.*^b *Herodotus* *vi-
ta eius Scaliger
in Poet. potenti-
orum edes ofia-
tim adiens, ali-
quid accipiebat,
canens carmina
sua, concemitan-
te eum puero in
choro.*^c *Ter. Act. 4.**Scen. 3. Adelp. b.
Hegio.*^{*} *Euripides.*^d *Plutarch* *vi-
ta eius.*^e *Vita Ter.*^f *Gomelius lib.
3. cap. 21. de sale*^g *Ter. Eunuch.
Act. 2. Scen. 2.*^{*} *Liv. dec. 9. l. 2*[†] *Cominius.*^h He that hath
⁵ *per annum*
comming in
more then o-
thers, scor-
nes him that hath
lesse, and is a
better man.ⁱ *Pro. 30. 8. sc. I*

S V B S E C. 7.

*An heape of other Accidents causing melancholy.
Death of friends, losses, &c.*

IN this Labyrinth of Accidentall causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, & new causes, as so many by-paths, offer themselves to be discussed: To search out all, were an *Herculean* worke, and fitter for *Thesens*: I will follow mine intended thred; & point at only some few of the chiefeft. Amongst which, losse and death of friends may challenge a first place, *multi tristantur*, as [†] *Vives* well obserues, *post delicias, convivium, dies festos*, many are melancholy after some feast, holiday, merry meeting, or some pleasing sport, some at the departure of friends only, whom they shall shortly see againe, weep and howle, and looke after the as a cow lowes after her calfe, or a childe takes on that goes to schoole after holidiaies. *Montanus consil. 232.* makes mention of a country woman, that

Death of
friends.[†] *3. de Anima
cap. de morte.*

T 2

parting

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parting with her friends and native place, became grievously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. If parting off friends alone can worke such violent effects, what shall death doe, when they must eternally be separated, neuer in this world to meet again? This is so grievous a torment for the time, that it takes away all appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations, howling, roaring, many bitter pangs, (* *lamenti, gemitu, & feminio ululatu Tecta fremunt*) and by frequent meditation extends so farre sometimes, ^k that they thinke they see their dead friends continually in their eyes, *observantes imagines*, as *Conciliator* confessed he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, stil, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes. *totus animus hac una cogitatione defixus est*, all the yeare long, as * *Pliny* complains to *Romanus*, *me thinks I see Virginius. I heare Virginius, I talke with Virginius, &c.* They that are most staied and patient, are so furiously carried headlong by this passion of sorrow in this case, that braue discret men many times forget themselves, and weepe like children, many moneths together, as *Rachel* did, and will not be comforted. They are gone, they are gone,

Abstulit atra dies & funere meruit acerbo, What shall I doe?

Quis dabit in lachrymas fontem mihi, quis satis altus

Accendet gemitus, & acerbo verba dolori?

Exhaurit pietas oculos, & hiantia frangit

Pectora, nec plenos avido finit edere questus,

Magna adeo iactura premit, &c.

Fountaines of teares who giues, who lends me groanes,

Deepe sighes sufficient to expresse my moanes?

Mine eyes are dry, my brest in peeces torne,

My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium*, bewailes his fathers death, he could moderate his passions in other matters (as hee confessed) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,

Indomitus quondam vigor & constantia mentis.

^t *Prefat. lib. 6.*

How doth ^l *Quintilian* complaine for the losse of his sonne, to despaire almost: and *Cardan* lament his only childe, in his booke *de libris proprijs*, and elsewhere in many other of his tracts. *Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three dayes together vpon the ground, obstinate to dy with him, and would neither eat, drinke, nor sleepe: so did *Adrian* the Emperour bewaile his *Antinous*, *Hercules*, *Hylas*, *Orpheus*, *Euridice*; *David*, *Abolon*; (O my deere sonne *Abolon*) *Austin* his mother *Monica*; *Niobe* her children, insomuch, that the ^m Poets fained her to bee turned into a stone, as being stupified through the extremity of griefe. ⁿ *Ageus*, *signo lugubri filij consternatus, in mare se precipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physicians are ful of such examples. *Montanus consil. 2.42.º* had a patient troubled with this infirmity, by reason of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath

such

* *Virg. 4. Æn.*

^k *Patres mortuos coram astantes & filios &c. Marcellus Dominatus.*

* *Epist. lib. 2. Virginium video, audio, de funtium cogito, alloquor.*

^m *Ovid. Met.*

ⁿ *Plut. vitæius*

* *Nobilis morona melancholica ob mortem mariti.*

such another, almost in despaire after his mothers departure, *ut se ferre præcipitem daret*; and ready through distraction to make away himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares of age, *that grew desperate upon his mothers death*; and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdoms and citties. *Vespasian's* death was pittifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to bee pulled downe, Mules and Horses to haue their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephestions* death. Which is now practised amonst the *Tartars*, that when a great *Cham* dieth, 10 or 12 thousand must be slaine, men and horses all they meet, and amongst those Pagan *Indians*, their wiues and seruants voluntarily dye with them. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Iovius* giues out, *communis salus publica hilaritas*, the cōmon safety, all good fellowship, peace, mirth, & plenty died with him, *tangū eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he liued, but after his decease an iron season succeeded, wars, plagues, vastity, discontent. When *Augustus Caesar* died, saith *Paterculus*, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen vpon our heads. *Budaus* records, how that at *Lewes* the 12. death, *tam subita mutatio, ut qui prius digito cælū attingere videbantur, nunc humi derepentē serpere, sideratos esse diceret*: they that were erst in heaven, vpon a sudden, as if they had beene planet stricken, lay groueling on the ground. † *Concussis cecidere animis, seu frondibus ingens*

Sylua dolet lapsis. — they looked like cropt trees.

* At *Nancy* in *Lorraine*, when *Claudia Valesia*, *Henry* the second *French* kings sister, and the *Dukes* wife deceased, the *Temples* for forty daies were all shut vp, no *Prayers* nor *Masses*, but in that roome where she was. The *Senatours* all seene in blacke, and for a twelue months space throughout the *Citty*, they were forbid to sing or dance. How were we affected here in *England* for our *Titus* *delitiæ humani generis*, *Prince Henries* immature death, as if all our dearest friends liues had exhaled with his? In a word, as he ^u saith of *Edward the first* at the newes of *Edward of Caernarvan* his sonnes birth, *immortaliter gavisus*, he was immortally glad; may wee say on the contrary of friends deaths, *immortaliter gementes*, we are many of vs as so many turtles, eternally deiected with it.

There is another sorrow, which ariseth from the losse of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent losse of time, losse of honour, office, of good name, of labour, frustrate hopes; may much torment; but in my Iudgment, there is no torture like vnto this, or that sooner procureth this malady and mischief:

* *Ploratur lachrymis amissa pecunia veris.*

it wrings true teares from our eyes, many sighes and sorrowes from our hearts, and often causeth habituall melancholy it selfe. *Guianerius tract. 15.5.* repeates this for an especiall cause: *Y Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breviar. lib. 1.*

P Ex matris obitu in desperationem incidit.

9 Mathias à Michou. Boter. Amphitheat.

10 Lo. Votomanus. M. Polus Venetus lib. 5.

c. 54. perimunt eos quos in viâ obuius habent, dicentes, Ite domino nostro regi seruite in alia viâ. Nec ita in homines insaniunt sed in e quos edo.

11 Vita eius.

12 Lib. 4. vitæ ius auream et ætatem considerat ad humani generis salutem, quæ non statim ab optimi principis excessu, were ferream patere mur, famem, pestem, &c.

13 Lib. 5. de affectu.

14 Maph.

15 Ortelius Itinerario: ob annum integrum à cantu tripudis & saltationibus tota ciuitas abstinere iubetur.

16 Mat. Paris. Losse of goods

17 Iuuenalis.

18 Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduâ talium considerationem, melancholici fiunt, ut ipse vidit.

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^a *Spa iherusius*
Hib. Hi 3.

† *Cap. 3. Melan-*
cholia semper
venit ob iactu-
ram pecunie, vi-
ctorie, repulsā,
inorte liberorū,
quibus longo post
tempore animus
torquetur, & à
dispositione sic
habitus.

^a *Consil. 26.*

^b *Trubr. geris.*

† *Templa orna-*
mentis nudata,
spoliata, in sta-
bula equorum
& asinorum
versa &c.
Infulæ humi cō-
calcate, perdi-
te, &c.

^a *In oculis ma-*
vitorum dile-
ctissime coniuges
ab Hispanorum
licis constupate
sunt. Filie mag-
natum thoro de-
stinatæ, &c.

† *Ita fastu ante*
unum mensem
turgida civitas,
& cacuminibus
celum pulsare
visa, ad inferos
usq; paucis die-
bus deiecta est.

^c *Sect. 2. Mem.*

^a *Subl. 3.*

Feare from
ominous acci-
dents, desti-
nies fore-told

^a *Accersunt*
sibi malum,

cap. 18. ex rerum amissione, damno, amicorum morte &c. Many men are affected like ^a Irishmen in this behalfe, who if they haue a good skimiter, had rather haue a blow on their arme, then their weapon hurt: they had rather loose their life, then their goods: and the griefe that commeth hence, continueth long (saith + *Plater*) and out of many dispositions, procureth an habit. ^a *Montanus* and *Frisemelica* cured a yong man of 22 yeeres of age, that so became melancholy, ob amissam pecuniam, for a summe of mony which he had vnhappily lost. *Sckenkius* hath such another story of one, melancholy because he ouer-shot himselfe, and spent his stocke in vnnessefary building. ^b *Roger* that rich Bishop of *Salisbury*, exutus opibus & castris à *Rege Stephano*, spoiled of his goods and Manors by King *Stephen*, vi doloris absorptus, atq; in armentiam versus, indecentia fecit, through griefe ran mad, and spake and did he knew not whar. Bee it by suretyship, ship wracke, fire, spoile and pillage of souldiers, or what losse soeuer, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as priuate persons. Anno 1528. when *Rome* was sacked by *Burbonius*, the common souldiers made such spoile, that faire + Churches were turned to stables, olde monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets &c. trampled in the durt. * Their wiues and loueliest Daughters constupated by euery base cullion before their fathers and husbands faces, Noblemens children, & of the wealtheiest Citizens, referued for Princes beds, were prostituted to euery common souldier, and kept for Concubines; Senators and Cardinals themselfes, dragged along the streetes, and put to exquisite torments, to cuffe where their mony was hid; the rest murdered on heapes, lay stinking in the streetes; Infants braines dashed out before the mothers eyes. A lamentable sight it was to see so goodly a City, so suddenly defaced, rich citizens sent a-begging to *Venice*, *Naples*, *Ancona* &c: that earst liued in all manner of delights. † Those proud palaces, that euen now vaunted their topps to Heauen, were deiected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poët drowned himselfe for the losse of some of his Comedies, which suffered shipwracke. When a poore man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholler spent many an houres study to no purpose, his labours lost &c: how should it ortherwise be? I may conclude with *Gregori*, temporalium amor quantum afficit, cum haret possessio, tantum quum subtrahitur, urit dolor; riches doe not so much exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrow still I may annexe such accidents as procure Feare; for besides those Terrors which I haue ^c before touched, and many other feares, (which are infinite) there is a superstitious Feare, commonly caused by prodigies, and dismall accidents, which much troubles many of vs. As if a Hare crosse the way at our going forth, or a Mouse gnaw our clothes: If they bleed three drops at nose, the Salt fall towards them, a blacke spot appeare in their nailes, &c: with many such, which *Delrio Tom. 2. lib. 3. sect. 4.* *Austin Niphus* in his booke de Augurijs. *Polidore Virg. lib. 3. de Prodigijs.* *Sarisburienfis Policrat. lib. 1. cap. 13.* discusse at large, they are so much affected, that with very strength of Imagination, Feare, and the diuels craft, they pull those ^d misfortunes

fortunes they suspect, upon their owne heads, and that which they feare, shall come upon them, as Salomon fore-telleth, *Pro: 10. 24.* and *Isay* denounceth, *66. 4.* which if ^c they could neglect and contemne, would not come to passe. *Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione*; they are intended & remitted, as our opinion is fixed, more or lesse. *N. N. dat pœnas*, saith ^f *Crato* of such a one, *utinam non attraheret*: he is punished, and is the cause of it & himselfe: [†] *Dum fata fugimus, fata stulti incurrimus*.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit prescientia malorum*. The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cœlum*, be it ill accident, or death it selfe. *Severus, Adrian, Domitian*, can testifie as much, of whose feare and suspicion, *Sueton, Herodian*, and the rest of those Writers, tell strange stories in this behalfe. ^h *Montanus consil. 31.* hath one example of a yong man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and those juggling Priests, [†] There was a fountaine in Greece, neere Ceres Temple in *Achaia*, where the cure of each disease was to be knowne; *Aglassè* was let downe by a threed, &c. Amongst those *Cyanean* rockes at the springs of *Lycia*, was the Oracle of *Thirxeus Apollo*, where all fortunes were fore-told, sicknesse, health, or what they would besides: so commo people haue beene alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish feare, mightily crucifies them in *China*: as ⁱ *Matthew Riccius* the Iesuite informeth vs, in his Commentaries of those Countries, of all Nations they are most superstitious, and much tormented in this kind, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that feare it selfe and concept, cause it to ^k fall out: If he fore-tell sicknesse such a day, that very time they will be sicke, *vi metus afflicti, in ægritudine cadunt*; and many times dye as it is foretold. A true saying, *Timor mortis, morte peior*, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, is as bitter as gaule, *Ecclus 41. 1.* a worse plague cannot happen to a man, then to be so troubled in his minde. O *Clotho, Megapetus* the tyrant in *Lucian* exclaimes, let me liue a while longer. [†] I will giue thee a thousand talents of gold, and two boles besides, which I tooke from *Cleocritus*, worth a 100 talents a peece. Woe's mee, ^{*} saith another, what goodly Manors shall I leaue! what fertile fields! what a fine house! what pretty children! how many seruants! who shall gather my grapes, my corne? must I now dye so well settled? leaue all, so well provided? Woe's me, what shall I doe? [†] *Animula vagula blandula, quæ nunc abibis in loca?*

To these tortures of Feare and Sorrow, may well bee annexed Curiosity, that irksome care, *nimia sollicitudo*, ^{*} superfluous industry about unprofitable things, and their qualities, as *Thomas* defines it; an itching humor, or a kinde of longing to [†] see that which is not to bee seene, to doe that which ought not to be done; to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion, humanity, Philosophy, policy, any action or study, 'tis a needlesse trouble, a meere torment. For what els is schoole Divinity, how many doth it puffle? what fruitlesse questions about the Trinity, Resurrection, Electio,

Prede-

^c Si non observemus, nihil valent. Polidor.

[†] Consil. 26. l. 2.

^h Harmewatch harme catch.

[†] Georg. Bichananius.

^h Lucæ is sollicitus de futuris frustra, factus melancholicus.

[†] Pausanias in Achaicis lib. 7.

[†] Vbi omnium morborum et ætus dignoscuntur. Speculum tenki suspensum funiculo demittunt: & ad Cyaneas petras, ad Lycie fontes &c.
[†] Expedit in Sinas lib. 1. cap. 3.

^k Timendo pre-occupat, quod vitat ultro, provocatq, quod fugit, gaudetq, merens & lumbens miser fuit. Heinsius Aulstricr.

[†] Tom. 4. dial. Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto &c.

^{*} Ibidem. Hei mihi quæ relinquenda prædica, quam fertiles agri &c.

[†] Ad ian.

^{*} Industria superflua circa res inutiles.

[†] Flava secreta Minervæ, ne viderat Aglauros, Ovid. Met. 2.

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Predestination, hell fire &c. how many shall bee saved, damned? what els is all superstition, but an endlesse obseruation of idle Ceremonies, Traditions? what is most of our Philosophy, but a Labyrinth of opinions, propositions, Metaphysicall termes; Astrologie, but vaine elections, predictions; Physicke, but intricate rules and prescriptions; Philology, but Criticismes; Logicke, Sophismes? To what end are so many great Tomes, why doe wee spend so many yeares in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of vs, to bee so fore vexed about vnprofitable toyes: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono?* Hee studies on, but as the boy told *S^t Austin*, when I haue laved the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes obseruations, keepes times and seasons; and as ** Conradus* the Emperour would not touch his new Bride, till an Astrologer had told him a masculine houre, but with what successe? He trauels into *Europe, Africke, Asia*, searcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one promontory (said *Soerates* of old) one Mountaine, one Sea, one Riuer, and see all. An *Alchymist* spends his fortunes to make gold; *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needes see *Visruvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*; he will be a sole Monarch, a second immortal, a third rich, a fourth commander. † *Turbine magno spes sollicita in urbibus errant*; we runne, ride, take vndefatigable paines all, vp early, downe late, struiuing to get that, which we had much better be without, (*ardeliones*, busy bodies as wee are) it were much fitter for vs to be quiet, sit still, and take our ease. His sole study is for words, that they bee ——— *Lepida lex eis composita ut tesserula omnes*, not a syllable misplaced, to set out a stramineous subiect: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profite. His onely delight is building, he spends himselfe to get curious intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions. A third is ouer sollicitous about his diet, he redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomacke vseth all with delight, and is neuer offended. Busy, nice, curious wits, make that vnsupportable in al vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe we macerate our selues, tire our soules, and run headlong, through our indiscretion, peruerse will, and want of gouernment, into many needlesse cares and troubles, vaine expences, tedious journies, painfull houres, and when all his done, *quorsum haec? cui bono?* to what end?

Vnfortunate marriage.

‡ A vertuous woman is the crowne of her husband. Pro. 12.4. but seee &c.
 ¶ Lib. 17. epist. 105.

Amongst these passions and irksome Accidents, vnfortunate marriages may be ranked, a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, & as great a felicity as can befall a man in this world, ¹ if the parties can agree as they ought, & liue as ^m *Seneca* liu'd with his *Paulina*: but if they be vnequally matched, or at discorde, a greater misery cannot be expected, to haue a scold, a slut, an harlot, a foole, a fury, or a fiend, there can be no such plague. *Eccles 26.14. He that hath her, is as if hee held a scorpion*, & 26.25. *a wicked wife makes a sorry countenance, an heavy heart,* & hee

he had rather dwell with a Lion, then keepe house with such a wife. Her^a properties Iovianus Pontanus hath described at large, *Ant. dial. Tom. 2.* vnder the name of *Euphorbia*. Or if they be not equall in yeares: *Cicilius in Agellius lib. 2. cap. 23.* complains much of an old wife, *dum eius morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike vpon any occasion,

† Judge they who are unfortunately wed,
What 'tis to come into a loathed bed.

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^a Titionatur,
candelabatur,
&c.

† Daniel in Re-
samund.

^a Elegans virgo
inuita cuidam
e nostratibus
nupsit &c.

^p Duxi uxorem,
quam ibi mis-
eriam non vidi,
nati filij alia
cura. Ter. Act. 5
Scen. 4. Demea
Adelph.
¶ Prov.

^r De increm.
urb lib. 3. cap. 3.
tuncquam divo
mucrone con-
fossi, his nulla
requies, nulla de-
lectatio, sollici-
tudo, gemitus,
furore, despera-
tio, timor, tan-
quam ad perpe-
tuam evumnam
infelicitatem rapti.
^t Humfredus
Lluid epist. ad
Abrahamum
Ortelium.
Litibus & con-
troverfiis usq;
ad omnium boxo-
rum consumpti-
onem conten-
dunt.

^t Spretaq; iniu-
ria forme.

^a Quaeq; repul-
sa gravio.

^x Lib. 36. cap. 5

^z Nihil aequi a-
marum, quam
diu pendere: qui-
dam equiore a-
nimo ferunt

precidi spem
suam, quam tra-
bi. Seneca cap. 3.

lib. 2 de Dem.

¶ Ing.
Plater. observat.

lib. 1.

The same inconvenience befalls women. ° A yong Gentlewoman in *Basil* was married, saith *Felix Plater observat. lib. 1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for griefe; and though her husband did all hee could possibly to giue her content, in a discontented humor at length she hanged her selfe. Many other stories he relates in this kind. ¶ Thus men are plagued with women; they againe with men, when they are of diuerse humors and conditions, he a spendthrift, and shee sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. ¶ A foolish sonne is an heavinesse to his mother. *Iniusta noverca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissentiō; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a yong wench, *Cuius causa novercam induceret*; what offence had he done, that he should marry againe? Vnkind, vn-naturall friends, euill neighbours, bad seruants, debts and debets; suretyship, the bane of many families, *Sponde praesto noxa est, he shall be sore vexed that is surety for a stranger, Pro. 11. 15.* and he that hateth suretyship, is sure. Contention, brawling, Law-sutes, falling out of neighbours and friends, — discordia demens. (*Virg. Aen. 6.*) are equall to the first, grieue many a man, and vex his soule. *Nihil (and miserabilius eorum mentibus* (as ^r *Boter* holdes) *nothing so miserable as such men, full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspicion, desperation, sorrow, care, griefe, are their ordinary companions.* Our Welchmen are noted by some of their owne Writers, to consume one another in this kind; but whosoeuer they are that vse it, these are their common symptomes, especially if they be convict or ouercome, cast in a suit. *Arius* put out of a Bishoprick by *Eustachius*, turned Hereticke, & lived after discontented all his life. ¶ Every Repulse is of like nature: *heu quantā de spe decidi!* Disgrace, infamy, will almost effect as much, & that a long time after. *Hippomax* a Satyricall Poet, so vilified & lashed two Painters in his Iambicks, *ut ambo laqueo se suffocarent*, & *Pliny* saith, both hang-ed themselves. All oppositions, dangers, perplexities, discontents, & to live in any suspence, are of the same ranke: *potes hoc sub casu ducere somnos?* Who can be secure in such cases? Vnkinde speeches trouble many. A Glasse-mans wife in *Basil* became melancholy, because her husband said hee would marry againe if she died. *No cut to unkindnes*, as the saying is, a frowne, an hard speech, or bad looke, especially to Courtiers, or such as attend vpon great Persons, is present death.

Ingenium vultu statq;, caditq; suo,

they ebbe & flow with their masters favours. Some persons are at their wits ends, if by chance they ouer-shoot themselves in their ordinary speeches, or actions, which may after turne to their disgrace, or haue any secret dis-

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closed. *Ronsseus* *epist. miscel.* 3. reports of a Gentlewoman 25 yeares old, that falling soule with one of her Gossips, was vpbraided with a secret infirmity, (no matter whar) in publike, and so much grieued with it, that she did there-
vpon *solitudines querere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, and in a melancholy humour pine away. Others are as much tortured to see themselves reiected, contemned, scorned, disabled, or ^a *left behind their fellowes*. *Lucian* brings in *Etamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristinetus* their Hoste. *Pratextatus* a robed Gentleman in *Plutarch*, would not sit downe at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary amongst vs, for taking of the wall, precedency, & the like, which though they be toyes in themselves, & things of no moment, yet they cause many distempers, much hart-burning amongst vs. Nothing pierceth deeper then a contempt or disgrace, ^b especially if they bee generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil.* 16. lib. 2. exemplifies it, and common experience confirms it. Of the same nature is oppression, *Eccles* 7.7 surely oppression makes a man mad. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

*Nam miserum est patriâ amissâ, laribusq; vagari,
Mendicum, & timidâ voce rogare cibos:
Omnibus invisus, quocunq; accesserit, exul
Semper erit, semper spretus egensq; iacet. &c.
A miserable thing tis so to wander,
And like a begger for to whine at doore,
Contemn'd of all the world, an exile is,
Hated, reiected, needy still, and poore.*

^c In *Pheniss.*

Polynices in his conference with *Jocasta* in *Euripides*, reckons vp five miseries of a banished man, the least of which alone, were enough to deiect some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as i. we bee long sicke:

*O beata sanitas, te presente, a manum
Ver floret gratijs, absq; te nemo beatus:*

O blessed health! without thee there can be no happinesse: Or visited with some lothsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limmes, crookednes, losse of an eye, leg, hand, palenesse, leannesse, rednesse, baldnesse, losse of haire, or want, &c. ^{hic} *ubi fluere cepit, diros ictus cordi infert*, saith ^d *Synesius*, he himselve troubled not a little *ob coma defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*. (*Calius Rhodiginus lib.* 17. cap. 2) ran mad. ^e *Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himselve into the fire. Some are faire, but barren, and that gaules them. *Hanna* wept, and did not eate, and was troubled in spirit, and all for her barrennesse. *1. Sam.* 1. and *Gen.* 30. *Rachel* said, in the anguish of her soule, give me a childe, or I shall die: another hath too many, one was neuer married, and

that's

^a *Turpe relin-
quiesci. Her.*

^b *Scimus enim
generosas natu-
ras, nullâ re ci-
tius moveri, aut
gravius affici,
quàm contemptu
ac despicentiâ.*

^c In *laudens
galvit.*

^e *Ovid.*

that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; other by being traduced, slandered, abused, injured: *minimè miror eos* (as † he said) *qui insanire occipiunt ex iniuriâ*. I marvaile not at all if offences make men mad. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, vaine hopes, or hope differred another: one is too eminent, another is too base borne, and that alone tortures him as much as the rest: one is out of action, imployment, another overcome and tormented with worldly cares, and onerous businesse. But what † tongue can suffice to speake of all?

Many men catch this malady by eating certaine meates at vnawares, as henbane, nightshade, cicuta, mandrakes &c: by philters, wandering in the Sun, biting of a mad dog, a blow on the head, stinging with that kind of spider called *Tarantula*; an ordinary thing, if we may belieue *Skenck lib. 7. de venenis*, In *Calabria & Apulia in Italy*. *Cardan subtil. lib. 9. Scaliger exercitat. 185*. Their symptoms are merrily described by *Iovianus Pontanus. Ant. dial.* how they daunce altogether, and are cured by Musick. § *Cardan* speakes of certaine stones, if they be carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as an *Adamant, Selenites &c. which dry up the body, increase cares, diminish sleepe: Ctesias in Persia*, makes mention of a Well in those parts, of which if any man drinke, *hee is made for 24. houres*: but these relations are common in all Writers.

‡ *Hic alias poteram, & plures subnectere causas,
Sed iumenta vocant, & Sol inclinât, eundum est.*

Many such causes, much more could I say,

But that for provender my cattle stay:

The Sun declines, and I must needs away.

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselves, or seldome, or apart, though many times they are all sufficient euery one: yet if they concur, as often they doe, *vis unita fortior*;

Et quæ non obsunt singula, multa nocent; they may batter a strong constitution; as *1 Austin* said, *many graines and small sands sinke a ship, many small droppes make a flood &c.* often reiterated; many dispositions produce an habit.

MEMB. 5.
SVBSEC. 1.

*Continent inward, antecedent, next causes, and how
the body workes on the minde.*

AS a Purly hunter, I haue hitherto beaten about the circuit of the Forest of this Microcosme, and haue followed only those outward adventitious causes; I will now breake into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemperature of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato, Cyprian*, and some

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^m Mores sequi-
tur temperatu-
ram corporis.

^r Scintilla la-
tens in corpore.

^a Gal. 3.

^p Sicut ex ani-
mi affectionibus
corpus laquecit:

^s fides corporis
vitijs, & morbo-
rum plerisq; cru-
ciatibus, animam
videmus hebe-
sari, Galenus.

^a Lib. 1. cap. 6

^r Corporis iude
morbi animam
per consensum, a
lege consensu af-
ficiunt, & quan-
quam obiecta
multos motus
turbulentos in
homine concit-
ant, precipua tamen
causa in corde et
humoribus, spi-
ritibusq; consi-
stunt, &c.

^r Hor.

^r Humores pra-
ui mentem ob-
nubilant.

^a Hic humor vel
a partis intem-
perie generatur,
vel relinquitur
post inflammation-
em, vel crassior
in venis conclu-
sus, vel torpidus
malignam qua-
litate contrahit.

others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the Soule, as a principall agent. Their reasons are, becaule ^m the manners doe follow the Temperature of the body, as Galen proues in his booke of that subiect, *Prosper Calenius de Atrabile*, *Iason Pratenfis cap. de Mania*, *Lemnius lib. 4. cap. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are ⁿ radicall in every one of vs, causing these perturbations, affections, and feuerall distempers, offering many times violence vnto the Soule. Every man is tempted by his owne concupiscence (*Iames 1. 14.*) the spirit is willing, but the flesh is weake, and rebelleth against the spirit, as our ^o Apostle teacheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being materiall, worketh vpon the immateriall soule, by mediation of humours and spirits, which participate of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65.* *Levinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit.* *Perkins lib. 1. Cases of Conf. cap. 12.* *T. Bright cap. 10. 11. 12. in his Treatise of Melancholy.* For as *P* anger, feare, sorrowe, obrectation, emulation, &c. *si mentis intimos recessus occuparint*, saith *a* *Lemnius*, *corpori quoq; infesta sunt*, & illi teterrimos morbos inferunt, cause grieuous diseases in the Body, so bodily diseases affect the Soule by consent. Now the chiefest causes proceed from the ^r Heart, humors, spirits: as they are purer, or impurer, so in the Minde, and equally suffers, as a Lute out of tune, if one string, or one organ be distempered, all the rest miscarry, *Corpus onustum Externis vitijs, animum quoq; praeuolat una.* The Body is *domicilium anime*, her house, abode and stay, and as a torch, giues a better light, a sweeter smell, according to the matter he is made of: so doth our Soule per-
forme all her actions, better or worse, as her organs are disposed; or as wine favours of the caske where it is kept; the Soule receaues a Tincture from the Body, through which it workes. Wee see this in old men, children, *Europe- ans*, *Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of such humours, and they cannot resist such passions as are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Vnderstanding is so tied to, and captiuated by his inferiour senses, that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to reſtrain those outward parts, but suffers her selfe to be ouerruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocimen- tum obtinent*, spirits and humours doe most harme in ^r troubling the Soule. How should a man choose but bee cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? Thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this Body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, & so per consequens cause Melancholy, according to the consent of the most approued Physiti-
ans. *This humour* (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* *Arnoldus breui-*

ar. lib. 1. cap. 18. iacchinus comment. in 9. Rhafis cap. 15. Montaltus cap. 10. Nicholas Pifo cap. de Melan. &c. suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an ^u ague, or some other malignant disease. This opinion of theirs concurs with that of Galen. lib. 3. cap. 6. de locis affect. Guianerius giues an instance in one so caused by a quartan ague, and Montanus consil. 32. in a yong man of 28 yeares of age, so distempered after a quartan, which had molested him fīue yeares together. Hildisheim spicel. 2. de Maniā, relates of a Dutch Baron, grievously tormented with melancholy after a long ^x ague, Galen. lib. de atrā bile cap. 4. puts the plague a cause. Botaldus in his booke de lue vener. cap. 2. the French pox for a cause: others, Phrensic, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmroids, Hæmorroigia, or bleeding at nose, menstruous retentions, or any other evacuation stopped, I haue already spoken. Only this I will add, that such Melancholy as shall be caused by such infirmities, deserues to be pittied of all men, and to be respected with a more tender compassion, according to Laurentius, as coming from a more inevitable cause.

^u Sape constat in febre homine Melanchol. cum, vel post febre reddi, aut alium morbum. Calida intemperies innata vel a febre contrahitur. ^x Raro quis diuturno morbo laborat, qui non sit melancholicus. Mercurialis de affect. capitis lib. 1. c. 10. de Mel.

SVBSEC. 2.

Distemperature of particular parts.

T Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine & his parts, Heart, Liuer, Splene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypochondries, Meseriack veines, and in a word, saith ^y Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. Savaonarola Pract. maior rubric. 11. Tract. 6. cap. 1. is of the same opinion, that melancholy is ingendred in each particular part, and ^z Crato in consil. 17. lib. 2. Gordonius, who is instar omnium lib. med. partic. 2. cap. 19. confirms as much, putting the ^a matter of melancholy, sometimes in the stomacke, Liuer, Heart, Braine, Splene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liuer is not well cleansed from Melancholy blood.

^v Ad nonnulla lib Rhafis ad Almansor cap. 16. Vniuersaliter a quacumq. parte potest fieri melancholicus. Vel quia adurit, vel quia non expellit superfluitatem excrementi.

The Braine is a familiar and frequent cause, too hot, or too cold, ^bt through adust blood so caused, as Mercurialis will haue it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, ^c that haue a hot Heart and moist Braine, which Montaltus cap. 11. de Melanc. approues out of Halyabbas, Rhafis, and Avicenna. Mercurialis consil. 11. assigns the coldnesse of the Braine a cause, and Salustius Saluianus med. lect. lib. 2. cap. 1. will haue it ^d arise from a cold & dry distemperature of the braine. Pifo, Benedictus Victorius Faventinus, will haue it proceed from a ^e hot distemperature of the Braine; and ^f Montaltus cap. 10. from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as Faventinus calls it, ^g or by vapors

^a A Liene, iccione, vitio, & aliis partibus oritur.

^a Materia Melancholie aliquando in cerebro, aliquando in corde, in stomacho, hepate, ab hypochondriis, myrache, splene, cum ibi remanet, humor melancholicus.

^b Ex sanguine adusto, intra vel

extra caput. ^c Qui solidum cor habent, cerebrum humidum, facile melancholici. ^d Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri. ^e Sape fit ex calidiori cerebro, aut corpore colligente melancholiam. Pifo. ^f Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14. ^g Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates.

which arise from the other parts, and fume up into the head, altering the animal faculties.

^a Ab intemperie cordis, modo calidiorē, modo frigidiorē.

ⁱ Epist. 209. Scoltzius.

^k Officina humorum hep. ar. concurrunt &c.

^l Ventriculus et venae meseriacke concurrunt, quod he partes obstruere sunt, &c.

^m Per se sanguinem aducentes.

ⁿ Lien frigidus & scissus cap. 13.

^o Splen obstru. &c.

^p De arte med. lib. 3. cap. 24.

^q A sanguinis putredine in uasis seminariis et utero, & quandoq; a spermate diu retento, vel sanguine menstruato in melancholiam uersu per putrefactionem, vel aduersionem.

^r Magirus.

^s Ergo efficiens causa melancholie est calida & sicca intemperies, non frigida & sicca quod multi opinati sunt, oritur enim a calore cerebri, affante sanguinem, &c. tum quod aromata sanguinem incendunt, solitudo, vigilie, febris praecedens, meditatio, studium, & hec omnia calefaciunt, ergo ratum sit, &c.

^t Cap. 13. de Melanch.

Hildegheim spicel. 2. de Maria, thinkes it may be caused from a ^h distemperature of the heart, sometimes hot, sometimes cold. A hot Liuer, and a cold Stomacke, are put for vsuall causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liuer, and cold Stomacke for ordinary causes. ⁱ Monauius in an Epistle of his to Crato in Scoltzius, is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hot Liuer is in fault, ^k the Liuer is the shop of humours, and especially causeth melancholy by his hot and dry distemperature. ^l The Stomacke, and Meseriacke veines doe often concur, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. *Guianerius cap. 2. Tract. 15.* holds the Meseriacke veines to be a sufficient ^m cause alone. The Splene concurs to this madady, by all their consents, and suppression of Hæmroids, *dum non expurgat altera causa lien*, saith *Montaltus*, if it be ⁿ too cold and dry, and doe not purge the other parts as it ought. *Consil. 23.* *Montanus* puts the ^o splene stopped for a great cause, ^p *Christophorus à Vega* reports of his knowledge, that hee hath knowne Melancholy caused from putrified blood in those Seed veines & wombe. ^q *Arucianus* from that menstruous blood turned into melancholy, and seed too long detained (as I haue already declared) by putrefaction or aduersion.

The Mesenterium, or Midriffe, Diaphragma, is a cause, which the ^r Greekes called *piras*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offende by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and blacke spirits. And for that reason, ^s *Montaltus cap. 10. de causis melin.* will haue the efficient cause of melancholy to be hote and dry, not a cold and dry distemperature, as some hold, from the heat of the Braine, roasting the blood, and immoderate heat of the Liuer and bowels, and inflammation of the Pylorus. And so much the rather, because that, as *Galen* holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing aduentitious Melancholy, is not cold and dry, but hot and dry. But of this I haue sufficiently treated in the matter of Melancholy, and hold that this may bee true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. ^t Which opinion *Geraldus de Solo* maintaines in his Comment vpon *Rhasis*.

SVBSEC. 3.

Causes of head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brieve of the three particular species, & such causes as properly appertaine vnto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weake, ill disposed, & least

least able to resist, and so cause all three species; yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as *† Hercules de Saxoniâ* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salviianus* before mentioned *lib. 2. cap. 1. de re med.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib. 4. de puls. 8.* and *Avicenna*, *u a cold & moist* Braine is an vnseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as *x Damascen* the Arabian *lib. 3. cap. 22.* thinkes, and most writers. *Altomarus* and *Piso* call it *y an innate burning vntemperatnesse, turning blood and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintaines, & *Capiuaccius*, *si cerebrum sit calidius, z if the Braine be hote, the animal spirits will be hot, and thence comes madnesse: if cold, folly.* *David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atrabile*, grants melancholy to bee a disease of an inflamed braine, but cold, notwithstanding of it selfe: *calida per accidens, frigida per se*, hot by accident only. I am of *Capiuaccius* minde for my part. Now this humour, according to *Salviianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times *a Phrensie long diseases*, *agues, long abode in hot places, or vnder the Sunne, a blowe on the head, as Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part *b* from much vse of spices, hot wines, hot meates; all which *Montanus* reckons vp *consil. 22.* for a Melancholy Jew; and *Hernius* repeats *cap. 12. de Maniâ*, hot bathes, Garlick, Onions, saith *Guianerius*, bad ayre, corrupt, much *c* waking, &c. retention of seed, or abundance, stopping of hemorrhogia, the Midriffe misaffected; and according to *Trallianus l. 1. 16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those & non-naturall things. *Hercules de Saxoniâ, cap. 16. lib. 1.* will haue it caused from a cautery, or boyle dried vp, or any issue. *Amatus Lusitanus cent. 2. curâ 67.* giues instance in a fellow that had a boyle in his arme, *c* after that was healed, ran mad, & when the wound was open, he was cured againe. *Trincavelius consil. 13. lib. 1.* hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise. And in his *consil. 49. lib. 3.* from an *f* headpeece overheated, which caused head-melancholy. *Prosper Calenius* brings in *Cardinal Casius* for a patterne of such as are so melancholy by long study: but examples are infinite.

† Lib. 3. Tract. posthum. de mel.

u a fatuitate inseparabilis cerebri frigiditas.

z Ab interno calore assatur.

y Intemperies innata exurent, flavam bilem ac sanguinem in melancholiam convertens.

z Si cerebrum sit calidius, fiet spiritus animalis calidior, & delirium maniaci;

si frigidior, fiet fatuitas.

a Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussione in capite, cap. 23. lib. 1.

b Qui bibit vina potentia, & sepe sunt sub sole.

c Cure valide largioris vini & aromatum usus.

d A Caulerio & ulcere exciso.

e Ab ulcere curato incidit in insaniam, aperto vulnere curatur

f A galeâ nimis calefactâ.

S V B S E C. 4.

Causes of Hypochondriacall or windie Melancholy.

IN repeating of these causes, I must *crambem bis coctam apponere*, say that againe which I haue formerly said, in applying them to their proper Species. Hypochondriacall or flatuous Melancholy, is that which the Arabians call

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Exuvitur sanguis & vene obstruuntur, quibus obstructis, prohibetur transitus Chyli ad iecur, corrumpitur & in rugitus & flatus vertitur.

Stomacho Levioribus corporis imminuitur, & reliqua membra alimento orbata &c.

cap. 10.

Hildesheim.

call *Myrachia*, and is in my iudgement the most grievous and frequent, though *Brue*l and *Laurentius* make it least dangerous, and not so hard to bee knowne. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Splene, Stomacke, Liuer, Pylorus, Wombe, Diaphragma, Meseriacke veines, stopping of Issues, &c. *Montanus* cap. 15. out of *Galien* recites & heat and obstruction of those meseriacke veines, as an immediate cause, by which meanes the passage of the Chylus to the Liuer is detained, stopped or corrupted, and turned into rumbling and winde. *Montanus* consil. 233. hath an evident demonstration, *Trincavelius* another, lib. 1. cap. 12. and *Plater* a third, observat. lib. 1. for a Doctor of the Law visited with this infirmity, from the said obstruction and heat of these Meseriacke veines, and bowels: *quoniam inter ventriculum & iecur vena effervescent*. The veines are inflamed about the Liuer and Stomacke. Sometimes those other parts are together misaffected, and concur to the production of this malady. A hot liuer & cold stomacke or cold belly: looke for instances in *Hollerius*, *Victor Trincavelius*, consil. 35, lib. 3. *Hildesheim* Spicel. 2. fol. 132. *Solenander* consil. 9. pro ciue *Lugdunensi*, *Montanus* consil. 229. for the Earle of *Monfort* in Germany 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. I. *Cesar Claudinus* giues instance of a cold stomacke and ouerhot liuer, almost in every consultation. cons. 89. for a certain Count: & cons. 106. for a *Polonian* Baron, by reason of heat the blood is inflamed, and grosse vapors sent to the Heart and Braine. *Mercurialis* subscribes to them, consil. 86. ^b the stomacke being misaffected, which he calls the king of the belly, because if he bee distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will haue the weakness of the liver and his obstruction a cause, *facultatem debilem iecinoris*, which he ^c calls the minerall of melancholy. *Laurentius* assigns this reason, because the liuer ouer-hot drawes the meat vndigested out of the stomacke, and burneth the humours. *Montanus* cons. 244. proues that sometimes a cold liuer may be a cause. *Laurentius* cap. 12. *Trincavelius* lib. 12. consil. and *Gualter Brue*l seemes to lay the greatest fault vpon the Splene, that doth not his duty in purging the liuer as he ought, being to great or to little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianrus* in a ^k consultation of his noted, *tumorem lienis* hee names it, and the fountaine of Melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the Pylorus, which is the neather mouth of the Ventricle. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected, stopping of Hemrods, with many such. All which *Laurentius* cap. 12. reduceth to three, Mesentery, Liuer, and Splene, from whence he denominates Hepaticke, Spleniticke, and Meseriacke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, consil. 244. *Solenander* consil. 9. for a Citizen of *Lyons* in *France* giues his reader to vnderstand, that he knewe this mischiefe procured by a medicine of *Cantharides*, which an vnskilfull Physitian gaue vnto his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden com-

motion

motion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon. tract. 14. cap. 2. de animâ*, will haue it as commo to men, as the mother to women, vpon some grievous trouble, dislike, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, and therefore could speake out of experience. *Montanus consil. 22. pro delirante Iudæo*, confirms it, ¹grievous symptomes of minde brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physicians notes, molested by an odde occasion, hee fell into an hypocondriacall fit, to avoid which he dranke the decoction of wormewood, and was freed. ^m*Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable studie, for euery man to knowe the accidents of it, and a dangerous thing to be ignorant, & would therefore haue most men, in some sort to vnderstand the causes, symptomes, and cures of it.

¹ Habuit seua animi symptoma, quæ impediunt concotionem, &c.
^m Vtilissimus morbus cum sit, vtile est huius visceris accidentia considerare, nec leue periculum huius causas morbi ignorantibus.

SVBSEC. 5.

Causes of Melancholy from the whole Body.

AS before, the cause of this kind of Melancholy is inward or outward. Inward, ⁿwhen the liuer is apt to ingender such an humour, or the spleene weake by nature and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially ^obad diet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, blacke wine, &c. *Mercurialis* out of *Auerroes* and *Avicenna* condemnes all hearbes: *Galen. l. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brieft you haue had the generall and particular causes of Melancholy.

ⁿ Iecur aptum ad generandum talem humorem, splen natura inbecillior *Piso*.
Altomarus. Guainerius.
^o Melancholiam quæ fit à redundantia humoris in toto corpore, vitius imprimis generat qui eum humorem parit,

Now goe & bragge of thy present happinesse, whoſoeuer thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seeſt in what a brittle ſtate thou art, how ſoone thou maiſt be deiected, how many ſeueral waies, by bad diet, bad ayre, a ſmall loſſe, a little ſorrow or diſcontent, an ague, &c. how many ſudden accidents may procure thy ruine, what a ſmall tenure of happineſſe thou haſt in this life, how weake and ſilly a creature thou art. *Humble thy ſelfe therefore vnder the mighty hand of God. 1. Pet. 5. 6.* knowe thy ſelfe, acknowledge thy preſent miſery, and make right uſe of it. *Qui ſtat videat ne cadat.* Thou doſt now flouriſh, and haſt *bona animi, corporis, & fortune*, goods of body, minde, and fortune, *neſcis quid ſerus ſecum veſper ferat*, thou knowſt not what ſtormes and tempeſts the late euening may bring with it. Be not ſecure then, *be ſober and watch, P fortunam reuerenter habe*, if fortunate and rich: if ſick and poore, moderate thy ſelfe. I haue ſaid.

^p *Anſonius*

SECT. 3.

MEMB. I. SUBSECT. I.

Symptomes, or signes of Melancholy in the Body.

¶ Quedam v-
niversalia, par-
ticularia, queda
manifesta, queda
in corpore,
quedam in co-
gitatione & a-
nimo, quedam a
stellis, quedam
ab humoribus
que ut vinum
corpus varie di-
spinit, &c.
Diversa phan-
tasmatu pro va-
rietate cause
ex eadem interne
Lib. 1. de risu.
Fol. 17.

Ad eius esum
alij luda t, alij
vomunt, sient,
biunt, sicut
alij ridet tre-
munt, dormiunt
&c.

¶ T. Bright, c. 20
¶ Nigrescit hic
humor alquan-
do uiscerale fac-
tus, aliquid
superfrigidum
Melanchel e Gal.
¶ Interprete F.
Calvo.

¶ Oculi his ex-
cavantur, ve nti
gignuntur cir-
cum præcordia
& acidi ructus,
ficii ferè ventres
Vertigo, tinnitus
aurium, sonni-
pulsilli, similia
et ribilia & in-
terrupta.

¶ Assidu eeq,
acide ructatio-
nes, quæ cibum
vivulentum pis-
culentumq, ni-
drem, e simi-
tal: mæstum sit,
rferant obocu-
tatem.

Symptomes are either ¶ uniuersal or particular, saith *Gordonius, lib. med. cap. 19. part. 2.* to persons, to species, some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, *Capivaccius*: or from starres according to *Iorrianus Pontanus, de reb. cælest. lib. 10. cap. 13.* and celestia influences or from the humours diuersly mixt, *Ficinus lib. 1. cap. 4. de sanit. tuendâ*: as they are hote, cold, naturall, vnnaturall, intended or remitted, so will *Atius* haue melancholica deliria multiformia, diuersity of melancholy signes. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signes be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth diverse effects, or that hearb *Tortocolia* in *Laurentius*, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle some drinke, &c. So doth this our melancholy humour, werke severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the Body or of the Minde. Those vsuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are impense rubry, as *Montaltus cap. 16.* obserues out of *Galen. lib. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his booke *de Insaniâ & melan.* reckons vp these signes, that they are ¹ leane, withered, hollow-eyed, looke old, wrinkled, harsh, much troubled with winde, and a gryping in their bellies, or belly-ake, belch often, dry bellies and hard, deiected looks, slaggie beards, singing of the eares, vertigo, light headed, little or no sleepe, and that interrupt, terrible & fearefull dreames. The same Symptomes are repeated by *Melancholus* in his booke of Melancholy, collected out of *Galen, Ruffus, Atius*, by *Rhasis, Gordonius*, and all the Iunior, & continuall, sharpe, and stinking belchings, as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery, ² Some adde palpitation of the heart, cold sweat, as vsuall Symptomes, and a kinde of leaping in many parts of the body, *salturn in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. ³ *Montaltus, cap. 21.* puts fixed eyes and much twinkling of their eyes for a signe, & so doth *Avicenna, oculos habentes palpitantes, trauli vehementer rubicundi, &c. l. 3. Fen. 1. Tract. 4. cap. 18.* They stutte most part, which hee tooke out of *Hippocrates Aphorismes*. ⁴ *Rhasis* makes head ach and a binding heavinesse for

Ventres hife aridi, somnus plerumq, parvus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis grauedo, strepitus circa aures, & visiones ante oculos, ad venerem prodigi. ⁵ *Altomarus, Brucl, Piso, Montaltus.* ⁶ *Frequentes habent oculorum nictationes. Aliqui tamen fixis oculis plerumq, sunt.* ⁷ *Cont. lib. 1. Tract. 9. Signa huius morbi sunt plurimum salturn, sonitus aurium, capitis grauedo, lingua titubet, oculi excavantur, &c.* ⁸ *In Pantheon cap. de Melancholia.*

a principall token, much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lippes. And although they be commonly leane, hirsute, vnchearefull in countenance, withered, and not so pleasant to behold, by reason of those continuall feares, griefes, and vexations; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias* (*Arcteus*) Mighty and often watchings, sometimes waking for a month, a yeare together. ^c *Hercules de Saxonia* faithfully averreth, that he hath heard his mother sweare, she slept not for seauen months together: *Trincavellius Tom. 2. conf. 16.* speakes of one that waked 50 dayes, and *Skenkius* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they couet to eat, but cannot digest. And although they ^d doe eat much, yet they are leane, ill liking, saith *Arcteus*, withered and hard, much troubled with costiuenesse, crudities, oppilations, spitting, belching, &c. Their pulse rare and slowe, except it bee of the ^e *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proued at large, *Spigmatica artis lib. 4. cap. 13.* To say truth, in such Chronicke diseases the pulse is not much to be respected, there being so much superstition in it, as ^f *Crato*. notes, and so many differences in *Galen*, that he dares say they may not be obserued, or vnderstood of any man.

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, biliosa*, (*Arcteus*) Not much in quantity, but this in my iudgemēt, is all out as vncertaine as the other, varying so often according to seuerall persons, habits, and other occasions, not to be respected in Chronicke diseases. ^g Their melancholy excrements in some very much, in others little, as the Spleene playes his part, and thence proceeds winde, palpitation of the Heart, short breath, plenty of humidity in the stomacke, heauinesse of heart and heart-ake, an intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, ^b back to some and little. If the heart, braine, liuer, spleene, bee misaffected, as vsually they are, many inconueniences proceed from them, many diseases accompany, as Incubus, ^h Apoplexy, Epilepsie, Vertigo, those frequent wakings & terrible dreames, intempestiue laughing, weeping, sighing, sobbing, blushing, trembling, sweating, swooning, &c. ^k All their senses are troubled, they think they see, heare, smell, and touch, that which they doe not, as shall bee proued in the following discourse.

SVBSEC. 2.

Symptomes or signes in the Minde.

A *Reculans in g. Rhasis ad Almanfor. cap. 16.* will haue these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, *Laurentius cap. 16.* Some few of greater note I will point at; and amongst the rest, Feare and Sorrow, which as they are causes, so if they perseuere long, according to ¹ *Hippocrates* ^m & *Galen's* Aphorismes, they are most assured signes, inseparable companions,

^c In *Pantheea*. cap. de *Melan-* cholia.

^d *Aluus arida nihil deiciens, cibi copaces, nihilominus tamen extenuati sunt.*

^e *Nic. Pijo. In-* flatio carotidum &c.

^f *Andreas Du-* dith *Rahamo.*

epist. lib. 3. *Crat.*

epist. multa in

pulsibus supersti-

rio, ausim etiam

dicere, tot disse-

rentias que de-

scribuntur a *Ca-*

leno, neq. intel-

ligi a quocunq.

nece obseruari

posse.

^g *T. Bright c 20*

^h *Post. 40. et 12.*

annum, saith

Jacchius in 15

⁹ *Rhasis. Idem*

Mercurialis cō-

fil 86. *Trinca-*

velius Tom. 2.

con fil. 17.

ⁱ *Gordanius:*

modò vident,

modò flent, si-

lent. &c.

^k *Fernelius cō-*

fil. 43. & 45.

Montanus conf.

230 *Galen. de*

locis affectis lib.

3. cap. 6.

Feare.

¹ *Apberism. &*

lib. de melan.

^m *Lib. 3. cap. 6.*

de locis affect.

timor & in asin-

tia, si diutius

perseuerent &c.

companions, & characters of melancholy; Of present melancholy, and habi-
tuated, saith *Montaltus cap. 21.* and common to them all, as the said *Hippocra-
tes, Galen, Avicenna, & all Neoterickes* hold. But as hounds many times run
away with a false cry, neuer perceiuing themselves to bee at a fault, so doe
they. For *Diocles* of old, (whom *Galen* confutes) and amongst the *Iunioris,*
† *Hercules de Saxoniâ,* take iust exceptions at this Aphorisme of *Hippocrates,*
tis not alwayes true, or so generally to be vnderstood, Feare and Sorrow are
no common Symptomes to all melancholy, vpon more serious consideration,
I finde some (saith he) that are not so at all. Some indeed are sad, and not feare-
full; some fearefull, and not sad, some neither fearefull, nor sad, some both. Four
kinds he excepts, fanaticall persons, such as were *Cassandra, Manto, Nicostra-
ta, Mopsus, Proteus,* the *Sybills,* whom * *Aristotle* confesseth to haue bene
deepely melancholy, *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they
were *atrâbile perciti:* dæmoniacall persons, and such as speake strange lan-
guages, are of this ranke; some Poets, such as laugh alwayes, and think them-
selves Kings, Cardinals, &c. sanguine they are, & pleasantly disposed most
part, & so continuē. † *Baptista Porta* confines Feare & Sorrow to such as are
cold; but such as are Louers, Sybilles, Enthusiastes, he wholly excludes: So
that I thinke I may truely conclude, they are not alwayes sad & fearefull, but
vsually so: and that ° *without a cause, timent de non timendis,* *Gordonius:*
queq. momenti non sunt, although not all alike (saith *Altomarius*) yet all likely
feare, & some with an extraordinary and a mighty feare, *Areteus.* † Many feare
death, and yet in a contrary humor, make away themselves, *Galen. lib. 3. de bec.*
affected. cap. 7. Some are afraid that Heauen will fall on their heads: some, they
are damned, or shall be. † They are troubled with scruples of conscience, distru-
sing Gods mercies, thinke they shall goe certainly to Hell, and make great lamen-
tation, *Iason Pratensis.* Feare of imminent danger, losse, disgrace still torment
others, &c. that they are all glasse, & therefore will suffer no man to come
neere them; that they are all corke, as light as feathers; others as heauy as
Lead; some are afraid their heads will fall off their shoulders, that they haue
frogs in their bellies, &c. † *Montanus consil. 23.* speakes of one that durst not
walke alone from home, for feare he should sorne, or die. A second feares euery
man he meetes will rob him, quarrell with him, or kill him. A third dare not
venture to walke alone, for feare he should meet the diuell, a theefe, be sicke;
feares all old women as witches, and euery dog or cat he sees, he suspecteth
to be a diuell, another dare not goe ouer a bridge &c. or come neere a poole:
some are † afraid to be burned, or that the ° ground will sinke vnder them, or
x swallow them quicke, or that the King will call them in question for some fact
they neuer did (*Rhasis cont.*) and that they shall surely be executed. The terror
of such a death troubles them, and they feare as much, and are equally tor-
mented in mind, y as they that haue committed a murder, & are persueued with-
out a cause, as if they were now presently to be put to death. *Plater. cap. 3. de men-
tis alienat.* they are afraid of some losse, danger, that they shall surely lose
their liues, goods, and all they haue, but why they know not. *Trincavelius*
consil. 13. lib. 1. had a patient that would needes make away himselfe, for feare
of being hanged, & would not bee perswaded for three yeres together, but

† Tract. posthu-
mo de Melanch.
edit. Venetijs
1620. per Bol-
zettam Bibliop.
Mihi diligentius
hanc rem consi-
deranti, patet
quosdam esse,
qui non laborant
merore & ti-
more.

* Prob. lib. 3.

† *Physiog. lib. 1.
cap. 8. Quibus
multa frigida
bilis atra, stolidi
& timidi: at
qui calidi, inge-
niosi, amasti, di-
uino spiritu in-
figati &c.*

° Omnes exer-
cent vitius &
erisitia, & sine
causa.

† Omnes timent
licet non omni-
bus idem timēdi
modus. *Ætius.*
*Tetrab. lib. 2.
sect. 2. cap. 9.*

† Ingenti pau-
ore trepidant.

* Multi mortem
timent, & tamen
sibiipsis mortem
confiscunt, aly
celi ruinam ti-
ment.

† Affligit eos
plena scrupulis
conscientia, di-
vine misericor-
diæ dissidentes,
Orco se distinat,
sedâ lamentati-
one deplorantes.

† Non ausus e-
gredi domo ne
deficeret.

† Multi demo-
nes timent, la-
brones, insidias.
Avicenna.

† Aly comburi,
aly de Rege. *Rassis.*

† Ne terrâ absorbeantur. *Forellus.* * Ne terra debiscat. *Gordon.* y Aly timore mortis tenentur, & ma-
lâ gratiâ principum putant se aliquid commississe, & ad supplicium requiri.

that

that he had killed a man. *Plater. observat. lib. 1.* hath two other examples, of such as feared to be executed without a cause. If they come in a place where a robbery, or any offence hath bin done, they presently feare they are suspected, and many times betray themselves without a cause. *Lewes the 11.* the French King, suspected every man a traitor that came about him, durst trust no man. *Alij formidolosi omnium, alij quorundam.* (*Fracastrorius lib. 2. de Intellect.*).² some feare all alike, some certaine men, & cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (*Melanelius à Galeno, Ruffo, Etio,*) and dare not be alone in the darke, for feare of hobgoblins and divels: he suspects every thing he heares or sees to be a divell, & imagineth a thousand Chimeras & visions; another dares not be seene abroad, ^c *louis darknesse as life, and cannot endure the light*, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib de Insaniâ & Melancholiâ.* He dare not come in company for feare he should be misused or disgraced, or overshoot himselfe in gesture or speeches, or be sicke, he thinks every man observes him, or aimes at him, derides him, owes him malice. Most part ^d *they are afraid, they are bewitched, possessed, or poisoned by their enemies*, and sometimes they suspect their neere friends: *he thinks something speakes or talks within him, or to him, and hee belcheth of the poison.* *Christophorus à Vega lib. 2. cap. 1.* had a Patient so troubled, that by no perswasion or Pnyfick, he could be reclaimed. Some are afraid that they shall have every fearefull disease they see others have, heare of, or reade, and doe not therefore heare or read of any such subiect, no not of melancholy it selfe, lest by applying to themselves that which they heare or read, they should aggravate & increase it. If they see one possessed, bewitch'd, or an Epileptick Paroxysme, a man shaking with the palsy, or giddy-headed, reeling or standing in a dangerous place &c: for many dayes after it runnes in their mindes; they are afraid they shall be so too, they are in like danger, as *Perkins cap. 12. sect. 2:* well observes in his Cases of Conscience, and many times by Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, or heare the diuell named, or any Tragicall relation, but they quake for feare; *Hecates somniare sibi videntur* (*Lucian*) they dreame of hobgoblins, & cannot get it out of their mindes a long time after: they apply (as I have said) all they heare, see, read, to themselves; as ^e *Felix Plater* notes of some yong Physitians, that studying to cure diseases, catch them themselves, & will be sicke, & appropriate all symptomes they find related of others, to their owne persons. Generally of them all, *de inanibus semper conqueruntur, & timent*, saith *Areteus*; they complaine of toyes and feare ^f without a cause. As really tormented & perplexed for toyes & trifles (such things as they will after laugh at themselves) as if they were most materiall & essentiall matters indeed, worthy to be feared, & will not be satisfied. Pacifie them with one, they are instantly troubled with some other feare, alwayes afraid of something, which they foolishly imagine or conceive to themselves, troubled in mind vpon every small occasion, still complaining, grieuing, vexing, suspecting, discontent, & cannot be freed so long as melancholy endureth. Yet for all this, as ^g *Iacchinus* notes, *in all other things they are wise, stayed, discreet, and doe nothing unbesee-*

^a *Alius domesticos timet, alius omnes. Etius.*
^a *Alij timent insanas. Aurel. lib. 1. de mor. b. cron. cap. 6.*
^b *Ille charissimos, hic omnes homines citra discrimen timet.*
^c *Hic in lucem prodire timet, tenebrasq. querit, & extra ille caliginosa fugit.*
^a *Quidam larvas, & malos spiritus ab inimicis veneficis & incantationibus sibi putant obiectari, (Hippocrates) potionem se veneficam suspensisse putat, & de hac rutilare sibi crebro videtur.*
Idem Montanus cap. 21.
Etius lib. 2. & alij.
Trallianus lib. 1. cap. 16.

^e *Observat. l. 1. Quando ipsi nil nocet, nisi quod mulieribus melancholicis, i. timeo tamen, metusq. cause nescius, causa est metus. Heinssius Auftriac.*
^g *Cap. 15. in 9. Rhasis, in multis vitiis, preter rationem semper aliquid timent, in ceteris tamen optime se gerunt, neq. aliquid preter dignitatem committunt.*

162 ming their dignity, person, or place, this foolish, ridiculous and childish feare excepted, which so much, so continually tortures and crucifies their soules, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, & inseparable companion, *fidus Achates*, as all Writers witnes, a common symptome, a continuall, & still without any evident cause, ^h *merent omnes, & si roges eos reddere causam, non possunt*, grieving still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* den. And though they laugh many times, & seeme to be extraordinary merry (as they will by fits) yet extreme lumpish againe in an instant, dull & heavy, *semel & simul*, merry and sad, but most part sad: ⁱ *Si qua placent, abeunt; inimica tenaciùs herent*, sorrow stickes by them still, continually gnawing, as the vulture did ^k *Titius* bowels, and they cannot avoide it. No sooner are their eyes open, but after terrible and troublesome dreames, their heavy hearts beginne to sigh: they are still fretting, chafing, *Heautontimorumenoi*, vexing themselves, ^l disquieted in mind, with restless, vnquiet thoughts, discontent, either for their owne, other mens, or publicke affaires, such as concerne them not, things past. *Lugubris Ate* frownes vpon them, in so much, that *Areteus* well calls it, *angorem animi*, a vexation of the mind. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, ——— ^m *post equitem sedet a, ra cura*: they cannot avoide this ferall plague, let them come in what company they will, ⁿ *heret lateri lethalis arundo*, as a Deere that is struck, the griefe remaines: the feare, torture, care, lelousie, suspicion, &c: and they cannot be relieved. So ^o he complained in the Poet.

*Domum revertor maestus, atq; animo ferè
Perturbato, atq; incerto praegritudine,
Ad fido, occurrunt. servi soccos detrahunt:
Video alios festinare, lectos sternere,
Cenam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.*

He came home sorrowfull, and troubled in his mind, his seruants did all they possibly could to please him; one pulled of his socks, another made ready his bed, another his supper, all did their vtmost endeavours to ease his griefe, & to exhilarate him, but he was profoundly melancholy, he had lost his sonne, *illud angebat*, his paine could not be remoued. Hence it proceedes many times, that they are weary of their liues, *tedium vita* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired wth all things; they will now tarry, now begone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus*, lib. 1. cap. 6. but most part ^p *vitam damnant*, discontent, disquieted, perplexed vpon euery light, or no occasion, obiect: often tempted to make away themselves; ^q *Vivere nolunt, mori nesciunt*; they cannot die, they will not liue; they complaine, weepe, & lament, & thinke they lead a most miserable life, especially if they be alone, idle, & parted from their ordinary company, or molested, displeased, prouoked: griefe, feare, discontent, suspicion, or some such passion forcibly seizeth on them. Yet by-and-by when they come in company againe, which they like, or be pleased, *suauem sententiam rursus damnant, & vita solatio delectantur*, as *Octavius Horatius*.

nus obserues *lib. 2. cap. 5.* they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested againe, and then they are weary of their liues, they will dye, and shew rather a necessity to liue, then a desire. *Iul. Cesar Claudinus consil. 84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which hee was still disquieted, hated his owne life, wished for death euery moment, and to be freed of his misery.

Suspition, and *Ielousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, *facile irascibiles*,¹ testy, pettish, peeuish, and ready to snarle vpon euery² small occasion, *cum amicis suis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If two talke together, and whisper, iest, or tell a tale in generall, hee thinks presently they meane him, applies all to himselfe, -- *de se putat omnia dici*. Or if they talke with him, he is ready to misconster euery word they speak, & interpret it to the worst, he cannot endure any man to looke steadily on him, speake to him almost, laugh, iest, or be familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c.³ He thinks they laugh, or point at him, or doe it in disgrace of him, circumvent him, contemne him; he is pale, red, sweats for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil. 22.* giues instance in a melancholy Jew, that was so waspish and suspitious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

Inconstant they are in all their actions, vnapt to resolute of any businesse, they will, and will not, perswaded to and fro vpon euery small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled, if they abhorre, dislike, or distaste, if once settled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, vnable to deliberate, through feare, *faciunt, & mox facti pœnitent* (*Aretæus*) *auari, & paulo post prodigi*. Now prodigall, and then covetous; they doe, and by-and-by repent them of that which they haue done, soon weary, and still seeking change, erected and dejected in an instant; animated to vndertake, and vpon a word spoken againe discouraged.

Extreame *Passionate*, *Quicquid volunt, valdè volunt*; and what they desire, they doe most furiously seeke: envious, malicious, covetous, muttering, repining discontent, peevish, *iniuriarum tenaces*, prone to revenge, and most violent in all their Imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; held therefore by some, soft, sortish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, iudicious, wise and witty: for I am of that † *Noble-mans minde*, *Melancholy* *advanceth mens conceits*, more then any humour whatsoeuer. They are of profound iudgment in some things, although in others, *non rectè iudicant inquieti*, saith *Fracastrorius lib. 2. de Intel.* And as *Ar. enianus*, *cap. 16. in 9. Rbafis*, tearmes it, *Iudicium plerumq; perversum, corrupti cum iudicant honesta, inhonestâ; & amicitiam habent pro inimiciâ*: They count honesty, dishonesty; friends as enemies; they will abuse their best friends, and dare not offend their enemies. Cowards most part, & *ad inferendam iniuriam timidissimi*, saith *Cardan lib. 8. cap. 40. de rerum varietat.* Loth to offend; and if they chance to ouer-shoot themselves in word, or deed, they

¹ *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet*

² *Suspition. Ielousie. Facile in iram incidunt. Aret. ira sine causa velocit. ira. Savanarola. pract. maior. Velocitas ire signum. Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18 Anger sine causa.*

³ *Suspitio, diffidentia. Symptomata. Crato epist. Iulio Alexandrino consil. 187. Scolizi. Inconstancy.*

Passionate.

† *L. Howarde cap. 7. differ.*

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† Traſi. de mel.
cap. 2. Noctū
ambulant per
ſylvas, & loca
periculofa, mi-
nimum timent.

* Facile amant.
Alton.

Amorouſ.

† Bodine.

† Io. Maior. vi-
ſus patrum. fol.

302. Paulus

Abbas Eremita,
tantā ſolitudine

perſeverat, ut
nec veſtem, nec

vultum mulie-
ris ſerre poſſit,
&c.

Humorous,

† Conſult. lib. 1.

17. Conſ.

a Generally
as they are
pleaſed or di-
pleaſed, ſo are
their continu-
all cogitationſ,
pleaſing, or
diſpleaſing.

b Omnes exer-
cent vane, in-
teſſeq. animi
cogitationes.

(Nic. Piſo. Bru-
el) & aſſidue.

c Curioſi de re-
bus minimis.

Areteus.

d Lib. 2. de In-
tell.

e Hoc melan-
cholicis omnibus
propriū, ut

quas ſemel Ima-
ginationes valde

recepert, non
facile reſciant,

ſed he etiam vel
inuitis ſemper

occurrant.

† Tullius de ſen.

† Conſil. 43.

† Cap. 5.

Baſhfulneſſe.

they are miſerably tormented, and frame a thouſand dangers and inconveni-
ences to themſelves, *ex muſcā elephantum*, if once they conceit it: Yet again,
many of them deſperat hairebraines, raſh, careleſſe, fit to be Aſſaſinates, as
being voide of all Feare and Sorrow, according to † *Hercules de Saxoniā*,
*Moſt audacious, and ſuch as dare walke alone in the night, through deſarts and
dangerous places, fearing none*. They are prone to loue, and * eaſie to be ta-
ken. *Propenſi ad amorem & excaſcentiam*, (Montaltus cap. 21) quickly ina-
mored, and dote vpon all; loue one dearly, till they ſee another, and then
dote on her, *Et hanc, & hanc, & illā, & omnes*. Yet ſome again cannot endure
the ſight of a woman, abhorre the ſexe, as that ſame melancholy † Duke of
Muſcovy, that was inſtantly ſicke, if he came but in ſight of them: and that
‡ Anchorite, that fell into a cold paſſie, when a woman was brought before
him.

Humorous they are beyond all meaſure, *multa abſurda fingunt, & à ratione
aliena*, (ſaith † *Frambeſarius*) they faigne many abſurdities, voide of reaſon;
one ſuppoſeth himſelfe to be a Dog, Cock, Beare, Horſe, Glaſſe, Butter &c.
He is a Giant, a Dwarfſe, as ſtrong as an hundred men, a Lord, Duke, Prince,
&c. And if he be told he hath a ſtinking breath, a great noſe, that he is ſick, or
inclined to ſuch or ſuch a diſeaſe, he beleeveth it eſtſoones, and by force of I-
magination, will worke it out. Many of them are immoueable, and fixed in
their conceits, others vary vpon euery obieſt, heard or ſcene. If they ſee a
Stage-play, they run vpon that a weeke after; if they heare Muſick, or ſee dan-
cing, they haue nought but Bag-pipes in their Braine; if they ſee a combat,
they are all for armes. a If abuſed, an abuſe troubles them long after; if croſ-
ſed, that croſſe &c. Reſtleſſe in their thoughts, and continually meditating,
Velut agri ſomnia, vane Finguntur ſpecies. More like dreamers, then men a-
wake, *cogitationes ſomniantibus ſimiles, id vigilant, quod alij ſomniant cogita-
bundi*. Still, ſaith *Avicenna*, they wake, as others dreame, and ſuch for the
moſt part are their Imaginations and conceits, b abſurd, vaine, fooliſh toyes,
yet they are c moſt curious and ſollicitous continuall, & *ſupra modum, Rhaſis
cont. lib. 1. cap. 9. præmeditantur de aliquâ re*. As ſerious in a toy, as if it were a
moſt neceſſary buſineſſe, of great moment, and ſtill, ſtill, ſtill thinking of it: *ſe-
viunt in ſe*, macerating themſelves. Though they do talke with you, & ſeem
to be otherwiſe employed, & to your thinking, very intent & buſie, ſtill that
toy runnes in their mind, that feare, that ſuſpition, that abuſe, that vexation,
that caſtle in the ayre, that pleaſant waking dreame whatſoeuer it is. *Nec in-
terrogant* (ſaith d *Fracaſtorius*) *nec interrogati rectè reſpondent*, They do not
much heed what you ſay, their mind is on another matter; aſke what you
will, they do not attend. Tis proper to all melancholy men, ſaith e *Mercuri-
alis cõſil. 11. What conceit they haue once entertained, to be moſt intent, violent,
and continually about it. Inuitis occurrit*, doe what they may, they cannot be
rid of it, againſt their wills they muſt thinke of it a thouſand times ouer, *Per-
petuò moleſtantur, nec obliſci poſſunt*, they are continually troubled with it,
in company, out of company; at meat, at exerciſe, at all times & places, † *non
deſnunt ea, quæ minimè volunt, cogitare*, if it be offenſiue eſpecially, they can-
not forget it.

† *Crato, Laurentius, and Fernelius*, put baſhfulneſſe for an ordinary ſymp-
tome, *ſubrutiſticus pudor, or vitioſus pudor*, is a thing which much haunts and
torments

torments them, though some on the other side (according to ^b*Fracaſtorius*) be *inverecundi & pertinaces*, impudent and peeuish. Most part they are very shamefast: & that makes them with *Pet. Blesensis*, *Christopher Vrswick*, and many such, to refuse honours, offices, & preferments, which sometimes fall into their mouthes, they cannot speak or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings. For that cause they seldome viſite their friends, except some familiars: *pauciloqui*, of few words, & sometimes wholly silent, † *Frambesarius* a Frenchman, had two such Patients, *omnino taciturnos*, their friends could not get them to speake: of small, or no complement, ynſociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and aboue all things lone *Solitarineſſe*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c.

^b *Hinc metunt, cupiuntq; dolent, fugiuntq; nec auras
Reſpiciunt clauſe tenebris, & carcere ceco.*

Hence 'tis they grieue and feare, avoiding light.

And shut themselves in prison darke from light.

As *Bellerophon* in ^k *Homer*.

*Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.*

That wandered in the woods sad all alone,

Forſaking mens ſociety, making great moane.

They delight in woods and waters, deſart places, to walke alone in orchards, Gardens, private walks, backe-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all company at last, euen their neereſt acquaintance, and most familiar friends, confining themselves wholly to their Chambers, *fugiunt homines sine causa* (saith *Rhasis*) & odio habent, *cont. l. b. 1. c. p. 9*. It was one of the chiefest reasons, why the Citizenis of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopœmenes*, ^m he forſooke the Citty, and liued in groues and hollow trees, or vpon a greene banke by a brooke ſide, or confluence of waters all day long, and all night. *Que quidem* (saith he) *plurimum atrabile vexatus, & melancholicis eveniant, deserta frequentant, hominumq; congreſſum averſantur.* ⁿ Which is an ordinary thing with melancholy men.

The *Egyptians* therefore in their *Hieroglyphickes*, expreſſed a melancholy man by a Hare ſitting in her forme, as being a most timorous and ſolitary creature, *Pierius Hieroglyph lib. 12*. But this, and all precedent ſymptomes, are more or leſſe apparent, as the humor is intended or remitted, hardly perceived in ſome, or not at all, most manifest in others. To ſpeake in a word, there is nothing ſo vaine, abſurd, ridiculous, extravagant, impoſſible, incredible, ſo monſtrous a Chymera, ſo prodigious and ſtrange, ^o ſuch as Painters and Poets durſt not attempt, which they will not really feare, ſaine, ſuſpect, and imagine vnto themſelves: All extreames, contrarieties, and contradictions, and that in infinite varieties, *Melancholici planè incredibilia ſibi perſuadent, ut vix omnibus ſeculis duo reperti ſint, qui idem imaginati ſint*, *Eraſtus de Lamijſ*. Scarſe two of two thouſand, that concur in the ſame ſymptomes; but as in a Riuer we ſwimme in the ſame place, though not in the ſame nu-

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^b *Lib. 2. de Jm-
ick.*

† *Conſult. 15,
& 16. lib. 1.*

Solitarineſſe.

ⁱ *Virg. Æn. 6.*

^k *Jl. 3.*

^l *Si malum ex-
aſperatur, homi-
nes ocio habent,
& ſolitaria pe-
tunt.*

^m *Democritus
ſolet noctes &
dies apud ſe de-
gere, plerumq;
autem in ſſelunca,
ſub amenis
arborum um-
bris, vel in tene-
bris, & mollibus
herbis, vel ad a-
quarum crebras,
& quieta ſuſci-
ta, &c.*

ⁿ *Gaudet tend-
bris, aliturq; do-
lor.*

*Pſ 62. Vigilaui
& ſaluſ ſum
velut nyctiorax
in domicilio,
paſſer ſolarius
in templo.*

^o *Et qua vix
audet fabula,
monſtra parit.*

mericall water: as the same Instrument affordes severall lessons, so the same disease yeeldes diuersity of symptomes; which howsoeuer they bee diuerse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

SVBSECT. 3.

*Particular Symptomes from the influence of Starres,
Parts of the Body, and Humours.*

SOME men haue peculiar Symptomes, according to their temperament and *Crisis*, which they haue from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentie celestes, unde ciuntur animi aggritudines & morbi corporum*. One saith, diuerse diseases of the body and minde proceed from their influences, ¹ as I haue already proued out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they are principall signifiers of maners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, or *Hermes*, or whosoever else the author of that Tract, attributes all these symptomes, which are in melancholy men to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, ² *Iouianus Pontanus*, and others stoutly defend. That some are solitary, dull, heavy, churlish: some againe blith, buxome, light, and merry, they ascribe wholly to the starres. As if *Saturne* be predominant in his nativity, and cause Melancholy in his temperature, then ³ hee shall bee very austere, sullen, churlish, blacke of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Riues, Ponds, Pooles, darke walkes and close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* Catch Birds, Fishes, &c. and still contriuing and meditating of such matters. If *Iupiter* domineers, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselves, &c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cholericke, hardbraine, rash, furious, and violent in their actions. They wil faine themselves Victors, Commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour. If the *Sunne* they will be Lords, Emperours, in conceipt at least, & Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses & most apt to loue, amorously giuen, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like: Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauels, to discourse, read, meditate of such things, wandering in their thoughts, diuers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseriacke Veines, Heart,

¹ Vele. l. 4. c. 5.

² Sect. 2. memb.

³ Subf. 4.

¹ De reb celest. lib. 10. cap. 13.

² J. de Indagini, Guelenius.

Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as † *Herc. de Saxoniâ* contends, are wholly immaterial) or from the foure humours in those seats whether they bee hot or cold, naturall, vnnaturall, innate or aduentitious, intended or remitted, simple or mixt, and their diuerse mixtures, and seuerall adustions, combinations, which may bee as diuersly varied, as those^u foure first qualities in * *Clavius*, and produce as many seuerall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues lib. 3. de vino cap. 20. are infinite. Those of greater note be these.

If it be naturall Melancholy, as *T. Bright* cap. 16. hath largely described, either of the Spleene, or of the veines, faulty by excessse of quantity, or thicknes of substance, it is a cold and dry humour, as *Montanus* affirms consil. 26. the parties are sad, timorous, and fearefull. *Prosper Calenus* in his booke de atrabile will haue them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxoniâ* cap. 16. lib. 7. † will haue these that are naturally melancholy, to be of a leaden colour or blacke, and so will *Guianerius* cap. 3. tract. 15. and such as thinke themselves dead many times, if it be in excessse. These Symptomes vary according to the mixture of those foure humours adust, which is vnnaturall Melancholy. For as *Trallianus* hath written cap. 16. lib. 7. ² There is not one cause of this Melancholy, nor one humour which begets it, but diuers diuersly intermixt, from whence proceeds this varietie of Symptomes. And those varying againe as they are hot or cold. ^a Cold Melancholy (saith *Benedic. Vittorius Faventinus* pract. mag.) is a cause of dotage, and more milde Symptomes, if hote or more adust, of more violent passions, and furies. *Fracastorius* lib. 2. de intellectu, will haue vs to consider well of it, ^b with what kinde of Melancholy every one is troubled, for it mitch auailes to knowe it, one is enraged by feruent heat, another is possessed by sad and cold, one is fearefull, shamefast; the other impudent and bold. As *Ajax, Arma rapit superosq; furens in pralia poscit*: quite mad or tending to madnesse. *Nunc hos nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughes, &c. All which variety proceeds from the seuerall degrees of heat and cold, which † *Hercules de Saxoniâ* will haue wholly proceed from the distemperature of spirits alone, animall especially, and those immateriall, the next and immediate causes of Melancholy, as they are hot, colde, dry, moist, and from their agitation proceeds that diuersity of Symptomes, which he reckons vp, in the † 13. cap. of his Tract of Melancholy, and that largely through every part. Others will haue them come from the diuers adustion of the foure humours, which in this vnnaturall melancholy, by corruption of blood, adust choler, or melancholy naturall, ^c by excessiue distemper of heat, turned, in comparifon of the naturall, into a sharpe lye by force of adustion, cause according to the diuersitie of their matter, diuerse and strange Symptomes, which *T. Bright* reckons vp in his following chapter. So doth ^d *Arculanus*, according to the foure principall humours adust, and many others.

For example, if it proceed from fleagme, (which is seldome and not so frequent as the rest) ^e it stirres vp dull Symptomes, and a kinde of stupidity, or impassionate hurt: they are sleepy, saith † *Sauanorola*, dull, slow, cold, bloc-

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† Tract. 7. de Melan.

^u Humidum, calidum, frigidum, siccum.^x Com. in 1. cap. Iohannis de Sacrobosco.¹ Si residet melancholia naturalis, tales plumbi coloris aut nigri, stupidi, solitarii.² Non una melancholice causa est, nec unus humor vitii parens sed plures, et alius aliter mutatus, unde non omnes eadem sentiunt symptomata.^a Humor frigidus delirii causa humor calidus furoris.^b Multum refert quâ quâsi melancholia teneatur, ut si feruens & accensa agitat, illum tristis & frigens occupat, hi timidi, illi inuerecundi, intrepidi, &c. † Cap. 7. & 8. Tract. de Mel.^c Signa melancholice ex interperie & agitatione spirituum sine materia.^d T. Bright. cap. 16. Tract. Mel.^e Cap. 16. in 9. Rhafis.^f Bright. c. 16.^g Pract. maior. Somnians, piger, frigidus.

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De anima.
cap. de humo: si
à phlegmate
semper in aquis
feresunt: & cir-
ca fluvios, plo-
rant multum,
&c.

h Pigra nascitur
ex colore pallido
& albo, Hercules
de Saxonia.

i Savanorola.

k Muros cade-
re in se, aut sub-
mergi timent,
cum corpore &
segnitie, & stu-
vios amant tales
Alexand. cap.

16. lib. 1.

l Semper ferè
dormit somno-
lenta. cap. 16.
lib. 7.

m Laurentius

n Cap. 6. de mel.

Si à sanguine,
venit rubedo o-
culorum & faci-
ei, plurimus vi-
sus.

o Vene oculo-
rum sunt rubra
vide an precesse-
rit vini & argo-
maticum visus &
frequens balne-
um. Trallianus,
lib. 1. 16 an pre-
cessit mora
sub sole

p Ridet patiens

si à sanguine pu-
tat se videre

choreas, musica
audire ludos &c

† Cap 2. Tract.
de Melan.

q Hor. epist. lib.
2. quidam baud
ignobilis Argis,
&c.

r Lib. de reb.
mir.

s Cum inter con-
cionandum mi-
lites dormiens è

subsellio caderet,
& omnes reliqui
qui id viderent,
viderent, tribus
post diebus, &c.

t Insania leta.

u Invenis ingenii & non vulgaris eruditionis

kish, asse-like, *Asininam melancholiam*, & *Melanethon* calls it, they are much gi-
ven to weeping, and delight in waters, ponds, pooles, rivers, fishing, fowling,
&c. (*Arnoldus breviar. 1. cap. 18*) They are ^h pale of colour, slowe, apt to
sleepe, heavy, much troubled with head-ach, continuall meditation, and
muttering to themselues, they dreame of waters, ^k that they are in danger of
drowning, and feare such things, *Rhasis*. They are fatter then others that are
melancholy, paler, of a muddy complexion, apter to spit, ^l sleep, more trou-
bled with rheume then the rest, and haue their eyes still fixed on the ground.
Such a patient had *Hercules de Saxoniâ*, a widdowe in *Venice*, that was fatte
and very sleepey still. *Christophorus à Vega* another affected in the same
fort. If it be inveterate or violent, the Symptomes are more evident, they
plainely dote and are ridiculous to others, in all their gestures, actions, spee-
ches: Imagining impossibilities, as he in *Christophorus à Vega*, that thought
he was a tunne of wine, ^m and that *Szennois*, that resolved with himselfe not
to pisse, for feare he should drowne all the towne.

If it proceed from blood adust, or that there bee a mixture of blood in it,
ⁿ such are commonly ruddy of complexion, and high coloured, according to Sa-
lus. *Saluianus*, and *Hercules de Saxoniâ*. And as *Savanorola*, *Vittorius Fau-
entinus Emper.* farther adde, ^o the veines of their eyes beere red, as well as their fa-
ces. They are much inclined to laughter, witty and merry, conceipted in dis-
course, pleasant, if they be not farre gone, much giuen to musicke, dancing,
and to be in womens company. They meditate wholly on such things, and
thinke ^p they see or heare plaies, dancing, and such like sports (free from al feare
and sorrow, as *Hercules de Saxoniâ* supposeth.) If they be more strongly pos-
sessed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18*.
Like him of *Argus* in the ^q Poet, that sate laughing all day long, as if he had
beene at a Theatre. Such another is mentioned by ^r *Aristotle*, liuing at *Aby-
dos* a towne of *Asia minor*, that would sit after the same fashion, as if hee had
beene vpon a stage, and sometimes act himselfe, sometimes clap his handes,
and laugh, as if he had beene well pleased with the sight. *Wolfius* relates of a
country fellow called *Brunsellius*, subiect to this humour, ^s That being by
chance at a sermon, saw a woman fall off from a forme halfe asleepe, at which ob-
iect most of the company laughed, but he for his part, was so much moued, that for
three whole dayes after he did nothing but laugh, by which meanes he was much
weakned, and worse a long time following. Such a one was old *Sophocles*, and
Democritus himselfe had *hilarè delirium*, much in this vaine. *Laurentius* cap.
3. de melan. thinkes this kind of melancholy, which is a little adust with some
mixture of blood, to be that which *Aristotle* meant, when he said melanco-
ly men of all others are most witty, which causeth many times a diuine ra-
vishment, and a kinde of *Enthusiasmus*, which stirreth them vp to bee excel-
lent Philosophers, Poets, Prophets, &c. *Mercurialis consil. 110.* giues instance
in a young man his patient, sanguine melancholy, ^t of a great wit, and excel-
lently learned.

If it arise from choler adust, they are bold and impudent, and of a more
hairebraine disposition, ^x apt to quarrell, and thinke of such things, battles,
combats, of their manhood, furious, impatient in discourse, stiffe, irrefragable
and prodigious in their tenents, and if they be moued, most violent, out-

^u Invenis ingenii & non vulgaris eruditionis * Si à cholera, furibundi, interficiunt se & alios, putant se videre pugnas.

ragious

ragious, ready to disgrace, provoke any, to kill themselves and others, *Arnoldus* adds, *stark mad by fits, they sleepe little, their urine is subtle and fiery.* (*Guianerius.*) *in their fits you shall heare them speake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knewe them before.* *Ap-ponenfis in com. in 1. Prob. sec. 30.* speaks of a mad woman that spake excellent good Latine; and *Rhasis* knewe another, that could prophecy in her fit, and foretell things truely to come. ² *Guianerius* had a patient could make Latin verses when the Moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will haue these symptomes, when they happen, to proceed from the diuell, and that they are rather *demoniaci*, possessed, then mad or melancholy, or both together, as *Iason Pratenfis* thinkes, *Immiscens se mali genij, &c.* but most ascribe it to the humour, which opinion *Montalius cap. 21.* stiffly maintaines, confuting *Avicenna* & the rest, referring it wholly to the quality and disposition of the humour and subiect. *Cardan. de rerum var. lib. 8 cap. 10.* holds these men of all other fit to bee *Assassinats*, bold, hardy, fierce, and aduenterous, to vndertake any thing by reason of their choler aduult. ^a *This humour, saith he, prepares them to endure death it selfe, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will vndergoe such tortures, vt supra naturam res videatur:* hee ascribes this generosity, fury, or rather stupidity, to this aduultion of choller and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so aduult and hot, degenerats into madnesse.

If it come from melancholy it selfe aduult, those men, saith *Avicenna*, ^b are usually sad and solitary, and that continually, and in excesse, more then ordinary suspicious, more fearefull, and haue long, sore, and most corrupt *Imaginations*; cold and blacke, bathfull, and so solitary, that as ^c *Arnoldus* writes, *They will endure no company, they dream of graues still, and dead men, & think themselves bewitched or dead: if it be extreame, they thinke they heare hideous noyses, see and talke* ^d *with blacke men, and conuerse familiarly with Diuells, & such strange Chimeras and visions,* (*Gordonius*) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumq. demoniaci, Montalius consil. 26. ex Avicenna.* *Valescius de Taranta*, had such a woman in cure, ^e that thought euery night she had to doe with the *Diuell*: and *Gentilis Fulgosus quest. 55.* writes, that hee had a melancholy friend, that ^f *had a blacke man in the likenesse of a souldier, still following him wheresoeuer he was:* *Laurentius cap. 7.* hath many stories of such as haue thought themselves bewitched by their enemies; and some that would eat no meat as being dead. ^g Anno 1550 an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, hee could not bee perswaded otherwise, or to eat or drinke, till a kinsman of his, ^a a Scholler of *Bourges* did eat before him, dressed like a corse. This story, saith *Serres*, was acted in a Comœdy before *Charles* the ninth. Some thinke they are beasts, wolues, hogges, and cry like dogges, foxes, bray like asses, and low like kine, as *King Præcius* daughters. ^b *Hildesheim spicel. 2. de Maniâ*, hath an example of a dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a Nobleman in his country, ¹ that thought he was certainly a beast, and would imitate most of their voices, with many such Symptomes, which may properly

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7 17 in a f. trill
et ignea parua
dominant.

* Tract 15. c. 4.

^a Ad hæc per-
petranda furore
rapti d. cunctur,
cruciatu quos-
vis toleran', &
mortem, & su-
rore exacerbato
audent & ad
supplicia plus ir-
risantur, mirum
est, quantam ba-
beant in tormen-
tis patientiam.
^b Tales plus eg-
teris timent, &
continue tristan-
tur, valde suspi-
ciosi, solitudinem
diligunt, corrup-
tissimas habent
imaginationes,
&c.

^c Si à melan-
cholia aduultâ,
tristes, de sepul-
chris somniant,
timent ne f. sci-
entur, putant se
mortuos, aspici
nolunt.

^d Videntur sibi
videre mona-
chos nigros &
demonas, & su-
spiciosos & mor-
tuos.

^e Quavis nocte
se cum dæmone
coire putavit.

^f Semper se vidi-
sse militem
nigrum presen-
tem.

^g Anthony de
Verdeur.

^h Quidam mu-
gitus boum e-
mulantur, & pe-
cora se putant,
vt Præti filie.

ⁱ Eato quidam
mugitus boum,
& rugitus asini
norum, & aliorum
animalium voces
efficit.

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be reduced to this kinde.

If it proceed from the seuerall combinations of these foure humours, or spirits, *Here de Sax.* addes, hot, cold, dry, moist, darke, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe, one is heavy as lead, another is as light as a feather. *Marcellus Donatus lib. 2. cap. 41.* makes mention out of *Seneca*, of one *Senecio* a rich man, ^k that thought him-

^k *Onnia magna putabat, uxorem magnam, gradus equos, abhorruit omnia parua, magna pocula, & caecamentum pedibus miora.*

^l *Lib. 1. cap. 16. putauit se non digito posse totum mundum contemere.*

^m *Sustinet huius meris celum cum Atlante.*

Alij celi ruinam timeant.

ⁿ *Cap. 1. Tract. 15. alius se galilaeum putat, alius iulianum.*

^o *Trallianus.*

^p *Cap. 7. de mel.*

^r *Anthony Ver-*

duer.

selfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, and great hose, and great shooes bigger then his feet. Like her in ^l *Trallianus*, that thought she could shake all the world with her finger, and was afraid to clinch her hand together, lest shee should crush the world like an apple in peeces: or him in *Galen*, that thought he was ^m *Atlas*, and sustained heauen with his shoulders. Another thinkes himselfe so little, that hee can creepe into a mousehole: one feares heauen will fall on his head, one is a Cock, and such a one ⁿ *Guianerius* saith, he saw at *Padua*, that would clap his hands together, and crowe. ^o Another thinkes he is a Nightingale, and therefore sings all night long: another hee is all glasse, a pitcher, and will therefore let no body come neere him, and such a one ^p *Laurentius* giues out vpon his credit, that he knewe in *France*. *Christophorus à Vega lib. 3. cap. 14.* *Sckenkius* and *Marcellus Donatus lib. 2. cap. 1.* haue many such examples, and one amongst the rest of a Baker in *Farrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come neere a fire, for feare of being melted: of another that thought he was a case of leather, stuffed with winde. Some laugh, weepe, &c. Some haue a corrupt eare, eyes, some smelling: some one sense, some another. ^r *Lewes* the eleuenth had a conceipt euery thing did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy *French* Poet in ^q *Laurentius*, being sicke of a fever, and troubled with waking, by his Physicians was appointed to vse *unguentum populeum* to anoint his temples; but he so distasted the smel of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discrete, and would talke sensibly, saue onely in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wild boare, that by chance stroke him on the legge: he could not be satisfied his legge was sound (in all other things well) vntill two *Franciscans* by chance comming that way, fully remoued him from that conceipt. *Sed abundè fabularum audiuimus.*

SVBSEC. 4.

Education, custome, continuance of time, condition, mixt with other diseases, by fits, inclination, &c.

^s *Laurentius cap. 6.*

A Nother great occasion of the variety of these symptomes, proceeds from custome, discipline, education, and seuerall inclination. ^s *This humour will imprint in melancholy men the objects most answerable*

to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings. If any ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, & walks alone; pleasing himselfe with a vaine hope of some future preferments, or present as he supposeth and withall acts a Lords part, takes vpon him to bee some statesman or magnifico, makes congies, giues entertainment, looke bigge, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleue, but that he was *Pope*, gaue pardons, made Cardinals, &c. *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King driven from his kingdome, and was very anxious to recouer his estate. A couetous person is still conversant about purchasing of lands and tenements, plotting in his minde how to compasse such and such Manors, as if hee were already Lord of, and able to goe through with it; all he sees is his, *re or spe*, hee hath devoured it in hope, or else in conceipt esteemes it his owne; like him in *Athenaus*, that thought all the ships in the Haven to be his owne. A lasciuious *inamorato*, plots all the day long to please his mistresse, acts and struts, and carries himselfe as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleep. *Marcellus Donatus* knewe such a Gentlewoman in *Mantua*, called *Eleonora Meliorina*, that constantly beleued she was married to a King, and *would kneele downe and talke with him, as if he had bene there present with his associats, and if she had found by chance a peece of glasse in a muck-hill, or in the street, shee would say that it was a Jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, y hee is inspired by the holy Ghost, full of the Spirit: one while hee is saued, another while damned, or still troubled in minde for his sinnes, &c. more of these in the third Partition, of Loue Melancholy. *2* A Schollers mind is busied about his studies, he applaudes himselfe for that hee hath done, or hopes to doe, one while fearing to be out in his next exercise, another while condemning all censures, envies one, emulates another, or else with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the object, or as the humour it selfe is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, and yet to them an intolerable burden, and not to be endured. *3* *Quedam occulta, quedam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceaued, let them keepe their owne counsell, none will suspect them. *They doe not expresse in outward shew their depraued imagination, as Hercules de Saxoniâ obserues, but conceale them wholly to themselves, and are very wise men, as I haue often seene, some feare, some doe not feare at all, as such as thinke themselves kings or dead, some haue more signes, some fewer, some greater, some lesse.* Some dote in one thing, are most childish, ridiculous, and to bee wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees lesse, a third halfe way. Tis *superparticular, sesquialtera, sesquitertia*, and *superbipar-*

Lib. 3. cap. 14
qui se regem putauit. regno expulsum.

Dipnosophist. lib. Thrasilaus putauit omnes naves in Pirum portum appellantes iurasse. De hist. med. mirab. lib. 2. c. 1.

Genibus flexis loquit cum illo voluit, & adiacentem iurum putauit &c.

Gordanius, quid i in Prophecia, & inflatus à spiritu sancto. Qui fore, si bus: caulis insudant: ni nil: orrestat, & supplices libellor, alius non nisi versus facit. P. Forestus.

Gordanius.

Verbo non exprimunt, nec cedere, sed altā mente recondunt, & sunt viri prudentissimi, quos ego saepe vidi cum multis sint timore, ut qui se reges & mortuos putant plura signa, quidam habent, pauciora, maiora, minora.

tiens

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^d Trallian¹
lib 1. 16. alii in-
teruall¹ queda
habent, ut etia
consuetudine
nisi tunc, alii in
continuo delirio
sunt, &c.

^c Prag. mag.
Vere tantum &
autumno.

^a Lib de humo-
ribus.

^c Guianerius.

tiens tertias, quintas, Melancholia &c. all those Geometricall proportions are too little to expresse it. ^b It comes to some by fits, comes & goes, to others it is *continue*, many (saith ^c *Fauentinus*) in Spring and Fall onely are molested, some once a yeere, as that *Roman* ^d *Galen* speakes of: ^e one, at the coniuncti- on of the *Moone* alone, or some vnfortunate Aspects; a second once perad- venture in his life, hath a most grievous fit, euen to the extremity of madnes or dotage, & that vpon some ferall accident or perturbation, terrible obie& & that for a time, neuer so before, neuer after. A third is moued vpon all such troublesome obie&s, crosse fortune, disaster & violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his mind or be in action, is most iocund, and of a good complexion: if idle, carried a- way wholly with pleasant dreames & phantasies; but if once crossed & dis- pleased, [†] *Pectore concipiet nil nisi triste suo.* his countenance is altered on a sudden, & his heart heavy, irksome thoughts crucifie his soule, & in an instant he is weary of his life. A fift complains in his youth, a sixt in his middle age, the last in his old age.

^f *Leuinus Lem-
nius*, la'on Pra-
teris, blanda ab-
initio.

^g Hor.

[†] *Facilis desce-
sus Auerui,*

^h Virg.

ⁱ *Corpus cada-
uerosum.*

*Psal 67 cariosa
est facies mea*

*pre egritudine
anime.*

^k Lib. 9 de Al-
maiorum.

^l *Practica ma-
iore.*

^m *Quum ore
loquitur quae*

corde concepit,

*quum subito de
uolare ad aliud*

*transit, reſtati-
onem de aliquo*

reddat, tunc est

*in medio, at quū
incipit operari*

*quae loquitur, in
summo gradu
est.*

Generally thus much we may conclude of all melancholy almost: That it is ^f most pleasant at first, I say, *mentis gratissimus error*; a most delightfome humor, to walke alone, meditate, to lye in bed whole dayes, & frame a thou- sand phantasticall Imaginations vnto themselues. They are neuer better pleased then when they are so doing, they are in Paradise for the time, & can- riot well endure to be interrupt, with him in the Poet, --- *Epul me occidisti a- mici, Non seruasisti ait!* --- you haue vndone him, hee complains, if you trouble him: tell him what inconvenience will follow, what will bee the e- vent, all is one, *canis ad vomitum*, [†] 'tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong tempe- rature, or some mixture of businesse, which may diuert his cogitations: but at the last *lesa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fat, the Seecane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspicion discon- tent, and perpetuall anxiety succeed in their places, so by little and little, by that shooinghorne of idlenesse, and voluntary solitarinesse, melancholy that ferall fiend is drawn on, & *quantum vertice ad auris Aethereas, tantum radi- ce* ^h *in Tartara tendit*, it was not so delitious at first, as now it is bitter and harsh. a canker'd soule macerated with cares and discontents, *tadium vite*, impatience precipitate them into vnspeakable miseries. They cannot indure company, light, or life it selfe some, vnfit for action, and the like. ⁱ Their bo- dies are leane and dried vp, withered, vgly, their lookes harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they haue bin troubled.

To discerne all which symptomes the better, ^k *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceipts, and idle thoughts: to misconster, & amplify, agrauating euery thing they cōceau to themselues: the second is, *falso cogitata loqui*, to talke to themselues, or to vs inarticulate, incondite voices, speeches, absolute gestures, and plainly to vt- ter their mindes and conceipts of their hearts by their words; the third is to put in practise that which they thinke or speake. *Sauanorola Rub. 11. tract. 8.*

cap.

cap. 1. de agritud. cap. confirms as much, ^m when he beginnes to expresse that in words, which he conceales in his heart, or talks idly, or goes from one thinge to another, which ⁿ Gordonius calls, *nec caput habentia, nec caudam*, hee is in the middle way: ^o but when he beginnes to act it likewise, and to put his foppes in execution, he is then in the extent of melancholy, or madnesse it selfe. This progresse of melancholy you shall easily obserue in them that haue bin so affected, they goe smiling to themselues at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, hee cries at last, what said you? but in the end he mutters to himselfe, as old women doe many times, or old men when they sit alone, vpon a sudden they whoop and hallow, or run away, and sweare they see or heare players, ^p Diuells; Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the ende: Like him in the Poet, *sapè ducentos, sapè decem seruos*, he will dresse himselfe, and vndresse, carelesse at last, and growes insensible, stupid or mad. ^q Hee howles like a Wolfe, barks like a Dog, and raues like *Ajax & Orestes*, heares Musicke and outcries, which no man else heares. As ^r he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in ^s *Springer*, that spake many languages. and said she was possessed. That Farmer in ^t *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I haue already spoken.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? they are so irregular, obscure, *Proteus* himselfe is not so diuers; I may aswell make the *Moone* a new coat, as a true Character of a melancholy man; as soone find the motion of a bird in the Aire, as the heart of a man, of a melancholy man: They are so confused, diuers, intermixt with other diseases; as the species are confounded (as I ^u haue shewed) so are the symptomes. Sometimes with headache, *Cacexia*, dropsy, stone; as you may perceiue by those seuerall examples & illustrations, collected by ^x *Hildisheim spicel. 2. Mercurialis consil. 110. cap. 6. & 11.* with headache, Epilepsie, Priapismus. *Trincavelius consil. 12. lib. 1. lib. 1. consil. 49.* with gout: *caninus appetitus. Montanus consil. 26. & 23. 234. 249.* with Falling sicknesse, Headache, Vertigo, Lycanthropia &c. *1. Caesar Claudinus consule. 4. consult. 89. & 116.* with gout, Agues, Hemroids, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seuerall species, confine them into method? Tis hard I confesse, yet I haue disposed of them as I could, and will descend to particularize them according to their species, For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously of all such ordinary signes, which occurre amongst writers: Not that they are all to be found in one man, for that were to paint a Monster or Chimera, not a man; but some in one, some in another, & that successiue, or at seuerall times.

Which I haue beene the more curious to expresse & report, not to vpbraid any miserable man, or by way of derision (I rather pittie them) but the better to discern, to apply remedies vnto them; & to shew, that the best &

ⁿ Cap. 19. Partic. 2.

Loquitur secum & ad alios, ac se

verè presentes.

Aug. cap. 11. lib. de curâ pro mortuis gerendâ.

Rhesus.

^o Quum res ad hoc devenit, ut ea quæ cogitare

ceteris, ore promat, atq; actus

permisceat, cum per se sit melancolia est.

^p Melancholicus se videre & audire putat de-

mones. Lataver de Spectris part.

3. cap. 2.

^q Wierus lib. 3. cap. 31.

^r Michael amussitan.

^s Malico malef.

^t Lib. de atrâ bile.

^u Part. 1. subf. 2. memb. 2.

^x De delirio melancoliâ & mania.

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foundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy, that needes not seeke for any rods to scourge our soules, since we carry them in our bowels, and that our soules are in a miserable captiuitie, if the light of grace and heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate our selues, to be more circumspect and wary in the midst of these dangers.

MEMB. 2. SUBSEC. I.

Symptomes of head Melancholy.

¹Nicholas Pifo. Si signa circa ventriculum nō apparent, nec sanguis male affectus, & adfunt zumor & mēstia, cerebrum ipsum existimandum est, &c.

[†] Tract. de mel. cap. 13. &c. Ex intemperie spirituum. & cerebri motu, tenebrositate.

[▪] Facie sunt rubente & livescēte, quibus etiam aliquando adfunt pustule.

[▪] 10. Partheon cap. de Mel. Si cerebrum primario afficiatur adfunt capitis gravitas, fixi oculi &c.

[▪] Laurent. cap. 3. si a cerebro exsiccatate, tum capitis erit letargia, sitis, vigilia, paucitas, superfluitas in oculis & naribus.

[▪] Si nulla digna lesio ventriculo, quoniam in hac melancholia caditis, exigua morumque ventriculi pathemata coeunt, duo e- in hoc membra sibi invicem affectionem transmittunt. ^d Postrema magis flatuosa. ^e Si minus molestia circa ventriculum aut ventrem, in his cerebrum primario afficitur, & curare oportet hunc affectum per cibos flatu exortes, & bonae concoctionis &c. rariū cerebrum afficitur sine ventis iuncto.

IF no Symptomes appeare about the Stomacke, nor the blood be misaffected, and feare and sorrow continue, it is to be thought the Braine it selfe is troubled, by reason of a Melancholy iuyce bred in it, or otherwayes conveyed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation. Thus far Pifo. But this is not alwayes true, for blood and hypochondries both are often affected, even in head melancholy. [†] Hercules de Saxonia differs heere from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits and Braine, as they are hote, cold, dry, moist, all without matter, from the motion alone, and tenebrosity of spirits; of melancholy, which proceedes from humors by aduision, he treats a-part, with their severall symptomes & cures. The common signes, if it be by essence in the head, are ruddinesse of face, high sanguine complexion, most part rubore saturato, ² one calls it, a blewish, and sometimes full of pumpels, with red eyes. Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus in his notes vpon Hollerius, makes this a principall signe of head melancholy, if they be facie admodum rubente: so doth Montaltus and others out of Galen. de affect. lib. 3. cap. 6. ² Hercules de Saxonia to this of rednesse of face, addes heauinesse of the head, fixed and hollow eyes. ^b If it proceed from drynesse of the Braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleepe. Few excrements in their eyes and nostrils, and often bauld by reason of excesse of drynesse. Montaltus addes cap. 17, If it proceed from moisture, dulnesse, drowfinesse, headache followes; and as Salust. Salviannus cap. 1. lib. 2. out of his owne experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red vpon all occasions, praesertim si metus accesserit. But the chiefeft symptome to discerne this species, as I have said, is this, that there be no notable signes in the Stomack, Hypochondries, or elsewhere, digna, as ^c Montaltus termes them, or of greater note, because oftentimes the passions of the stomacke concur with them. Wind is common to all three species, and is not excluded, only that of the Hypochondries is ^d more windy then the rest, saith Hollerius. Etius tetrabib. l. 2. sect. 2. cap. 9. & 10. maintaines the same, ^e if there be more signes, and more evident

in the head, then elsewhere, the Braine is primarily affected, and prescribes head melancholy to be cured by meates amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, euen in head melancholy it selfe: but these species are often confounded, & so are their symptomes, as I haue already proued, and therefore by these signes not so easie to be discerned. The symptomes of the minde are superfluous, and continuall cogitations: *for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the mind. Avicenna.* They are very cholericke, and soone hote, solitary, sad, often silent, watchfull discontent. *Montaltus cap. 24.* If any thing trouble them; they cannot sleep, but fret themselves still, till another object mitigate it, or time weare it out. They haue grievous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuat, but that they are sometimes merry, which is more to be wondred at, and that by the authority of *Galen* himselfe, by reason of a mixture of a blood, *prærubri iocosis delectantur, & irrisores plerumq; sunt,* if they be ruddy, they are delighted in iests, & oftentimes scoffers themselves, conceived; & as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, and of a pleasant disposition, & yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Arctæus*, they learne without a teacher: and as *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselves glasse, pitchers, feathers &c. speake strange languages, proceed à calore cerebri (if it be in excessse) from the Braines distempered heat.

Sanguinem adurit caput calidius, & inde fumi melancholici aduulsi, animum exagitant.

Lib. de loc. affect. cap. 6.

Cap. 6.

SYMPTOMES.

Symptomes of windy or Hypochondriacall Melancholy.

IN the Hypochondriacall or flatuous melancholy, the symptomes are so ambiguous, saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physitians cannot determine of the part affected. *Matthew Flacius* consulted about a Noble matron, confessed as much, that in this malady he with *Hollerius*, *Fracastrorius*, *Falopius*, and others, being to giue their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especally affected; some said the wombe, some heart, some stomack &c. & therefore *Crato* *consil. 24. lib. 1.* boldly averres, that in this diversity of symptomes, which commonly accompany this disease, *no Physitian can truly say what part is affected. Galen lib. 3. de loc. affect.* reckons vp these ordinary symptomes, which all the Neotericks repeat of *Diocles*; only this fault he findes with him, that he puts not Feare and Sorrow amongst the other signes. *Trinsavelius* excuseth *Diocles lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valor and courage. † *Hercules de Saxoniâ* (to whom I subscribe) is of the same minde (which I haue before touched) that Feare and Sorrow are not generall Symptomes; some feare, and are not sad; some bee sad, and feare not; some neither feare, nor grieue. The rest are these, beside Feare and Sorrow, *Harpe belchings, fulsome crudities, heat in the bowells, winde, and rumbling*

Hildisheim Episc. 1. de mel. In Hypochondriacâ melancholiâ adeo ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint.

Medici de loco affecto nequeunt statuere. † Tract. posthumo de mel. Patavij edit. 1620 per Bozettum Bibliop. cap. 2.

Acidi ructus cruditate, æstus in præcordiis, status interdix, ventriculi dolores vehementes: sumptus, cibo concoctum difficult, spumum humidorum, idq; multum sequitur, &c. Hip. lib. de mel. Galenus, Melanclius 2. Russo & Aëtio. Alimarus, Pilo. Montal. m. Brnelywecker &c.

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in the guts, vehement gripings, paine in the belly and stomacke at some times, after meate that is hard of concoction, much watering of the stomacke, and moist spittle, cold sweat, importunus sudor, vnseasonable sweat all ouer the body, as Octavius Horatianus lib. 2. cap. 5. calls it, cold toynts, indigestion, ^m they cannot endure their owne fulsome belchings, continuall winde about their Hypocondries, heate and griping in their bowels, præcordia sursum conuelluntur, midriffe and bowels are pulled vp, the veines about their eyes looke red, & swell from vapors and wind. Their eares sing now and then, Vertigo and giddinesse come by fits; turbulent dreames, drynesse, leannesse, apt they are to sweat vpon all occasions, of all colours and complexions. Many of them are high coloured, especially after meales, which was a symptome Cardinall Cactus was much troubled with, and of which he complained to Prosper Calenus his Physitian; he could not eat, or drinke a cup of wine, but he was as red in the face, as if he had beene at a Maiors feast. That symptome alone vexeth many. ⁿ Some againe are blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all ouer their bodies, palpitation of the heart, and that *cardiaca passio*, grief in the mouth of the stomacke, which maketh the patient thinke his heart it selfe aketh, and sometimes suffocation, difficult *as anhelitus*, short breath, hard winde, strange pulse, fawning. Montanus consil. 55. Trincavelius lib. 2. consil. 36. & 37. Fernelius consil. 43. & 43. Frambesarius consult. lib. 1. consil. 17. Hildesheim, Claudinus &c. giue instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If from the stomack, saith ^o *Sauanarola*, 'tis full of pain, winde. *Guianerus* addes, *vertigo*, *nausea*, much spitting &c. If from the myrache, a swelling & winde in the Hypocondries, a lothing, & appetite, to vomit, pulling vpward. If from the heart, aking & trembling of it, much heauinesse. If from the liuer, there is vsually a paine in the right Hypocondry. If from the splene, hardnes & grieve in the left Hypocondry, a rumbling, much appetite & small digestion, *Avicenna*. If from the Meseriack veines & liuer on the other side, little or no appetite. *Herc. de Saxonia*. If from the Hypocondries, a rumbling, inflation, concoction is hindered, often belching &c. And from these crudities, windy vapors ascend vp to the Braine, which trouble the Imagination, & cause feare, sorrow, dulnesse, heauinesse, many terrible conceits & Chimeras, as *Lemnius* well obserues lib. 1. cap. 16. as ^q a blacke and thicke cloud couers the Sun, and intercepts his beames and light, so doth this melancholy vapor obnubilare the minde, inforce it to many absurd thoughts and Imaginations, and compell good, wise, honest, discreet men otherwise (arising to the Braine from the ^r lower parts, as smoke out of a chimney) to dote, speake, and doe that which becomes them not, their persons, callings, wisdomes. One by reason of those ascending vapors and gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a story of a woman, that imagined shee had swallowed an Eele, or a serpent; and *Felix Platerus obseruat. lib. 1.* hath a most memorable example of a Countrey man of his, that by chance falling into a pit where frogs & frogs-spawn was, & a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn, & with that conceit and feare, his phantasy wrought so far, that he verily thought he had yong liue frogs in his belly, *qui vivebant ex alimento suo*, that liued by

^m Circa præcordia de assidua inflatione queruntur, & cum sudore in

corporis impotuno, frigidos articulos sæpè patiuntur, indigestione laborant, ructus suus insuaves perhorrescent, viscerum colores habent.

ⁿ *Alomaltus* ca. 13. *Wick r. Fuschius* cap 33. *Altomarus* cap. 7. *Laurentius* cap 73. *Brucel. Gordon.*

^o *Proff. maior:* dolor in eo & ventositas, nausea.

^q *Ut atra densa, nubes soli offusa, radios & lumen eius interceptit & offuscat: sic &c.*

^r *Ut flammæ & canine.*

by his nourishment, & was so certainly perswaded of it, that for many yeares together, he could not be rectified in his conceipt: He studied Physick seuen yeeres together to cure himselfe, travailed into Italy, France, and Germany to conferre with the best Physitians about it, & A^o 1609, asked his counsell amongst the rest, he told him it was wind, his conceipt &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur*: nor saying would serue, it was no wind, but reall frogs: and doe you not heare them croake? Platerus would haue deceiued him, by putting alieue frogs into his excrements: but he being a Physitian himselfe, would not be deceiued, *vir prudens aliàs, & doctus*, a wife & learned man otherwise, a Doctor of Physick, & after seuen yeeres do- rage in this kind, à *Phantasiâ liberatus est*, he was cured. *Laurentius* and *Gou- lart* haue many such examples, if you be desirous to read them. One com- modity about the rest which are melancholy, these windy flatuous haue, *La- cida intervalla*, their symptomes & paines are not vsually so continuat as the rest, but come by fits, feare & sorrow; & the rest: yet in another they ex- ceed all others; and that is, if they are luxurious, incontinent, and prone to Ve- nery, by reason of wind, & *facile amant, & quamlibet ferè amant*. (*Iason Pra- tensis*.) & *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde be common with the rest.

S V B S E C. 3.

Symptomes of melancholy abounding in the whole Body.

THeir Bodies that are affected with this vniversall melancholy, are most part blacke, ^u *the melancholy iuyce is redundant allouer*, hirsute they are, & leane, they haue broad veines, their blood is grosse and thick. ^x *Their Splene is weake*, & a Liuer apt to ingender the humor; they haue kept bad diet, or haue had some evacuation stopped, as hemrods, or moneths in women, which ^y *Trallianus* in the cure, would haue carefully to be inquired, & withall to obserue of what complexion the party is of, blacke or red. For as *Forrestus* & *Hollerius* contend, if ^z they be blacke, it proceedes from abundance of naturall melancholy; if it proceed from cares, discon- tents, diet, exercise &c. they may be as well of any other colour, red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpè sunt sales, sæpè flauæ* (saith *Montaltus* cap. 22) The best way to discerne this species, is to let them bleed, if the blood be corrupt, thick & black, and they withall free from thole Hypochondriacall Symptomes, and not so grieuously trou- bled with them, or those of the head, it argues they are melancholy à *toto cor- pore*. The fumes which arise from this corrupt blood, disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their liues, dull and heavy: and if farre gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; ^b *Dead mens bones, hobgoblins, ghosts, are euer in their mindes, and meet them still in euery turne: all the bugbeares of the night, and terrors, & fairybabes of tombes and graues are before their eyes, and in their thoughts, as to women and children, if they be in the darke alone*. If they heare, or read, or see any tragicall obiect, it sticks by them, they are afraid of death, and yet weary of their liues. &c.

^f Hypochondriaci
maximè affe-
ctant coire, &
multiplicatur
coitus in iis,
eod quod vntof-
tut. s. multipli-
cantur in hypo-
condriis, & coi-
tus sæpè allevat
has ventositates
Cont. lib. 1.
tract. 9.
^y Wecker. Me-
lancholicus suc-
cus toto corpore
redundans.
^x Splen natura
imbecillior. Mō-
tal. cap. 22.
^z Lib. 1, cap. 6.
Interrogat. con-
uenit, an aiqua
evacuatiōis re-
tentio ibuenerit,
vri in hamor:
mulierum men-
struis, & vide
faciem similiter
an sit rubicun-
da.
² Naturales ni-
gri acquisiti à
toto corpore,
sæpè rubicundi.
³ Montaltus
cap. 22. Pifo. Ex
colore sanguinis
si minus ve-
nam, si suat in-
ger &c.
⁴ Apul. lib. 1.
semper obvia
species mortuo-
rum quicquid
umbrarum est
vssiam, quic-
quid lemurum
& larvarum o-
culis suis agge-
runt. sibi fingunt
omnia nocturnum
occursu. cū a, em-
nia bustorum
formidamina,
omnia sepulchre-
rum terribilia
menta.

MEMB. 3. SUBSECT. I.

Immediate cause of these precedent Symptomes.

TO giue some satisfaction to melancholy men, that are troubled with these symptomes, a better meanes in my Judgment cannot be taken, then to shew them the causes whence they proceed, not from diuels, as they suppose, or that they are bewitched or forsaken of God, heare or see &c. as many of them think, but from naturall & inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, *Aetius* discusseth at large. *Tetrabib. 2. 2.* in his first problem out of *Galen lib. 2. de causis, sympt. 1.* For *Galen* imputeth all to the cold that is black, and thinkes that the spirits being darkned, and the substance of the Braine cloudy and darke, all the objects thereof appeare terrible, and the *mind* it selfe, by those darke, obscure, grosse fumes, ascending from black humors, is in continuall darknesse, feare and sorrow, divers terrible monstrous fictions in a thousand shapes and apparitions occurre, with violent passions, by which the Braine and Phantasy are troubled and eclipsed. *Fracastrorius lib. 2. de Intellect.* will haue cold to be the cause of Feare and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknes (as Physicians thinke) for many melancholy men dare boldly be and continue, and walke in the darke, and delight in it: *solum frigidi timidi*: if they bee hote, they are merry; and the more hote, the more furious, and void offeare, as we see in madmen: but this reason holdes not, for then no melancholy, proceeding from choler adust, should feare. *Auerroes* scoffes at *Galen* for his reasons, & brings fine arguments to refell them. So doth *Herc. de Saxoniâ: Tract. de mel. cap. 3.* assigning other causes, which are copiously censured and confuted by *Ælianus, Montanus cap. 5. & 6. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright. cap. 17. Laurentius cap. 5. Valesius med. contr. lib. 5. cont. 1.* *Dis-temperature* they conclude, makes black iuyce; blacknesse obscures the spirits, the spirits obscured, cause feare and sorrow. *Laurentius cap. 13.* thinkes these blacke fumes offend especially the *Diaphragma* or Midriffe, and so per consequens the mind, which is obscured as *the Sun* by a cloud. To this opinion of *Galen*, almost all the *Greekes* and *Arabians* subscribe, the *Latines* new and old, *interna tenebrae offuscant animum, ut externa nocent pueris*, as children are affrighted in the darke, so are melancholy men at all times, & as hauing the inward cause with them, and still carying it about. Which blacke vapors, whether they proceed from the black blood about the heart, as *T. w. Ies.* thinks in his Treatise of the passions of the mind, or stomach, splene, midriffe, or all the misaffected parts together, it boots not, they keepe the minde in a perpetuall dungeon, and oppresse it with continuall feares, anxieties, sorrowes &c. It is an ordinary thing for such as are sound, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toyes and trifles, which may

¶ Vapores crassi & nigri, à ventriculo in cerebrum exhalant.

Fel. Platerus.

¶ Calidi hilares, frigidi indispofiti ad letitiam, & idem solitarij, taciturni, non ob tenebras interinas, ut medici volunt, sed ob frigus: multi melancholici, nocte ambulant intrepidi.

† Vapores melancholici, spiritibus misti, tenebrarum cause sunt. cap. 1.

¶ Intemperies facit succum nigrum, nigrities obscurat spiritum, obscuratio spiritus, facit metum & tristitiam.

¶ Ut nubecula. Solem offuscet. Constantinus lib. de Melan, & Altomarus cap. 7. Causam eimoris circumfert ater humor passionis materia, & atris spiritibus perpetuam anime domicilio offundunt rostem.

may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himselfe, that if a man should tell him of a sudden, that some of his especiall friends were dead, could he choose but grieve: or set him vpon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for feare, and his head would be giddy. *P. Byarnus Tract. de Pest.* giues instance (as I haue said) ^h and put case (saith he) in one that walkes vpon a planke, if it lye on the ground, he can safely doe it: but if the same planke bee laid ouer some deepe water, in steed of a bridge, he is vehemently moued, and it is nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey. Yea, but you inferre, that such men haue a iust cause to feare, a true object of feare, so haue melancholy men an inward cause, a perpetuall fume and darknes, causing feare, grief, suspition, which they carry with them, an object which cannot be remoued; remoue heat of the Liuer, a cold stomack, weak splene: remoue those adust humours and vapours arising from them, black blood from the heart, take away the cause, and then bid them not grieve nor feare, or be heauy, dull, lumpish, otherwise counsell can doe little good; you may aswell bid him that is sick of an ague, not to be a dry; or him that is wounded, not to feele paine.

^h Pone exemplum, quod quis potest ambulare super trabem que est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginatur in animo, et timet vehementer, formam cadendi impressam, cui obediunt membra omnia, et facultates relique.

Suspition followes Feare and Sorrow at heeles, arising out of the same fountaine, so thinks ⁱ *Fracaistorius*, that Feare is the cause of Suspition, and still they suspect some treachery, or some secret machination to be framed against the, still they distrust. Restlesnesse proceeds from the same spring, variety of fumes makes them like and dislike. Solitarinesse, avoiding of light, that they are weary of their liues, hate the world, arise from the same causes, because their spirits and humors are opposite to light, feare makes them avoid company, and absent themselves, lest they should be misused, hissed at, or over-shoot themselves, which still they suspect. They are prone to Venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they haue no heads, flye, sinke, they are pots, glasses &c. is wind in their heads. [†] *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, their dilation, contraction, confusion, alteration, tenebrosity, hott or cold distemperature, excluding all materiall humors. ^k *Fracaistorius* accompts it a thing worthy of inquisition, why they should entertaine such false conceits, as that they haue hornes, great noses, that they are Birds, Beasts &c. Why they should thinke themselves Kings, Lords, Cardinals. For the first, ^l *Fracaistorius* giues two reasons: One is the disposition of the body: the other, the occasion of the phantasie, as if their eyes be purblind, their eares sing, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not inticements only; to fauour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

^l Lib. 2. de Intellectione: Suspitiosus ob timorem et obliquum discursum, et semper inde putant sibi fieri insidias.

Laurentius 5.

[†] Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida, frigida intemperie, &c.

^k Illam inquisitionem dignum, cur iam falsa recipiant, habere se cornua, esse mortuos, nasatos, esse aves &c.

^l 1. Dispositio corporis: 2. Occasio Imaginationis.

Why Students and Louers are so often Melancholy, and mad, the Philosophers of ^m *Conimbra* assigne this cause, because by a vehement and continuall meditation of that, wherewith they are affected, they fetch vp the spirits into the Braine, and with the heat brought with them, they ascend it beyond measure,

^m In prob. lib. de calo: Vehementi et assidua cogitatio res erga quam afficitur, spiritus in cerebrum euocat.

sure,

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sure: and the cells of the inner senses, dissolving their temperature, which being dissolved, they cannot performe their offices, as they ought.

Why melancholy men are witty, which Aristotle hath long since maintained in his Problems; and thatⁿ all learned men, famous Philosophers, and Law-givers, *ad unum ferè omnes Melancholici*, haue still beene Melancholy; is a Probleme much controverted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melancthon* inclines to, in his booke de *Animâ*, and *Marsilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humors, fleagme onely excepted: and they not adust,^o but so mixt, as that blood be halfe, with litle or no adustion, that they be neither too hot, nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceed: from melancholy adust, excluding all natural melancholy, as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humors makes men mad, as Limeburnes, when water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorisme of Aristotle may be verified, *Nullum magnum ingenium sine mixtura dementie*, no excellent wit, without a mixture of madnesse. *Fracastorius* shall decide the controversie, P *Flegmaticke* are dull: *Sanguine* lively, pleasant, acceptable and merry, but not witty: *Cholericke* are too swift in motion, and furious, impatient of contemplation, deceitfull wits; *Melancholy* men haue the most excellent wits, but not all: this humor may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad; if temperate, excellent, rather inclining to that extreame of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry Light, makes a wise mind, temperate heat & drynes, are the chiefe causes of a good wit; therefore, saith *Alian*, an Elephant is the wisest of all brute beasts, because his braine is dryest, & ob *atrâ bilis copiam*: this reason *Cardan* approoues *subtil. lib. 12. Io. Baptista Silvaticus*, a Physitian of *Millan*, in his first controversie, hath copiously handled: this question: *Rulandus* in his Problems, *Calius Rodiginus lib. 17. Valleriola 6^{to} narrat. med. Herc. de Saxoniâ, Tract. posib. de mel. cap. 3. Baptista Porta Physiog. lib. 1. cap. 13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) q the voice of such as are afraid, trembles, because their heart is shaken. *Conimb. prob. 6. sec. 3. de somno.* why they stutte or fault in their speech, *Mercurialis* and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, r drynes, which makes the nerues of the tongue torpid. Fast speaking, (which is a symptome of some few) *Etius* will haue caused f from abundance of winde, and swiftnesse of Imagination: r baldnesse comes from excesse of drynesse, hirsutenesse from a dry temperature. The cause of much waking, is a dry braine, continuall meditation, discontent, feares, and cares, that suffer not the mind to be at rest. Incontinency is from wind, and an hot Liver, *Montanus consil. 26.* Rumbling in the gutts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heat and cold. u Palpitation of the heart from vapors, and heauinesse, and aking from the same cause. That the belly is hard, wind is a cause,

ⁿ Melancholici Ingeniosi omnes, summi viri in artibus & disciplinis, sive circum imperatori. am aut reipub. disciplinam, omnes ferè melancholici. Aristot. Adco miscentur, ut sit dupli sanguinis ad re-liqua duo.

P Lib. 2. de Intellectione. Pingui sunt Minervâ plegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholericici celerem motu, & ob id contemplationis impatientes: Melancholici solum excellentes &c.

q Trepidantium vox tremula, quia cor quatitur.

r Ob ariditatem que reddit nervos lingue torpidos.

f Incontinentia lingue ex copia flatuum, & velocitate Imaginationis.

r Calvities, ob siccitatis excessum.

u Etius.

and

and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharpe subtil wind. * Cold sweat, from vapors arising from the Hypochondries, which pitch vpon the skin, leanenesse for want of good nourishment. Why their appetite is so great, *Ætius* answeres: *Os ventris frigescit*, colde in those inner parts, colde belly, and hote Liver, causeth crudity, and intention proceedes from perturbations, ^z our soule for want of spirits, cannot attend exactly to so many intentiue operations, being exhaust, and ouer-sway'd by passion, she cannot consider the reasons, which may dissuade her from such affections.

^a Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for ^b some shame or ignomy, or that they are guilty vnto themselves of some fowle fact committed, but as ^c *Fracaſtorius* well determines, ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to helpe sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant, and carelesse, seldome or neuer blush, but such as are fearefull. *Anthonyus Ludouicus*, in his booke de pudore, will haue this subtile blood to arise in the face, not so much for the reuerence of our betters in presence, ^d but for ioy and pleasure, or if any thing at vnawares shall passe from vs: a sudden accident, occurse, or meeting. Any object heard or seene, for blinde men neuer blush, as [†] *Dandinus* obserues, and the night and darknesse make men impudent. Or that we be staide before our betters, or in company we like not, or if any thing molest and offend vs, *erubescencia* turnes to rubor, blushing, to a continuat rednesse. ^e Sometimes the extremity of the eaders tingle and are red, sometimes the whole face. *Et si nihil vitiosum commiseris*, as *Ludovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commissio*, All shame from some offence. But we finde otherwise, it may as well proceed ^f from feare, as well from force and inexperience, (so ^{*} *Dandinus* holds) as vice, a hot liuer, saith *Duretus*, *notis in Hollerium*. From a hot braine, from winde, the lungs heated, or after drinking of wine, strong drinke, perturbations, &c.

Laughter what it is, saith [§] *Tully*, how caused, where, and so suddenly breaks out, that desirous to stay it we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The cause that it often affects melancholy men so much, is giuen by *Gomesius lib. 3. de sale genial. cap. 18.* abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart, ^h and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moued, and arteries distended, or pulled, the spirits from thence moue and possesse the sides, veines, countenance, eyes. See more in *Iosius de risu & fletu, Vices 3 de Anima*. Teares, as *Scaliger* defines, proceed from griefe and pittie, ⁱ or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasmes, Chimeraes, noyses, visions, &c. as *Fiennus* hath discoursed at large in his books of Imagination, and ^k *La-*

^{*} *Laurent. c. 13*
[†] *Tetrab. 2. ser. 2. cap. 10.*
^z *Ant. Ludouicius prob. lib. 1. sect. 5. de atrebilarys.*

^a *Subrysticus pudor, vitiſus pudor.*
^b *Ob ignominia aut turpiditatem facili, &c.*

^c *De Symp. & Antip. cap. 12. laborat facies ob praesentiam eius qui defectum nostrum videt & natura quasi oppem latuſa, calorem illuc mittit, calor sanguinem trahit. unde rubor, audaces non rubent, &c.*

^d *Ob gaudium & voluptatem foras exit sanguis, aut ob maioris reuerentiam, aut ob subitum occursum aut si quid incantius exciderit.*

[†] *Com. in Arist. de anima, caci ut plurimum impudentes. nox facit impudentes.*

^e *Alexander Aphodienſis, makes al bashfulnesse a vertue, camſe refert in seipſo expectari solitum eſſe eſſet admundum senex.*

^f *Sape post cibum apti ad ruborem ex potu vini; ex timore saepe & ab hepate calido*

cerebro calido, &c. ^{*} *Com. in Arist. de anim. tam à vi & inexperience quam à vicio.* [§] *2. De oratore quid iſſe risus, quo pſſo concietur, ubi ſit, &c.* ^h *Diapragma titillant, quia transverſum & nervoſum, quâ titillatione, motu ſenſa atq; arterijs diſſentis. ſpiritus inde latera venter os oculos occupant.* ⁱ *Ex calefactione humidæ cerebri: nam ex ſiccis lachryma non ſtunt.* ^k *Res mirandas imaginantur; & putant ſe videre, quæ nec vident, nec audiunt.*

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water de spectris part. 1. cap. 2. 3. 4. their corrupt phantasie makes them see and heare that which indeed is neither heard nor scene. *Qui multum ieiunant aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy and sicke men commonly doe, see visions, or such as are very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. As they that drinke Wine thinke all runnes round, when it is in their owne braine; so is it with these men, the fault and cause is inward, as *Galen* affirmes, ¹ mad men and such as are neere death, *quas extra se videre putant Imagines intra oculos habent*, 'tis in their braine, which seemes to be before them, the braine is a concaue glasse reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius lib. 1. cap. 16.* well quotes. ^m cause a great agitation of spirits, and humours, which wander to and fro in all the creekes of the braine, and cause such apparitions before their eyes. Sicknesse is an ordinary cause of such sights. *Cardan subtil. lib. 18. Mens agra laboribus & ieiunijs fracta, facit eos videre, audire, &c.* And *Osiander* saw strange visions, and *Alexander ab Alexandro* both in their sicknesse which he relates, *de rerum varietat. lib. 8. cap. 44.* *Albatagnius* that noble Arabian on his death bed, saw a ship ascending and descending, which *Fracastrorius* records of his friend *Baptista Turrianus*. *Pentheus* in his madnesse two sonnes, and two *Thebes*, every thing double. Weake sight and a vaine perswasion withall, may cause as much, and second causes concurring, as an Ore in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the ayre may cause such effects, or any object not well discerned in the darke, feare and phantasie will suspect to bee a Ghost, a diuell, &c. ^o *Quod nimis miseri timent, hoc facile credunt.* Wee are apt to beleue, & mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a story of *Aristotle*, of one *Antepheron* which likely saw wheresoever hee was, his owne Image in the ayre, as in a glasse. *Vitello lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a riuers side, saw another riding with him, and vsing all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue many such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemaine, as *Scor* hath well shewed in his booke of the discouery of witchcraft, and *Cardan. subtil. 18.* suffites, perfumes, suffumigations, perspective glasses, and such naturall causes, as you may perceauce in *Baptista Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, rotten wood, &c. But most part it is within the braine, although I may not deny, but that oftentimes the diuell deludes them, and takes his opportunity to suggest, and represent such vaine objects to sicke melancholy men, and such as are ill affected.

The hearing is as frequently deluded as the sight, from the same causes almost, as he that heares Bells, will make them sound what he list. *As the foole thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceaued by *Echo's* some by roaring of waters, or concaues and reverberation of ayre in the ground and hollow places or wals. ^p At *Barry* an Isle in the Severne mouth they seeme to heare a smiths forge: so at *Lypara* and those sulphurious Isles,

and

¹ Insani, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent.
^m Prauorum humorum & spirituum agitatio vltro citroque, sine cerebri pererrantes, &c.

^o Euripides.

^o Seneca. Quod metuant nimis, nunquam amoveri posse, nec solli putant.

^p Blowing of Bellows and knocking of Hammers, if they apply their eare to the cliffe.

and many such like which *Olaus* speakes of in the continent of *Scandia*, and those northerne countries. *Cardan. de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that still supposed she heard the Diuell call her, and speaking to her, shee was a Painters wife in *Millan*: and many such illusions of voices, which proceed most part from a corrupt Imagination.

Whence it comes to passe, that they prophecy, speake severall languages, talke of Astronomy, and other vnkowne sciences to them: (of which they haue beene cuer ignorant) I haue in brieft touched; onely this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. demon.* and some others^r hold, as a manifest token that such persons are possessed with the Diuell: so doth *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But ^r*Guianerius*, ^r*Montaltus*, and *Lemnius lib. 2. cap. 2.* referre it wholly to the ill disposition of the^u humour, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they doe *elicere voces inauditas*, compell strange speeches to bee spoken: another argument he hath from *Platoe's remiscencia*; but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceed from evill spirits, which take all opportunities of humours decayed, or otherwise to pervert the soule of man, and besides the humour it selfe, is *Balneum Diaboli*, the Diavells bath, and as *Agrippa* proues, doth intice him, to seize vpon them.

^r Memb. 1. Subf. 3. of this Partition. cap. 16. in 9. Rbas.

^r Signa demonis nulla sunt nisi quod loquatur ea quae ante nesciebant ut Teutonicum aut aliud Idiomata, &c.

[†] Cap. 12. tract. de melan.

[†] Tract. 15. c. 4.

[†] Cap. 9.

^u Mira vis concitat humores ardore, vehementi mentem exagitat, quum, &c.

SECT. 4.

MEMB. 1. SUBSEC. 1.

Prognosticks of Melancholy.

Prognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna l. 3. Fem. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, and remisse. *Hercules de Saxonia*.^r If that evacuation of hæmroids, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended. *Hippocrates Aphor. 6. 11.* *Galen. lib. 6. de morbis vulgar. com. 8.* confirms the same, and to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus cap. 25.* *Hercules de Saxonia*, *Mercurialis*, *Vittorius Faventinus*, &c. *Skenkius lib. 1. obseruat. med. cap. de Mania.* illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the ende madde about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Marius* the Roman was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene helped by flowing of their monthes, which before were stopped. That the opening of the hæmroids will doe as much for men, all Physitians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane ^r*Iobertus* saith scarce any man hath that Ague twice: But whether it free him from this

^r Si melancholicis hæmorrhoides supervenerint aut varices vel ut quibusdam placet aqua intercutem, solvetur malum.

^r Cap. 10. de quartana.

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z Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes vel per urinam &c. non erit. &c. & splen. magnificatur & varices apparent.

a Quia iam conversi in naturā.

b In quocumq; sit, & quacumq; causa Hypocon. presertim semper est longa, morosa, nec facile curari potest.

c Regina morborum & inexorabilis.

d Omne dilivium quod oritur a paucitate cerebri, incurabile. Hildisheim. spicel. 2. de mani.

e Si sola Imaginatione ledatur, & non ratio.

f Mala a sanguine feruenta, deterior a bile assata pessima ab atrabile putrefacta.

g Difficilior cura eius, que fit vitio corporis totius & cerebri.

h Difficilis curatio in viris, multo difficilior in feminis.

i Ad interitum plerumq; homines comitatur, licet medici levent plerumq; eam non tollunt unquam, sed recedit acerbior quam antea, minima occasione aut errore.

k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cecitatem.

malady, 'tis a question; for many Physitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. z *Rhasis cont. lib. 1. tract. 9. when melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morpew, or is purged by stooles, or by the Urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved.* Guainerius, cap. 5. tract. 15. adds Dropsie, Landise, Dysentery, Leprosy, as good signes, to these Scabbes, Morpewes, and breaking out, and prones it out of the 6. of Hippocrates Aphorismes.

Evill Prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is ^a incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This Galen witnesseth, *lib. 3. de loc. affect. cap. 6.* ^b be it in whom it will, or from what cause soever, it is ever long, wayward and tedious, and hard to be cured, if once it be habituated. As Lucian said of the Gout, she was the ^c *Queene of diseases, and inexorable*, may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, and laughs at all them which thinke otherwise, as T. Erassus par. 3. obiects to him. Although in another place, hereditary diseases he accounts incurable; and by no art to be removed. ^d *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only ^e *Imagination be hurt, and not reason*, ^f *the gentlest is from blood. worse from choler adust, but the worst of all from Melancholy putrified.* & Bruel esteemes hypocondriacall least dangerous, and the other two species. (opposite to Galen) hardest to be cured. ^h The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of Montanus *consil. 230. pro Abbate Italo*, ⁱ *This malady doth commonly accompany them to their graue, Physitians may ease and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharpe then at first, and that upon every small occasion or error, as in Mercuries weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was in simbrjis aurum, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out.* ^k Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the authority of Hippocrates & Galen, all averre, if once it possesse the ventricles of the braine, *Frambesarius*, and *Salust. Saluzianus* adde, if to the opticke nerues, blindnesse. *Mercurialis consil. 20.* had a woman to his patient, that from Melancholy became Epilepticke and blind. ^m If it come from a cold cause or so continu cold, or increase, Epilepsy, Convulsions follow, and blindnesse, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. ⁿ If it come from an hot cause, they are more furious, & boisterous, and in conclusion mad. *Calescentem melancholiam sepius sequitur mania*, ^o if it heat and increase, that is the common event, ^p *per circuitus, aut semper insanit*, by fits, or altogether. If it come from Melancholy naturall adust, & in excesse, they are often dæmoniacall, *Montanus*.

^q Seldome this malady procures death, except (which is the greatest and most grieuous calamity, and the misery of all miseries) to make away them.

^k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cecitatem. ^l *Montalc. c. 25. Laurentius. Herc. de Saxon.* ^m *Her. de Saxonia, Aristotle, Capivaccius.* ⁿ *Favent. humor frigidus sola delirii causa. furoris vero humor calidus.* ^o *Hennius cals madnes, sobolens melancholice.* ^p *Alexander. lib. 1. cap. 18.* ^q *Montalc. c. 15. Raro mors autem nunquam nisi sibi ipsis inferunt.*

feluces,

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selues, which is a frequent thing, and familiar amongst them. 'Tis ^r Hippocrates obseruation, Galens sentence, *Et si mortem timent, tamen plerunq; sibi ipsi mortem consciscunt*, lib. 3. de locis affect. cap. 7. the doome of all Physicians. 'Tis ^r Rabbi Moses Aphorisme. The prognosticon of Avicenna, Rhafis, ^r Etius, Gordonius, Valefcus, Altomarus, Salust Saluianus, Capivaccius, Hercules de Saxonia, Pifo, Bruel, Fuchsius, all, &c.

^r Et sapè usq; adeò mortis formidine vitæ
Percipit infelix odium, lucisq; vidende,
Vt sibi consciscat merenti pectore lethum.

And so farre forth deaths terror doth affright,
He makes away himselfe, and hates the light:
To make an end of feare and grieve of heart;
He voluntary dies to ease his smart.

So farre forth doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence vnto himselfe, to be freed from his present insufferable paines. So some (saith ^u Fracastorius) in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them. In the day time, they are affrighted still by some terrible obiect, and torne in pieces with suspicion, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minure of time, but euen against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, they can neither eat, drinke, or sleepe, *Psal. 107. 18. their soule abhorreth all meat, & they are brought to deaths doore*, ^r being bound in misery and iron: they y curse their starres with *Iob*, ^r and day of their birth, and wish for death: for as Pineda, and most interpreters hold, *Iob* was euen melancholy to despaire, and almost ⁺ madnesse it selfe, they murmur many times against the world, friends, allies, all mankind, euen against God himselfe in the bitternesse of their passion, ^a *vivere nolunt, mori nesciunt*, liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome dayes, they seeke at last, finding no comfort, ^b no remedy in this wretched life, to be eased of all by death *Omnia appetunt bonum*—and for their good as they hope, *sub specie* at least, *vel quia mori pulchrum putant* (saith ^c Hippocrates) *vel quia putant inde se maioribus malis liberari*, to be freed as they seeke: Though many times as *Æsopes* fishes, they leap from the frying-pan, into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith ^d Felix Platerus) after many tedious dayes at last, either by drowning, hanging, or some such fearefull end, they precipitate or inake away themselves: many lamentable examples are dayly scene amongst vs. 'Tis a common calamity, ^e a fatall end to this disease, They are condemned to a violent death, by a lury of Physitians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, and there remaines no more to such persons, if that heauenly Physician, by his assisting grace and mercy alone, doe not prevent, no humane perswasion, or Art can helpe, to be their owne butchers, and execute themselves. So crates his cicutæ, Lucretias dagger, Timons halter, are yet to be had; Caroes

^r Lib. de Insania. Fabio Calue interprete.

^r Nonnulli violentas manus sibi inferunt.

^r Lucret. lib. 3.

^r Lib. 2. de Intell. se; è mortis sibi consciscunt ob timorem & tristitiam, tedio vitæ affecti ob furorem & desperationem Est enim infera &c. Ergo sic perpetuò afflicti vitam odium, se precipitant, his malis carituri aut interficiunt se aut tale quid committunt.

^r V. 10. Ps. 107.

^r Iob. 3. 3.

^r Iob. 6. 8.

^r Vi doloris & tristitie ad insaniam penè redactus.

^a Seneca.

^b In salutis sue desperatione proponunt sibi mortis desiderium Ovi. Horat.

lib. 2. cap. 5.

^c Lib. de Insania Sic sic iuvat ire per umbras.

^d Cap. 3. de mentis alienat. vassidum, dum tandem mortem, quam timent, suspensio aut submersione, aut aliquâ aliâ vi, ut multa tristitia exempla vidimus.

^e Arculanus in 9. Rhafis cap. 16 cavendum ne ex alto se precipitent, aut aliis ledant.

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knife, and *Neroes* sword are left behinde them, as so many farall engins, bequeathed to posterity, and will be vsed to the worlds end, by such distressed soules: so intollerable, vn sufferable, grievous and violent is their paine, & so vn speakable, and so continue. One day of griefe is an hundred yeares, as *Cardan* obserues: Tis *carnificina hominum, angor animi*, as well saith *Arctus*, h a plague of the soule, an epitome of hell; and if there be an hell vpon earth, it is to be found in a Melancholy mans heart:

§ O omnium opinionibus inco-
gitabile malum.
Lucian mortefq;
mille mille, dum
vivit, neces ge-
rit, peritq; Hein-
sius Africano.

For that deepe torture may be call'd an hell,
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in jest, I may truely affirme of Melancholy in earnest.

† Regina mor-
borum, cui sa-
mulantur omnes
& obediunt.
Cardan.

O triste nomen! ô dÿs odibile
† Melancholia lachrymosa, Cocyti filia,
Tu Tartari specubus opacis edita,
Erinnys utero quàm Megara suo tulit,
Et ab uberibus aluit, cuiq; parvula,
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te demones
Produxere in lucem, exitio mortalium.
Non Iuppiter fert tale telum fulminis,
Non ulla sic procella sevit equoris,
Non impetuosus tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnae membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

Et paulò
post

O sad and odious name! a name so fell,
Is this of Melancholy, brat of hell.
There borne in hellish darknes doth it dwell,
The Furies brought it vp, *Megera's* teate,
Alecto gaue it bitter milke to eate.
And all conspir'd a bane to mortall men,
To bring this divell out of that black den.
Iupiters thunderbolt, nor storme at Sea,
Nor whirle wind doth our hearts so much dismay.
What? am I bit by that fierce *Cerberus*?
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in *Nessus* blood?
My pain's past cure, Physick can doe no good.

† Ehen quis in-
tus Scorpio &c.
Seneca Att.4.
Hierat.

Siculi non invenero tyranni maius tormentum. No torture of body like vnto it, no strappado's, hot irons, *Phalaris* buls:

† Silius Itali-
cus.

† Nec ira deum tantum; nec tela, nec hostis,
Quantum sola nocet animis illapsa.

Ioues wrath, nor diuels can,

Doe so much harme to th' Soule of man.

all feares, griefes, suspitions, disc ontents, imbonities, insuavities are swallow-
ed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so
many small brookes; tis *coagulum omnium arummarum*, which † *Ausimianus*

† Lib.29.

applied

applied to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane adversity, the quintessence, vphot; al other diseases whatsoeuer, are but flea-bitings to Melancholy in extent: Tis the pith of them all,

† *Hospitium est calamitatis, quid verbis opus est,*

Quamcumq; malam rem queres, illic reperies:

What need more words, 'tis calamities Inne,

Where seeke for any mischiefe, 'tis within;

& a melancholy man is that true *Prometheus*, which it bound to *Caucasus*, the true *Titius*, whose bowels are still by a vulture, deuoured (as Poets faine) for so doth ^k *Lilius Giraldus* interpret it, of anxieties, & those griping cares, & so ought it to be vnderstood. In all other maladies whatsoeuer, we seeke for helpe, if a legge or an arme ake, through any distemperature or wound, or that we haue any ordinary disease, about all things whatsoeuer, wee desire help & health, a present recouery, if by any meanes possible it may be procured. We will freely part with all our other fortunes, substance, endure any misery, drinke bitter potions, swallow those distastefull pills, suffer our joints to be seared, to be cut off, any thing for future health; so sweet, so deare, so pretious about all other things in this world, is life: but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserue, ^l he abhorres: he alone, so intollerable are his pains. Some make a question, *graviore morbi corporis an animi*, whether the diseases of the body or mind be more grievous; but there is no comparison, no doubt to be made of it, *multo enim sauior, longeq; atrocior est animi, quam corporis cruciatus* (*Lemnius l.1. c.12*) the diseases of the mind are farre more grievous. So *Cardan* testifies, *de rerum var. l.8. c.40.* ^m *Maximus Tyrius* a *Platonist*, & *Plutarch*, haue made just volumes to proue it. ⁿ *Dies adimit aegritudinem hominibus*; in all other diseases, there is some hope likely, but these vnhappy men are borne to misery, past all hope of recouery, incurably sick, the longer they liue, the worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and griefe, to make away himselfe: & how such men that so doe, are to be censured. The *Platonists* approue of it, that it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap.7.* and *Socrates* himselfe defends it, in *Plato's Phædon*, if any man labour of an incurable disease, he may dispatch himselfe, if it be to his good. The *Stoicks* in generall, & ^o *Seneca* amongst the rest, *quamcumq; veram esse viam ad libertatē*, any way is allowable, that leades to liberty, † let vs giue God thanks, that no man is compelled to liue against his will. † He commends *Cato*, *Dido*, & *Lucretia*, for their generous courage in so doing, & others that voluntarily dye, to avoid a greater mischiefe, to free themselues from misery, to saue their honor, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, & those *Campanian* Senators in *Livy*, (*Dec. 3. lib. 6.*) to escape the Roman tyranny, that poysoned themselues: how many myriads besides in all ages, qui sibi lethum in fontes peperere manu &c. ^p *Razis* in the *Machabees* is magnified for it, *Sampsons* death approued. In warres for a man to run rashly vpon imminent danger, & present death, is accompted valor & magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himself and others, is a glorious thing, & hee

shall

ⁱ *Hic omnis imbonitas, & insuauitas consistit, ut Tertulliani verbis utar, erat. ad martyres*
† *Plautus.*

^k *Vita Herculis*

^l *Quid est miserius in vita, quam velle mori. Seneca.*

^m *Tom. 2.7*
ⁿ *Libello an: grauiore passionē, &c.*
ⁿ *Ter.*

^o *Pater exitus, si pugnare non vultis, likes surgere, quis vos tenet inuitos? De provid. cap.8.*
† *Agamemnon Deo gratias, quod nemo inuitus in vitam teneri potest.*

† *Epiſt. 24. 71, 82.*

^p *Mac. 14. 42.*

† As amongst *Turkes* and others.

9 Bohemus de morbus gentium.
 10 De ponic de-
 ggerere.

11 Lib. 2. Præfer-
 rim quum tor-
 mentum ei vite
 sit bonâ spe fre-
 tus acerbâ, vita
 velut à carcere
 se eximat, vel ab
 alijs eximi: sibi
 voluit ut patiantur

12 Expedit. ad
 Sinas. lib. 1. c. 9.

13 Vel bonorum
 desperatione,
 vel malorum

14 perpestione fracti
 & fatigati, vel
 manus violentas
 sibi inferunt, vel
 ut inimicis suis
 egrè faciat. &c.

15 So d. d. An-
 thony, Galba,
 Vitellius, Otho,
 Aristotle him-
 selfe, &c. Ajax
 in despair, Cleo-
 patra to saue
 her honor.

16 * Inertius deli-
 gitur diu vivere,
 quam in timore
 tot morborum
 semel moriendo,
 nullam demceps
 formidare.

17 † Curtius l. 16.

18 † Laqueus præci-
 sus, cont. l. 1. 5.
 quidam naufragio
 flecto, missis
 tribus liberis, &
 uxore, suspenderit
 se, præcidit illi

19 quidam ex præ-
 tercuntibus la-
 queum, A libe-
 rato reus sit ma-
 leficij. Seneca.
 See D^r Kings

20 14. Lect. on Ie-
 nus. D^r Abbot.

21 6. Lect. on the
 same Prophet.

22 As to be bur-
 ied out of
 Christian bu-
 riell with a

23 stake. Idem Pla-
 to 9. de legibus,
 vult separatim

24 sepeliri, qui sibi
 ipsi mortē consciscunt. &c. Iose their goods &c.

25 * Navis destituta nauclo, in terribile aliquem scapulum impingit.
 † Observat. c. Seneca tracl. 1. 1. 8. c. 4. Lex homicida in se insepultus abiiciatur, contradicunt. Eo quod afferre sibi manus coactum sit afflic-
 tis malis, summam infelicitatem suarum in hoc remoris, quod existimabas licere misero mori. † Buchanan. Eleg. lib.

shal be crowned for it. The 9 *Massegate* in former times, & I know not what nation besides, did stifle their old men, to free the from those grievances, incident to that age. *St Thomas Moore* in his *Utopia* commends voluntary death if he be *sibi aut alijs molestus*, troublesome to himselfe, or others, (especially if life be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed from others. It is an ordinary thing in *China* (saith *Matt. Riccius* the *Iesuite*) *if they be in despaire of better fortunes, or tired & tortured with misery, to bercaue themselves of life, & many times to spite their enemies the more, to hang at their doore.* *Austin de civ. dei, l. 1. cap.* defends a violent death, so that it bee vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quò mortis genere, vita ista finiatur, quando ille cui finitur, iterum mori non cogitur?* &c: no man so voluntarily dies, but *volens, nolens*, he must dye at last, & our life is subiect to innumerable casualties, who knowes when they may happen, *utrum satius est unamperpeti moriendo, an omnes timere vivendo,* a better suffer one, then feare all. * And a harder choice to liue in feare, then by once dying, to be freed from all. *Theombratus Ambrociata* perswaded, I know not how many hundreth of his Auditors, by a luculent Oration hee made of the miseries of this, & happines of that other life, to precipitate themselves. † *Calenus* & his *Indians*, hated of old, to dye a naturall death: the *Circumcellians* & *Donatists*, lothing life, cōpelled others to make the away, with many such: but these are false & Pagan positions, and vpon a wrong ground. *No euill is to be done, that good may come of it, reclamation Christus, reclamation Scriptura*, God, & all good men are y against it. † *Malè meretur, qui dat mendico quod edat, nam & illud quod dat, perit; & illi producit, vitam ad miseriam:* he that giues a beggar an almes (as that Comickall Poet said) doth ill, because he doth but a prolong his miseries. But *Lactantius l. 6. c. 7. de vero cultu*, calls it a detestable opinion, & fully confutes it. *l. 3. de sap. c. 18. & Austin c. 6. 1. ad Dulcitiu Tribunalium.* Hierom to *Marcella* of *Blesillas* death, *Non recipio tales animas &c.* he calls such men, *martyres stultæ Philosophiæ.* *Cyprian de duplici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos.* To this effect writes *Arist. 3. Ethic.* but it needs no confutation. This only let me adde, that in some cases, those b hard censures of such as offer violence to their own persons, are to be mitigated, as in such as are mad, beside the felues or known to haue bin long melancholy, & that in extremity, they know not what they doe, depriued of Reason, Iudgment, all; c as a ship that is void of a Pilot, must needs impinge vpon the next rocke or sands, & suffer shipwrack. d *P. Forestus* hath a story of two melancholy brethren, that made away themselves, & for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they vse: but vpon farther examination of their misery & madnes, the censure was e revoked, & they were solemnely interred. Thus of their goods & bodies, we can dispose, but what shal become of their souls God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & iugulam: quod cui vis contingat, cuiquam potest.* Who knowes how he may be tempted? it is his case, it may be thine: † *Que sua fors hodie est, cras fore vestra potest;* we ought not to be rash and rigorous in our censures, as some are, charity will iudge the best, God be mercifull to vs all. FINIS.

THE SYNOPSIS OF
THE SECOND PARTITION.

Memb.
1. From the Diuel, Magicians, Witches &c. by charmes, spels, incantations, Images &c.
Quest. 1. Whether they can cure this, or other such like diseases?
Quest. 2. Whether if they can so cure, it be lawfull to seeke to them for helpe?
2. Immediately from God, à *love principium*, by prayer &c.
3. *Quest. 1.* Whether Saints and their Reliques can helpe this infirmity?
Quest. 2. Whether it be lawfull in this case to sue to them for aide?
Subject.
1. *Physitian*, in whom is required science, confidence, honesty &c.
2. *Patient*, in whom is required obedience, constancy, willingnesse, patience, confidence, bounty, &c. not to practise on himselfe.
3. *Physicke*, which consists of
 Dieteticall √
 Pharmaceuticall x
 Chirurgicall π
Particular to the three distinct species ∞ Ω π

Such meates as are easie of digestion, well dressed, hote,
 fod, &c. yong, moist, of good nourishment &c.
 Bread of pure wheat, well baked.
 Water cleare from the fountaine.
 Wine and drinke not too strong &c.

Matter & quality.
1. Subst.
Fleish { Mountaine bird, partridge, pheasant, quails &c.
 { Hen, capon, mutton, veale, kid, rabbit &c.
Fish { That liue in gravelly waters, as pike, perch, trowt,
 { Sea fish, solid, white &c.

or
Hearbs { Burage, buglosse, bawme, succory, endiue, violets,
 { in broth, not raw &c.
Fruits { Raynsins of the Sunne, apples corrected for winde,
 { & roots oranges &c. parsnips, potatoes &c.

2. Quantity
 { At seasonable & vsuall times of repast, in good order, not be-
 { fore the first be concocted, sparing, not ouermuch, of one dish.

2. Rectification of Retention and Evacuation, as costiuenesse, Venery, bleeding at
 nose, moneths stopped, bathes &c.

3. Aire rectified, with a
 { Naturally in the choice and site of our countrey, dwelling-place,
 { to be hot & moist, light, wholesome, pleasant &c.
Digression of the Aire. { Artificially, by often change of aire, avoiding windes, fogs, tem-
 { pests, opening windowes, perfumes &c.

4. Exercise
 { Of body & minde, but moderate, as hawking, hunting, riding, shooting,
 { bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar &c.
 { Of mind, as Chess, cards, tables, &c. to see playes, maskes &c. serious
 { studies, businesse, all honest recreations.

5. Rectification of waking, and terrible dreames &c.

6. Rectification of passions and perturbations of the minde. ☞

Synopsis of the second Partition.

		<i>Subject.</i>					
Mem. 6. Passions and per- turbati- ons of the mind rectified.	From himselfe	1. By vsing all good meanes of help, confessing to a friend, &c. A voiding all occasions of his infirmity. Not giuing way to passions, but resisting to his vtmost. 2. By faire and foule meanes, counsell, comfort, good perswasion, wit- ty devices, fictions, and if it be possible to satisfie his mind. 3. Musicke of all sorts aptly applied. 4. Mirth, and merry company.					
	or						
	from his friends.	<i>Sett. 3.</i> A conso- latory digressio contain- ing re- medies to al dis- contents & passi- ons of the mind	<i>Memb.</i> 1. Generall discontentes and grieuances satisfied. 2. Peculiar discontentes, as deformity of body, sicknesse, basenesse of birth, &c. 3. Pouerty and want, such calamities and aduersities. 4. Against seruitude, losse of liberty, Imprisonment, Banish- ment &c. 5. Against vaine feares, sorrowes, for death of friends, or o- ther wise. 6. Against envy, livor, hatred, malice, emulation, ambition, and selfeloue &c. 7. Against repulses, abuses, iniuries, contempts, disgraces, contumelies, slanders, and scoffes &c. 8. Against all other grievous and ordinary symptomes of this disease of melancholy.				
& <i>Sett. 4.</i> Pharma- ceutice, or Phy- sicke, which cureth with me- dicines, with a digressio of this kinde of Physick, is either Mem. 1. Subsec. 1	General to all	Alterative	Simples altering melan- choly, with a digressio of Exotick Simples 2. <i>Subf.</i>	Herbes. 3. <i>Subf.</i>	To the heart; borage, buglosse, Scorzonera &c. To the head; bawme, hoppes, nenuphar &c. Liuer; Eupatory, artimelia &c. Stomack; wormewood, centaury, penyroayall. Splene, Ceterache, ashe, Tameriske. To purifie the blood; endiue, succory, &c. Against winde; origan, fennell, anniseed. &c. 4. Precious stones; as smaragdes, chalidonies &c. Minerals, as gold, &c.		
			or	compounds altering melan- choly, with a di- gressio of com- pounds. 1. <i>Subf.</i>			
			or	Inwardly taken	Liquid	confi- sting.	Wines; as of Hellebor, buglosse, Tame- riske, &c. Surups of borage, buglosse, hoppes, Epi- thyme, endiue, succory &c. Conserues of violets, maydenhaire, bo- rage, buglosse, roses, &c. Confections; Treacle, Mithridate, E- legmes, or Linctures.
			or				
		or	Out- wardly vsed, as	hot	or	cold	Oyles of camomile, Violets, Roses, &c. Ointments; alabastrium, populeum &c. Liniments; plasters, cærotes, cataplasmes, fron- tals, fomentations, Epithymes, sacks, bags, odoroments, posies, &c.
		or					
		Or purging					
		Particular to the three distinct Species. ☉ ♀ ☿.					

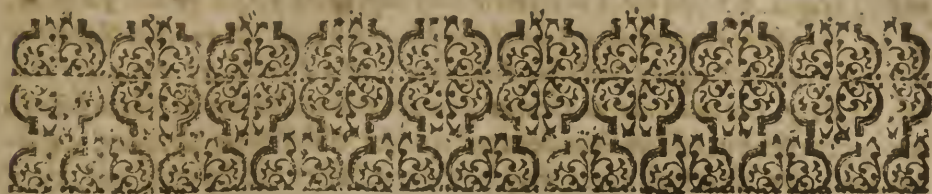
Synopsis of the second Partition.

Medicines purging melan- choly, are either <i>Mem. 2.</i>	or	1. <i>Subs.</i> { Asrabacca, laurell, white Hellebor, Scylla, or Sea-onyon, Vpward, { Antimony, Tobacco. as vomits
		or Downward. { More gentle; as Sena, Epithime, Polipodie, Mirabolanes, 2. <i>Subs.</i> { Fumitory &c. Hellebor. { Stronger; aloes, lapis Armenus, lapis lazuli, blacke
		or Superior parts { Mouth { Liquid, as potions, Iulipes, Syrupes, wine 3. <i>Subs.</i> { of Hellebor, buglosse &c. Com- { Solid, as lapis Armenus, and lazuli, pilles pounds { of Indie, pilles of Fumitory &c. purging { Electuaries, Diasena, confection of Ha- melan- { mech, Hierologadium &c. choly. { Not swallowed, as gargarismes, masticato- ries &c.
		or Inferior parts; as Clusters strong and weake, and suppositories of Castilian sope, hony boyled &c.
Chirurgicall Phy- sicke, which con- sists of Mem. 3.	or	Phlebotomy, to all parts almost, and all the distinct Species. With knife, horseleeches. Cupping-glasses. Cauteries, and searing with hote irons, boaring. Dropax and Synapismus, Issues to severall parts, and vpon severall occasions.
		or Nostriels; sneezing-powders, odoraments, perfumes &c.

3. Sect. 5 Cure of headme- lancholy <i>Mem. 1.</i>	1. <i>Subs.</i> Moderate diet, meat of good iuyce, moistning, easy of digestion. Good Aire. Sleep more then ordinary. Excrements daily to be avoided by Art or Nature. Exercise of Body and minde not too violent, or too remisse, passions of the minde, and perturbations to be avoided.
	2. Blood-letting if there be need, or that the blood bee corrupt, in the arme, fore-head &c. or with Cupping-glasses.
	3. Preparatives and purgers { Preparatives; as Syrupe of borage, buglosse, Epithyme, hoppes, with their distilled waters &c. Purgers; as Montanus, and Mathiolus Helleborifinus, Querce- tans Syrup of Hellebor, Extract of Hellebor, Pulvis Hali. Antimony prepared, <i>Rulandi aqua mirabilis</i> : which are vsed, if gentler medicines will not take place, with Arnoldus <i>vinum</i> buglossatum, Sena, cassia, mirabolanes, <i>aurum potabile</i> , or be- fore Hamech, Pil. Indæ, Hiera, Pil. de lap. Armento, lazuli.
	4. Averters. { Cardans nettles, frictions, clisters, suppositories, sneezings, masti- catories, nasals, cupping-glasses. To open the Hæmroids with horseleeches, to apply horseleeches to the forehead without scarification, to the shoulders, thighs. Issues; boaring, cauteries, hot irons in the suture of the Crown. A cup of wine, or strong drinke. Bezars stone, amber, spice, Conserues of borage, buglosse, Roses, Fumitory.
	5. Cordials, resolvers, hinderers { Confection of Alcermes. <i>Electuarium laticans Galeni & Rhafis &c.</i> <i>Diamargaritum frig. diaboraginatum &c.</i>

Synopsis of the second Partition.

			<p>Odoraments of Roses, Violets.</p> <p>Irrigations of the head, with the decoctions of nymphaea, lettice, mallowes, &c.</p> <p>Epithemes, oyntments, bagges to the heart.</p> <p>Fomentations of oyle for the belly.</p> <p>Bathes of sweet water, in which were sod Mallowes, Violets, Roses, Water-lillies, Borage flowres, rammes heads, &c.</p>	
6. Correctors of accidents, as	To procure sleepe and are	Inwardly taken	<p>Simples } Poppy, Nymphaea, Lettice, roses, purslane, henbane, mandrake, nightshade, opium, &c.</p> <p>or</p> <p>Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.</p> <p>Compounds. } Solid, as <i>requies Nicholai. Philonium Romanum, Laudanum Paracelsi.</i></p>	
		or	<p>Oyles of Nymphaea, poppy, Violets, Roses, mandrake, nutmegs.</p> <p>Odoraments of vineger, rosewater, opium.</p> <p>Frontals of rose-cake, rose-vineger, nutmeg.</p> <p>Oyntments, alabastrum, vnguentum populeum, simple, or mixt with opium.</p>	
		outwardly vsed as	<p>Irrigations of the head, feet, sponges, Musicke, murmure and noyse of waters.</p> <p>Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow &c.</p>	
			<p>Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meates heauy of digestion; vse bawme, horsetongue, &c.</p> <p>Against ruddinesse and blushing, inward and outward remedies.</p>	
2. Mem.			<p>Diet, preparatiues, purgers, averters, cordials, correctors, as before.</p>	
Cure of melancholy or uer the Body	{	<p>Phlebotomy in this kinde more necessary and more frequent.</p> <p>To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &c.</p> <p><i>Subsect. 1.</i></p> <p>Phlebotomy if need require.</p> <p>Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.</p> <p>Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.</p> <p>To prouoke vrine with anniseed, daucus, asarum &c. and stooles if need bee by clisters and suppositories.</p> <p>To respect the splene, stomach, liuer, hypocondries.</p> <p>To vse treacle now and then in winter.</p> <p>To vomit after meales sometimes if it be inveterate.</p>		
Cure of Hypocondriacall or windy melancholy.	{	Inwardly taken	<p>Simples } Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zeodary, China, condite ginger &c.</p> <p>or</p> <p>Pennyroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, brome, orange pills.</p>	
			<p>Saffron, cynamome, mace, nutmeg, pepper, musk, Zeodary with wine &c.</p> <p>Compounds. } Anniseed, fennell seede, amni, cary, cumin, nettle, bayes, parsly, grana paradisi.</p>	
			or	<p>Dianisum, Diagalanga, Diaciminu, Diacalaminthes, Electuarium de bacchis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descript. Antidotario Florentino, aromaticu rosatu, Mithridat.</p>
				<p>Outwardly vsed, as Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions &c.</p>
3. Mem.				
2. To expell wind				

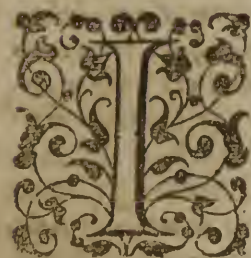


THE SECOND PARTITION.

THE CVRE OF MELANCHOLY.

SECTION. THE FIRST MEMBER. SUBSECTION.

Vnlawfull Cures reiected.



LNveterate Melancholy, howsoever it may seeme to be a continueate, inexorable disease, hard to bee cured, accompanying them to their graues most part, as ^a *Montanus* obserues, yet many times it may bee helped euen that which is most violent, or at least, according to the same ^b author, it may bee mitigated and much eased. Nil desperandum. It may be hard, but not impossible, for him that is grieuously affected, if he be but willing to be helped.

^a *Consil. 238. pro Abbate Ier. 10.*

^b *Consil. 23. 423 curabitur aut certe minus afficietur, si uolet.*

Vpon this good hope I wil proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, & those according to their seuerall species. Of these Cures some be *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controuerted. As first, whether by these diabolicall meanes, which are commonly practised by the Diuell and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. This Disease and the like may be cured? and if they may, whether it be lawfull to make vse of them, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius* *cont. med. lib. 3. cap. 6.* *Malleus Malleficar.* *Hernius, lib. 3. pract. med. cap. 28.* *Celius lib. 16. cap. 16.* *Delrio Tom. 3. wierus lib. 2. de praestig. dem.* *Lavater de spect. part. 2. cap. 7.* *Holbrenner. the Lutheran in Pistorium, Polydor Virg. lib. 1. de prodig.* *Tandlerius, Lemnius, (Hippocrates, and Avicenna amongst the rest)* deny that spirits or diuells haue any power ouer vs, and referre all with *Pomponatius* of Padua to naturall causes and humours. Of the other opinion are *Bodinus Demonomania, lib. 3. cap. 2.* *Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus A-*

^c Alij dubitant an demon possit morbos curare quos non fecit, alij negant sed quotidiana experientia confirmat, magos magis non multorum stupore morbos curare, singulas corporis partes citra impedimentum percurrere, & medijs nobis ignotis curare.

^d Agentia cum patientibus coniungunt.

^e Hec alij rident, sed vereor ne dum volumus esse creduli vicium non effugiamus incredulitatis.

^f Refert Solomonem mentis morbos curasse, & demones abegisse ipso carminibus, quod & coram Vespasiano fecit Eleazar.

^g Spirituales morbi spiritibus curari debent.

^h Sigillum ex auro peculiare ad Melancholicum &c.

ⁱ Lib. 1. de occultis Philo. nihil refert an demon an diabolus, angelum an immundum spiritum egro opem ferant, modo morbus curetur.

^k Magus Minister & Vicarius Dei.

^l Vere fortis imaginatione & experientia effectum dicunt in adversum quicquid volunt Theologi.

podix. Magic. Agrippa lib. 2. de occultis. Philos. cap. 36. 69. 71. 72. & lib. 3. cap. 23. & 10. Marsilius Ficinus de vit. calit. compar. cap. 13. 15. 18. 21. &c. Galeotus de promiscua doct. cap. 24. Iouianus Pontanus Tom. 2. Plin. lib. 28. cap. 2. Strabo, lib. 15. Geog. Leo Suavius: Gelenius de vng. armar. Cardan de subtil. brings many proofes out of Solomons decayed workes, old Hermes, Artesius, Costaben Luca, &c. that such cures may bee done. They can stanch blood, cure Gouts, Epilepsies, biting of mad dogs, toothach, Melancholy, &c. by their spells and charmes. ^c Many doubt, saith Nicholas Taurellus, whether the Diuell can cure such diseases as he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that Magitians can worke such feats, and that the diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs unknowne. Daeneus in his tract de Sortiarijs subscribes to this of Taurellus, Erasius de lamijs, and so doe most diuines, that out of their excellent knowledge and long experience they can commit ^d agentes cum patientibus, colligere semina rerum, eaq. materia applicare, as Austin inferres de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8. they can worke stupend and admirable conclusions; we see the effects onely, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wisards, and white-witches, as they call them, in every Village, that if they be sought vnto, will help almost all infirmities of body and minde, that to doubt of it any longer, ^e or not to beleuee, were to runne into that other Scepticall extreame of incredulity, saith Taurellus. Leo Suavius in his Comment vpon Paracelsus, seemes to make it an art, which ought to be approued. Pistorius & others stiffly maintaine the vse of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur;* The art is true but there be but a few that haue skill in it. Marcellus Donatus lib. 2. de hist. mir. cap. 1. proues out of Iosephus eight books of antiquities, that ^f Solomon so cured all the diseases of the minde by spells, charmes, and droue away Diuells, and that Eleazar did as much before Vespasian. Longius in his med. epist. holds Iuppiter Meneerates, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are dayly done in this kinde, the Diuell is an expert Physitian, as Godelman calls him, lib. 1. cap. 18. and God permits many times these Witches and Magitians to produce such effects, as Lauater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigijs, Delrio and others admit. Such cures may be done, and as Paracels. Tom. 4. de morb. amens. stiffly maintaines, ^g they cannot otherwise be cured but by spells, scales, and spirituall physicke. ^h Arnoldus lib. de sigillis sets downe the making of them, so doth Rulandus and many others.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wisards advice? 'Tis a common practise of some men to goe first to a Witch, and then to a Physitian, if one cannot the other shall, *Electere si nequeunt superos Acheronta mouebunt.* ⁱ It matters not, saith Paracelsus, whether it be God or the Diuell, Angels or uncleane spirits cure him, so that he be eased. Hee calls a ^k Magitian Gods Minister and his Vicar, applying that of *vos estis Dij* prophanely to them, for which he is lashed by T. Erasius part. fol. 45. And elsewhere he encourageth his patients to haue a good faith, ^l a strong imagination, and they

shall

shall finde the effects, let Divines say to the contrary what they will. Hee proues & contends that many diseases cannot otherwise be cured, *Incantatione orti, incantatione curari debent*. If they be caused by Incantation, ^m they must be cured by Incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Arodius rerum Indic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis sunt secus non*. So they be for the parties health and good, or not at all. But these men are confuted by *Remigius, Bodin, dam. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. wierus, Delrio lib. 6. quest. 2. To. 3. mag. inquis. Erastus de Lamijs*, all our ⁿ Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Euil is not to be done, that good may come of it*. Much better it were for such patients as are so troubled, to endure a little misery in this life, then to hazard their soules health for euer; & as *Delrio* counselleth, *much better dye, then be so cured*. Some take vpon them to expell Diuels by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitive Church, as that aboue cited of *Iosephus, Eleazar, Irenæus, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it selfe hath been publicly professed in some Vniuersities, as of old in *Salamanca*: but condemned Anno 1318. by the Chancellor and Vniuersity of *P. Paris*. Our Pontificiall Writers retaine many of these adiurations, & formes of Exorcismes still in their Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Thyreus part. 3 cap. 58.* what exorcismes they prescribe, besides those ordinary meanes of *9 suffumigations, cutting the ayre* with swords, *cap. 57.* hearbs, orders. Of which *Tostat. treates. 2. Reg. 1. c. 16. quest. 43.* you shall finde many vaine frivolous, superstitions, formes of exorcismes among them not to be tollerated.

^m Idem Plinius contendit quosdam esse morbos qui incantationibus solam curantur.

ⁿ Quitalibus credunt, aut ad eorum domus euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam & Baptismum præuicasse, & Apostatas esse. *Austin de superst. observ. hoc patet à Deo deficitur ad diabolum. P. Mart.*

^o Meri præstat quàm superstitione sanari. *disquis. mag. lib. 2. cap. 2. sect. 1. quest. 1. Tom. 3. P. Lombard. 9 Suffitus gladiorum istius, &c.*

MEMB. 2.

Lawfull cures first from God.

Being so clearely evinced, as it is, that all vnlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, ^r by vertue of stones, hearbes, plants, mettles &c. and the like, which are prepared and applyed to our vse, by Art and industry of Physitians, who are the dispensers of such treasures for our good, and to be ^r honoured for necessities sake, Gods intermediate ministers, to whom in our infirmities we are to seeke for helpe. Yet not so that werely too much, or wholly vpon them, *A love principium*, we must first beginne with Prayer, and then vse Physicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Esop*, that when his Cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitatur*, he whipt his horses withall, & put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blinde man with clay and spittle.

Orandum est ut sit mens sana in corpore sano.

^r The Lord hath created medicines of the earth, and he that is wise will not abhorre them. *Eccles. 38. 4.*
^r My son faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole. *Eccles. 38. 9.*
Huc omne principium huc refer exitum. Hor. 3. carm. Od. 6.

As

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As we must pray for health of body and mind, so we must vse our vtmost in-
deavours to preferue and continue it. Some kind of Diuels are not cast out,
but by fasting and prayer, and both necessarily required, not one without the
other. For all the Physicke we can vse, art, excellent industry, is to no purpose
without calling vpon God, *Nil iuuat immensos Cratere promittere montes.* It
is in vaine to seeke for helpe, runne, ride, except God blesse vs.

^a Musick and
fine fare, can
doe no good.

^x Hor. l. 1. ep. 2.

⁷ Sint Crassi &

Crassilicet, non

hos Paſſolus au-

reas uadras a-

gens eripiet un-

quam e miserys.

² Scientia de

Deo debet in me-

dico infixa esse.

Mesue Arabs.

ſanat omnes la-

guores deus.

For you shall

pray to your

Lord, that hee

would prosper

that which is

giuen foreaſe,

and then phy-

sicke for the

prolonging of

life. Ecc. 38. 14

² Omnes optant

quandam in me-

dicinā felicita-

tem, ſed hanc nō

eſt quādaſpe-

ſent, niſi deum

verā fidē inuo-

cent, atq; agros

ſimiliter ad ar-

dentem vocatio-

nem excitent.

^b Lemnius ē

Gregor. exhor.

ad vitam opt.

inſtit. cap. 48.

Quicquid me-

ditariis aggre-
di aut perſicere, de-

um in conſilium

adhibeto.

^c Commentar.

lib. 7. ob infeli-

cem pugnam cō-

tritaſtus, in e-

gritudinem inci-

dit; ita ut à me-

dicis curari non

poterat.

^d In his animi

malis princeps

imprimis ad de-

um precetur, &

peccatis veniam

exoret, inde ad

medicinas, &c.

— non Sicule dapes

^u Dulcem elaborabunt ſaporem,

Non animum cytheraue cantus.

^x Non domus & fundus, non aris aceruus & auri

Ægroto poſſunt domino deducere febres.

^y With houſe, with land, with mony, and with gold,

The maſters fever will not be control'd.

We must vse prayer and Physicke both together: and so no doubt but our
prayers will be auaileable, and our Physicke take effect. Tis that *Ezechiah*
practiſed, *2 Kings 20.* *Luke* the Evangelist, and which we are enioyned *Coloff.*
4. not the Patient only, but the Phyſitian himſelfe. *Hippocrates* an Heathen,
required this in a good Practitioner, and ſo did *Galen. l. de Plat. & Hipp. dog.*
lib. 9. cap. 15. and in that Tract of his, *an mores ſequantur temp. cor. cap. 11.* tis
a thing which he doth inculcate, ² & many others. *Hyperius* in his firſt booke
de ſacr. ſcript. lec. ſpeaking of that happineſſe and good ſucceſſe, which all
Phyſitians deſire, and hope for in their cures, ^a tells them, that it is not to bee
expected, except with a true faith they call vpon God, and teach their patients
to doe the like. The Councell of *Laterane*, *Canone 22.* decreed they ſhould do
ſo; the Fathers of the Church haue ſtill adviſed as much, Whatſoener thou
takeſt in hand (ſaith ^b *Gregory*) let God be of thy counſell, and conſult with him;
That healeth thoſe that are broken in heart (Pſal. 147. 3) and bindeth vp their
ſores. Otherwiſe as the Prophet *Ieremy, cap. 46. 11.* denounced to *Ægypt*, in
vaine ſhalt thou vse many medicines, for thou ſhalt haue no health. It is the
ſame counſell which ^c *Comineus* that politick Hiſtoriographer giues to all
Chriſtian princes, vpon occaſiō of that vnhappy ouerthrow of *Charles Duke*
of *Burgundy*, by meanes of which he was extreameſly melancholy, and ſicke
to death: In ſo much that neither Phyſick, nor perſwaſion could do him any
good, perceiuing his prepoſterous error belike, aduiſeth all great men in
ſuch caſes, ^d *to pray firſt to God, with all ſubmiſſion and penitency, to confeſſe*
their ſinnes, and then to vse Phyſicke. The very ſame fault it was, which the
Prophet reprehends in *Aſa* king of *Iuda*, that he relyed more on phyſicke
then on God, and by all meanes would haue him to amend. And is a fit cau-
tion to be obſerued of all other ſorts of men. The Prophet *Dauid* was ſo ob-
ſervant of this precept, that in all his miſery and vexation of minde, hee put
this rule firſt in practiſe. *Pſal. 77. 3. When I am in heauineſſe, I will thinke on*
God, Pſal. 86. 4. Comfort the ſoule of thy ſeruant, for vnto thee I liſt vp my ſoule.
& Ver. 7. In the day of trouble will I call vpon thee, for thou heareſt me, Pſal. 54.
1. Saue me O God, by thy Name &c. Pſal. 82. Pſal. 20. And tis the common pra-
ctiſe of all good men, *Pſ. 107. 13. when their heart was humbled with heauines,*
they cryed to the Lord in their trouble, and hee deliuered them from their di-
ſtreſſe. And they haue found good ſucceſſe in ſo doing, as *Dauid* confeſſeth,
Pſal. 30. 11. Thou haſt turned my ioy into mourning, thou haſt looſed my ſack,
and

and girded mee with gladnesse. Therefore he adviseth all others to doe the like, *Psalm. 31. 24. All ye that trust in the Lord, be strong, and he shall establish your heart.* It is reported by *Suidas*, speaking of *Ezechiah*, that there was a great book of old, of King *Solomons* writing, which contained medicines for all manner of diseases, and lay still open as they came into the Temple: but *Ezechiah* king of *Jerusalem*, caused it to be taken away, because it made the people secure, to neglect their dutie in calling and relying vpon God, out of a confidence on those remedies. *Minutius* that worthy Consull of *Rome*, in an Oration hee made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all ouer thr VWorld, and *Minutius* his speech concerns vs all, we rely more on Physicke, and seeke more to Physitians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting more their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides*, *Ecc. 1. 12. and 12. The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life.* And all such as prescribe Physick, to beginne in nomine Dei, as *Meſue* did, to imitate *Lalius à Fonte Eugubinus*, that in all his consultations, still concludes with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione, & invocatione Dei, nihil facias.* Avoide covetousnesse, and doe nothing without invocation vpon God.

^e Greg. Tholoss. To 2. lib. 28 c. 7
Syntax. In vestibulo templi Salomon liber remedium cuiusq. morbi fuit, quem revulsit Ex h. 25, quod populus neglecto deo nec invocato, sanitatem inde peteret.
^f Livius lib. 23. Strepunt aures clamoribus plorantium sociorum, sepius nos quam dierum invocantium opem.
^g Rulandus adiungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Mortuus passim &c. & plures alij &c.

M M B. 3:

Whether it be lawfull to seeke to Saints for aide in this Disease.

THAT we must pray to God, no man doubts; but whether wee should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, benedictions, those diuine amulets, holy exorcismes, and the signe of the Crosse be availeable in this disease. The Papists on the one side stily maintaine, how many melancholy, mad, dæmoniack persons are dayly cured at *Saint Anthonies* Church in *Padua*, at *S^t Vitus* in *Germany*, by our Lady of *Loretta* in *Italy*, our Lady of *Sichem* in the low Countries? ^h *Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet;* she cures halt, lame, blind, all diseases of body & minde, & commands the divell himselfe, saith *Lipsius*. 25000 in a day come thither, ⁱ *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia.* New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almost for euery peculiar infirmity, for poyson, gouts, agues, *Petronella*: *S^t Romanus* for such as are possessed: *Valentine* for the falling sicknes; *S^t Vitus* for madmen &c. and as of old, ^k *Pliny* reckons vp gods for all diseases, *Febrifanum dicatum est*; *Lilius Giraldus* repeates many of her ceremonies: all affections of the

^d Lipsius.ⁱ 1. cap. 26.^k Lib. 2. cap. 7. de Deo Morbisq. in genera descriptis, deos repetens.

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¹ Selden. prolog. cap. 3. de dyis Syris. Rosinus.
^m See Lily Gildardi syntagma de dyis &c.
ⁿ 12. Cal. Ianuarij, ferius celebrant, ut angores, & animi sollicitudines propitiata depellant.
^o Hanc diuipennam conscripsi Lipsius.

minde were heretofore accounted gods, ¹ Love, and Sorrow, Vertue, Honour, Liberty, Contumely, Impudency, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vacuna*, *dea Cloacina*, there was a goddesse of Idleness, a goddesse of the draught, or lakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and gods for all^m offices. Varro reckons vp 30000 gods; Lucian makes *Podagra* the gowt a goddesse, and assignes her Priests and Ministers: and Melancholy comes not behind: for as Austin mentioneth lib. 4. de Civit. Dei, cap. 9. there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith ⁿ Macrobius) they did offer sacrifice yearely, that she might be pacified as well as the rest. Tis no new thing, you see, this of Papists; and in my iudgement, that old doting Lipsius, might haue fitter dedicated his^o pen after all his labours, to this our goddesse of Melancholy, then to his *Virgo Hallensis*, and haue beene her Chaplin, it would haue becomed him better: But he, poore man, thought no harme in that which he did, and will not be perswaded but that he did well, he hath so many patrons, and honorable precedents in the like kind, that iustifie as much, as eagerly, and more then he there saith of his Lady and Mistris: read but superstitious Coster and Gretsers Tract de Cruce. Lawr. Arcturus Fanteus de Invoc. Sanct. Bellarmine, Delrio dis. mag. To. 3. lib. 6. quaest. 2. sect. 3. Greg. Tholosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicagna lib. 4. cap. 9. Tyreus, Hieronymus Mengus, and you shall finde infinite examples of cures done in this kind, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beades &c. Barradius the Iesuite, boldly giues it out, that Christs Countenance, and the Virgin Maries, would cure Melancholy, if one had looked stedfastly on them. P. Morales the Spaniard in his booke de pulch. Ies. & Mar. confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in those dayes, for such as were troubled in minde. Eamus ad videndum filium Mariae, as they doe now goe to S^t Antonies in Padua, or to S^t Hilaries at Poitiers in France. P In a closet of this Church, there is at thisday S^t Hilaries bed to be seen, to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recover. It is an ordinary thing in those parts, to send all their mad men to S^t Hilaries Cradle. They say the like of S^t Tubery in ^q another place. Giraldus Cambrensis Itin. Camb. cap. 1. tells strange stories of S^t Ciricius staffe, that would cure this, & all other diseases. Others say as much (as [†] Hospinian obserues) of the three Kings of Colen, their names written in Parchment, and hung about a Patients necke, with the signe of the Crosse, will produce like effects. Read Lipomanus, or that golden Legend of Iacobus de Voragine, you shal haue infinite stories; or those new relations of our ^r Iesuites in Iapona and China, of Mat. Riccius, Acosta, Loiola, Xaverius life &c. Iasper Belga a Iesuite, cured a mad woman, by hanging S^t Iohns Gospell about her neck, and many such. Holy-water did as much in Iapona &c. Nothing so familiar in their workes, as such examples.

^P Jodocus Sincerus itin. Gallie 1617. Huc mente captos deducunt, & statim orationibus, sacrisq; peractis, in illum lectum dormitum ponunt &c.
^q In Gallia Narbonensi.
[†] Lib. de orig. Fistorum. Collo suspensa, & pergameno inscripta, cum signo crucis &c.
^r Em. Acosta com. rerum in Oriente gest. a sociis. Ies. Anno 1568.
 Epist. Gonsalvi Fernandes Anno 1560. e Iaponia.

But wee on the other side, seeke to God alone. We say with David, Psal. 46. 1. God is our hope and strength, and helpe in trouble, ready to be found. For their Catalogue of examples, we make no other answer, but that they are false fictions, or Diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S^t Antonies day in Padua, to bring divers mad

mad men & demoniacall persons to be cured: but we deny that such parties are so affected indeed, but so prepared by their Priests, by certain oyntments and drammes, to cosen the commonalty, as ¹ *Hildisheim* well saith; the like is commonly practised in *Bohemia*, as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks only to get opinion & mony, meere impostures. *Esculapius* of old, that counterfeit god, did as many famous cures; his Temple (as ¹ *Strabo* relates) was dayly full of Patients, and as many seuerall tables, inscriptions, pendants, donaries &c. to be seen in his Church, as at this day at our Lady of *Loretta's* in *Italy*. It was a custome long since

— suspendisse potenti.

Vestimenta maris deo. (Hor. od. 1. lib. 5. od.

to doe the like, in former times they were seduced and deluded as they are now. 'Tis the same diuell still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Esculapius* &c. as ^u *Lactantius lib. 2. de orig. erroris, cap. 17.* obserues. The same *Iupiter*, and those bad Angels, are now worshipped and adored by the names of *S^c Sebastian*, *Barbara* &c. *Christopher* and *George* are come in their places. Our Lady succedes *Venus* (as they vse her in many offices) the rest are supplied, as ² *Lavater* writes, and so they are deluded. ¶ And God often winkes at these impostures, because they forsake his word, and betake themselves to the diuell, as they doe that seeke after holy water, crosses &c. *Wierus lib. 4. cap. 3.* What can these men plead for themselves more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites vs to him, come vnto me all yee that are heavy laden, and I will ease you, *Mat. 11.* and we know that there is one God, one Mediator betwixt God and man *Iesus Christ.* (*Tim. 2. 5.*) who gaue himselfe a ransom for all men. We know that wee haue an ² Advocate with the Father, *Iesus Christ*, (*1. Iohn 2. 1.*) that there is no other name vnder Heauen, by which wee can be saued, but by his, who is alwayes ready to heare vs, and sits at the right hand of God, and from ^a whom we can haue no repulse, *solus vult, solus potest, curat universos tanquam singulos, & b unūquemq; nostrum ut solum.* We are all as one to him, and he cares for vs all as one, and why should wee then seeke to any other but to him?

MEMB. 4. SUBSECT. 1.

Physitian, Patient, Physicke.

OF those diuers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physicke is not the least, as most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (for of the most high commeth healing, *Ecclus 38. 2.*) wee must seeke to, and rely vpon the Physitian, ^c who is *manus Dei*, saith *Hierophilus*, and to whom he hath giuen knowledge, that he might be glorified in his wondrous works with such doth he heale men, and taketh away their paines, *Ecclus 38. 6. 7.* when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good successe, ver. 13. It is not therefore to be doubted, that if we seeke a Physitian as we ought, we may be eased

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¹ *Spicel. de morbis demoniacis, sic a sacrificiis parati uigentiis Magicis corpori illi is, ut stultie plebecule persuadeant tales curari a Sanctis Antonio.*

² *Greg lib. 8. Cuius sanum egrotantium multitudinem referunt, undique aq̃e & iabellis pendentibus, in quibus sanati languores erant inscripti.*

^u *Mali angeli sumptuosi olim nomen Iovi. Iunoni, Apollini, &c. quos Gentiles deos credebant, nam S^ci Sebastiani, Barbara &c. nomen habent, & aliorum.*

² *Parte 2. cap. 9. de sp̃it. Veneri substitunt Virginem Mariam.* ¶ *Ad hoc ludibria Deus conuicit frequenter, ubi relictio verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem &c. lubrice fidei hominibus offerunt.*

² *Charior est ipse homo quam sibi.*

Paul.

^a *Bernard.*

^b *Austin.*

^c *Ecclus 38. In the sight of great men he shall be in admiration.*

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■ Tom. 4. Tract.
1. de morbis a-
mentium.

Horum multi
non nisi à Ma-
gis curandi, &
Astrologis, quo-
niam origo eius
à caelis petenda
est.

■ Lib. de Poda-
grā.

■ Sect. 5.
■ Langius.

1. Cæsar Claudi-
us consulti.

■ Prædestinati
ad hunc curan-
dum.

1 Helleborus eu-
rat, sed quòd ab
omni datus me-
dico, vanum est.

■ Quod sepe e-
venit lib. 3. cap.
1. cum non sit
necessitas.

Frustra frugant
remediis ægyos,
qui viciis rati-
one curari pos-
sunt. Hernius.

1 Modestus &
sapiens medicus,
nunquam prope-
rabit ad phar-
macū, nisi cogē-
te necessitate.

41. Aphor. pru-
dens & pius me-
dicus, cibis prius
medicinal. quā
medicinis puris
morbum expel-
tere s' agit.

■ Brev. 1. 1. c. 18

■ Similitudo
sepe bonis me-
dicis imponit.

■ Quis melan-
cholicis præbent
remedia non sa-
tis valida.

Longiores morbi
imprimis soler-
tiam medici po-
sulant, & fide-
litatem, qui e-
nim tumultua-
rē hos tractant,
vivēs, absq. ulla
commodo le-
dunt & fran-
gunt &c.

of our infirmities, and to such a one as is sufficient, and worthily so called; for there be many Mountebankes, Quacksaluers, Emperickes, in euery streete almost, and in euery village, that take vpon them this name, make this notable and profitable Art to be euill spoken of, & contemned, by reason of such base and illiterate Artificers: but such a one I speake of, as is approued, learned, skillfull, honest, &c. of whose duty *Wecker Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandrinus lib. de med. Hernius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, he that shall take vpon him to cure it, ^d *Paracelsus* wil haue to be a Magician, a Chimist, a Philosopher, an Astrologer. *Thurnefferus*, *Severinus* the Dane, and some other of his followers, require as much: *many of them cannot be cured but by Magicke.* ^e *Paracelsus* is so stiffe for his Chemicall medicines, that in his cures he will admit almost of no other Physick, deriding in the meane time *Hippocrates*, *Galen*, and all their followers; but Magick, and all such remedies I haue already censured, & shall speake of Chemicall ^f elsewhere. Astrology is required by many famous Physitians, by *Ficinus*, *Crato*, *Fernelius*, ^g doubted of, & exploded by others. I will not take vpon me to decide the Controuersy. *Paracelsus* goes farther, & will haue his Physitian ^h predestinated to this mans cure, this malady, and time of cure, of gathering of herbs, of administering Astrologically obserued; in which *Thurnefferus*, and some *i* *i* *atromathematicall* professors, are too superstitious in my Iudgment. ⁱ *Hellebor will helpe, but not alway, not given by euery Physitian &c.* but these men are too peremptory, and selfe-conceited as I thinke. But what doe I doe, interposing in that which is beyond my reach? a blind man cannot iudge of colours, nor I peradventure of these things. Only this much I would require, Honesty in euery Physitian, that he be not ouercarelesse or covetous, *Harpy*-like to make a prey of his Patient, as an hungry Chirurgion often produce & wiew-draw his cure, so long as there is any hope of pay, *Non missura cutem, nisi plena cruoris hirudo.*

Many of them to get a fee, will giue Physicke to euery one that comes, when there is no cause, & so *irritare silentem morbum*, as ^k *Hernius* complains, stirre vp a silent disease, which often falls out; which by good counsell, good advice alone, might haue bin composed, or by rectification of those six non-naturall things, otherwise cured. This is *Natura bellum inferre*, to oppugne Nature, & to make a strong body weak. *Arnoldus* in his 8. & 11. Aphorismes giues cautions against, & expressly forbids it. ^l *A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before hee proceede to medicinall cure.* In another place he laughes those men to scorn, that think *longis syrupis expugnare demones, & animi phantasmata*, they can purge phantasticall Imaginations, the diuell by Physicke. Another caution is, that they proceed vpon good grounds, if so be there be need of Physick, & not mistake the disease, they are often deceiued by the ^m *similitudo* of Symptomes, saith *Hernius*, and I could giue instance in many Consultations, wherein they haue prescribed opposite Physicke. Sometimes they goe too perfunctorily to worke, in not prescribing a iust ⁿ course of Physicke, to stirre vp the humor, & not to purge it, doth often more harme then good. *Montanus consil. 30.* inueighes against such perturbations, *that purge to the halfe, tyre Nature, and molest the body to no purpose.* T is a crabbed humor to purge; and as *Laurentius* calls this disease, the reproach of Physitians; *Bessardus. flagellum medicorum,*

dicorum, their lash; & for that cause, more carefully to be respected. Though the Patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoues a good Physitian, not to leaue him helpelesse. But most part they offend in that other extreame, they prescribe too much Physick, and tire out their bodies with continuall potions, to no purpose. *Etius tetrabib.2. ser.2.cap.90.* will haue them by all meanes therefore to giue some respite to Nature, to leaue off now & then: & *Lalius à Fonte Agubinus* in his consultation, found it (as he there witnesseth) often verified by experience, ⁹ that after a deale of Physicke to no purpose, left to themselves, they haue recovered. Tis that which *Nic. Piso*, *Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

P Nature remissionem dare oportet.
 9 Pleriq; hoc morbo medicinā nihil profecisse visi sunt, & sibi demissi inualuerunt.

SVBSEC. 2.

Concerning the Patient.

When all these precedent cautions are accurately kept, & that wee haue now got a skilfull honest Physitian to our minde, if his Patient will not be conformable, & be content to be ruled by him, all his endeavors will be to no good end. Many things are necessarily to be obserued & continued on the Patients behalfe; First, that he bee not too nigardly miserable of his purse, or thinke it too much he bestowes vpon himselfe, to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, ¹ all the gold they had, if all their City were gold he should haue it. *Naaman* the Syrian, when he went into *Israel* to *Elisha*, to be cured of his Leprosy, tooke with him ten talents of siluer, and six thousand pieces of gold, & ten change of rayments (a Kings 5.5.) Another thing is, that out of bashfulness, he doe not conceale his griefe, if ought trouble his mind, let him freely disclose it,

Abderitani epist. Hippoc.
 1 Quicquid auri apud nos est, libenter persoluemus, etiam si tota urbs nostra aurum esset.

Stultorum incurata pudor malus ulcera celat,

by that meanes, he procures to himselfe great mischief, and runnes into a greater inconvenience: He must be willing to be cured, & earnestly desire it. *Pars sanitatis velle sanari fuit. (Seneca.)* Tis a part of his cure, to wish his own health; and not to deferre it too long.

¹ Qui blandiendo dulce nutritiū malum,

Serò recusat ferre quòd subijt iugum.

Et

² Helleborum frustra quum iam cutis agra tumebit,

Poscentes videas, venienti occurrere morbo.

¹ Seneca.

² Per.3. Sat.

He that by cherishing, a mischief doth provoke

Too late at last refuseth to cast off his yoke.

When the skin swells, to seeke it to appease,

With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance & danger of it, contempt, supine negligence, extenuation, wretchednes & peniushnesse, they vndoe themselves, & often out of a preiudice, a lothing, & distaste of Physick, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* (⁴ *Melancthon* termes it) and folly to bee deplored, so to contemne the precepts of health, good remedies, and voluntarily to

⁴ De animā. Barbarā tamen immanitatem, & deplorandā insensitiā, contemnunt præcepta sanitatis, mortē & morbos aliā assensim.

pull death, and many maladies vpon their own heads. Though many againe are in that other extreame too profuse, suspitious & jealous of their health, too apt to take Physicke vpon euery small occasion, to aggravate euery small passion, imperfection, impediment: if their finger doe but ake, run, ride, send for a Physitian, as many Gentlemen frequently doe, that are sick without a cause, & when they will themselves, vpon euery toy or small discontent; & when he comes, they make it worse then it is, by amplifying that which is not. * Hier. Capivaccius sets it downe as a common fault of all melancholy persons, to say their symptoms are greater then they are, to helpe themselves. And which y Mercurialis notes, consil. 53. to be more troublesome to their Physitians, then other ordinary Patients, that they may haue change of Physicke.

A third thing to be required in a Patient, is confidence, to be of good cheare, & haue good hope that his Physitian can help him. ² Damascen the Arabian requires likewise in the Physitian himself, that he be confident that he can cure him, otherwise his Physick will not be effectual, & promise him withall, that he will certainly help him, make him beleue so at least. ^a Galeottus giues the reason, because the forme of health is contained in the Physitians minde; & as Galen holds, ^b confidence and hope doe more good then Physicke, he cures most, in whom most are confident. Paracelsus assignes it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; but ^c because the common people had a most strong conceipt of his worth. To this of confidence, we may adde perseuerance, & obedience, constancy, not to change his Physitian, or dislike him vpon euery toy, for he that so doth (saith ^d Ianus Damascen) or consults with many, falls into many errors; or that vseth many medicines. It was a chiefe caveat of ^e Seneca to his friend Lucilius, that he should not alter his Physitian, or prescribed Physicke; Nothing hinders health more, a wound can neuer be cured that hath severall plasters. Crato consil. 186. taxeth all melancholy persons of this fault: ^f 'Tis proper to them, if things fall not out to their minde, and that they haue not present ease, to seek another, and another; twenty, one after another, and they still promise all to cure them, try a thousand remedies, and by this meanes they encrease their malady, and make it most dangerous and difficill to be cured. They try many (saith Montanus) and profit by none: and for this cause consil. 24. he inioynes his Patient before he take him in hand, ^h perseuerance and sufferance, for in such a small time, no great matter can be effected, and vpon that condition he will administer Physicke, otherwise all his endeavour and counsell would be to small purpose. And in his 31. counsell for a noble matron, he tels her ⁱ if she will be cured, shee must be of a most abiding patience, faithfull obedience, and singular perseuerance, if she remit or despaire, shee can expect or hope for no good successe. Consil. 230. for an Italian Abbat, he makes it one of the greatest reasons, why this disease is so incurable, ^k because the parties are so restlesse, and impatient, and will therefore haue him that intends to be eased, to take Physicke, ^l not for a moneth, a yeare but to apply himselfe to their prescriptions, all the dayes of his life. Last of all, it is required that the Patient bee not too bold to practise

* Consil. 173.
è Scolizio.

Melancholicorum
hoc ferè propri-
um est, ut gravi-
ora dicant esse
symptomata,
quàm reuera sunt
? Melancholici
plerumq; medicis
sunt molesti, ut
alia aly's adiu-
gant.

² Oportet infir-
mo imprimere
salutem utcumq;
promittere, et si
ipse desperet.

Nullum medi-
camentum effi-
cax, nisi medicus
etiam fuerit,
fortis imaginati-
onis.

^a De promise.
doct. cap. 15.
Quoniam sani-
tatis formam a-
nimæ medici
continent.

^b Spes & confi-
dentia, plus va-
lent quàm me-
dici.

^c Felicitas in
medicinâ ob fi-
dem Ethnicorū.

^d Aphor. 89.

Æger qui pluri-
mos consulit me-
dicos, plerumq;
in errorem sin-
gularum cadit.

^e Nihil ita sani-
tatem inuadit,
ac remedium
crebra mutati,
nec venit vul-
nus ad cicatri-
cem in quo di-
uersa medica-
menta tentan-
tur.

^f Melancholicorum proprium, quum ex eorum arbitrio non sit subita mutatio in melius, alterare medicos qui quidvis, &c.

^g Consil. 31. Dum ad variasse conferunt, nulla proficiunt.

^h Imprimis hoc statuere oportet requiri perseuerantiam & tolerantiam. Ex quo enim tempore nihil ex &c.

ⁱ Si curari vult, opus est pertinaci perseuerantiâ, fideli obedientiâ, & patientiâ singulari, si tardet aut desuperet, nullum habebit effectum.

^k Aegritudine amittunt patientiam, & inde morbi incurabiles.

^l Non ad mensem aut annum, sed oportet toto vite curriculo curationi operam dare.

upon himselfe, without an approved Physitians consent, or to try conclusions, if he read a Receipt in a Book; for so, many grossely mistake, & do themselves more harme then good. That which is good to one man, in one case, at one time, is opposite to another. † An Asse & a Mule went laden ouer a brooke, the one with salt, the other with wooll. The Mules pack was wet by chance, the salt melted, his burden the lighter, & he thereby much eased. He told the Asse, who thinking to speed as wel, wet his pack likewise at the next water, but it was much the heauier, hee quite tired. So one thing may bee good, and bad to seuerall parties, vpon diuers occasions. *Many things* (saith *Penottus*) *are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make vse of them, are often deceiued, and take for Physicke, poyson.* I remember in *Valleriolas* obseruations, a story of one *Iohn Baptist* a *Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of *Hellebor*, would needs adventure on himselfe, and tooke 3 j for 3 j: and had not he bin sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus* 2 & 3. *Aphor.* *n* that without exquisite knowledge, to worke out of bookes is most dangerous: how vsauory a thing it is to beleue Writers, and take vpon trust, as this Patient perceiued by his owne perill. I could recite such another example of mine own knowledge, of a friend of mine, that finding a Receipt in *Brassivola*, would needs take *Hellebor* in substance, & try it on his own person; but had not some of his familiars come to visite him by chance, he had by his indiscretion hazarded himselfe; many such I have obserued. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as *Montanus* saith, shall surely be much eased, if not throughly cured.

† *Camerarius* emb. 55. cent. 2.
n *Præfat. de nar. med.*
In libellis que vulgò versantur apud literatos incautiores, multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum.
n *Operari ex libris, absq. cognitione & solerti ingenio periculosum est.*
Vnde monemur, quàm insipidum scriptis auctoribus credere, quod hic suo didicit periculo.
o *Confil. 23 hæc omnia si quo ordine decet egerit, vel curabitur, vel certe minus efficiuntur.*

S V B S E C. 3.

Concerning Physicke.

Phyicke it selfe in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccclus* 38.4. ver.8. *of such doth the Apothecary make a confectiõ &c.* Of these medicines there be diuers & infinite kinds, plants, mettals, animals, &c. & those of seuerall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by Art, very wholesome & good, simples, mixt &c. & therefore left to be managed by discreet & skilfull Physitians, & thence applied to mans vse. To this purpose they haue invented method, & seuerall rules of Art, to put these remedies in order, for their particular ends. Physicke (as *Hippocrates* defines it) is nought els but *P addition and subtraction*; & as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts & methods I finde in seuerall men, some take vpon them to cure all maladies with one medicine, seuerally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *herba solis* &c. *Paracelsus* reduceth all diseases to 4 principall heads, to whom *Seuerinus*, *Ravelascus*, *Leo Savius*, and others adhere & imitate: those are *Leprosie*, *Gout*, *Droppe*, *Falling*

† *Euchsius* cap. 2. lib. 1.
n *In pract. med. hæc affectio nostris temporibus frequentissima, ergo maxime pertinet ad nos huius curatione intelligere.*

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Falling-sicknesse. To which they reduce the rest, as to *Leprosy*, vlcers, itches, surfuers, scabbes &c. To *Gout*, stone, cholick, tooth-ache, head-ache &c. To *Dropsie*, Agues, Jaundies, Caccexia &c. To the *Falling-sicknesse* belong Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexy, &c.¹ If any of these foure principall be cured (saith *Ravelascus*) all the inferiour be cured, and the same remedies commonly serue: but this is too generall, and by some contradicted; for this peculiar disease of Melancholy, of which I am now to speake, I find seuerall cures, seuerall methods, and prescripts. They that intend the practick cure of Melancholy, saith *Durerus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends, *Sauanarola* prescribes 7. especiall Canons. *Ælianus Montaltus* cap. 26. *Fauentinus* in his Empiricks, *Hercules de Saxoniâ*, &c. haue their seuerall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διαίτητικὴ*, *Pharmaceutica*, and *Chirurgica*; Diet or Liuing, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius* &c. and most prescribe, of which I will insist, and speake in their order.

¹ Si aliquis bonum morborum summus sanatur, sanantur omnes inferiores.

SECT. 2.

MEMB. I. SUBSEC. I.

Diet rectified in substance.

¹ In lib. cap. 8. sect. 1. *vitius nomine non tam cibis & potius, sed aer, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur.*

² Sufficit plerumq. regimen verum sex non-naturalium.

³ Et in his potissima sanitas consistit.

⁴ Nihil hic agendum sine exquisita vivendi ratione &c.

⁵ Si recens malum sit ad pristinum habitum recuperandum, aliâ modâ non est opus.

⁶ Consil. 99. lib. 2. si celsitudo tua, rectam viam rationem &c.

Diet, *Διαίτητικὴ*, *Vitius* or Liuing, according to ¹ *Fuchsius* & others, comprehends those six non-naturall things, which I haue before specified, are especiall causes, and being rectified, a sole or chiefe part of the Cure. ² *Io. Arculanus* cap. 16. in 9. *Rhasis*, accompts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls it, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus* &c. first to be tried, *Lemnius* in lib. cap. 22. calls them the hinges of our health, ³ no hope of recovery without them. *Reinerus Solenander* in his 7. consultation for a Spanish yong Gentlewoman, that was so melancholy, shee abhorred all company, & would not sit at table with her familiar friends, prescribes this Physicke about the rest, ⁴ no good to be done without it. ⁵ *Areteus* l. 1. cap. 7. an old Physitian, is of opinion, that this is enough of it selfe, if the party be not too farre gone in sicknesse. ⁶ *Crato* in a consultation of his for a noble Patient, tels him plainly, that if his Highnesse will keepe but a good diet, hee will warrant him his former health. ⁷ *Montanus* consil. 27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his Diet, or els all his other Physicke will be to small purpose. The same iniunction I find verbatim in *I. Caesar Claudius*, Respon. 34. *Scoltzij* consil. 183. *Trallianus* cap. 16 lib. 1. and *Lalius à Fonteægubinus* often bragges, that he hath done more cures in this kind by rectification of Diet, then all other Physick. So that in a word I may say to most melancholy men, as the Fox said to the Wefell, that could not get out of the garner, *Macra cauum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which how focuer I

⁸ Moneo Domine, ut sis prudens ad vitium, sine quo, cætera remedia frustra adhibentur. ⁹ Omnia remedia irrita & vana sine his. *Neuissus* me plerôq. ita laborantes vitio potius, quam medicamentis curasse.

trear of, as proper to the Meridian of melancholy, yet neuerthelesse, that which is here said, will generally serue c most other diseases, and ease them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat & drinke, in which wee must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meates are generally cominended, which are ^d moist, easie of digestion, and not apt to ingender winde, not fryed, nor roasted, but sod (saith *Valescus*; *Alcomarus*, *Piso*, &c.) hote and moist, and of good nourishment. *Crato* *consil. 2. lib. 2.* admits rosted meat, if the burned and scorched superficies, the browne we call it, bee pared off *Salvianus lib. 2. cap. 1.* cryes out on cold and dry meates, & yong flesh and tender is approued, as of a kid, rabbits, chickens, veale, mutton, capons, hens, partridge, pheasant, and all mountaine birds. *Galen* takes exception at mutton, but without question, he meanes that rammy mutton, which is in *Turkie* and *Asia minor*, which haue those great fleshy tailes, of 48 pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5.* The leane of fat meat is best, & all manner of brothes & potrage, with burrage, lettice, and such wholesome hearbes are excellent good, especially of a Cock, all spoone meat. *Arabians* commend braines, but *Laurentius cap. 8.* excepts against them, & so doe many others; ^h Egges are iustified as a nutritiue wholesome meat. Butter and oyle may passe, but with some limitation, so * *Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and hony are approued. ⁱ All sharp and sowre sauces must be avoided, & spices, or at least seldome vsed: & so saffron sometimes in broth may bee tollerated; but these things may bee more freely vsed, as the temperature of the party is hote or cold, or as hee shall find inconvenience by them. The thinneest, whiteest, smallest wine is best, not thicke, nor strong; & so of Beere, the midling is fittest. Bread of good wheat, pure, wel purged from the bran; *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had.

Pure water by all meanes vse, which (ask *Pindarus* holds) is better then gold, an especiall ornament it is, & very commodious to a city (according to * *Vegetius*) when fresh springs are included within the walles, if Nature afford them not, they must be had by Art. It is a wonder to read of those stupend Aqueducts, & infinite cost hath bin bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous cities, to conueigh good & wholesome waters, read ^m *Frontinus*, *Lipsius de Admir.* ⁿ *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched vpon Arches 11 miles, euery Arch 109 foot high, they had 14. such other Aqueducts, besides lakes & cisternes, 700 as I take it, ^o euery house had priuat pipes & channels to serue them for their vse. P *Peter Gillius* in his acurate Description of *Constantinople*, speakes of an old cisterne, which he went down to see, 336 foot long, 180 foot broad, built of marble, couered ouer with Archwork & sustained by 336 pillars, twelue foot asunder, & in 11 rowes, to containe sweet water. Infinite cost in channels & cisternes, from *Nilus* to *Alexandria*, hath bin formerly bestowed, to the admiration of these times, & their cisterns so curiously cemented & composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cisterne made, their house

males &c. P *Lib. 2. cap. 20.* q *Jod. & Megger cap. 15. peregr.* Hierof. *Bellonius.*

c *Modo non multum elongatu.*
^d *Lib. 1. cap. de melan cap 7.*
Colidus & humidus
cibus co-
collu facili-
stas exieris, elixi-
non affi, neg, ci-
bi fruxi sent.
^e *Si interna*
tautum pulpa
deuoretur, non
superficies torri-
da ab igne.
^f *Bene nutrien-*
tes cibi, tenella
etas multum
valet, car. es non
virole, nec pin-
guis.
^g *Inimica sto-*
macho.
^h *Not fryed*
or buttered,
but potched.
ⁱ *Consil. 16. Nō*
improbatur lu-
tyrum & oleum;
si tamen pus
quam passum non
profundatur.
sachari & mel-
lis usus, uulter
ad ciborum con-
diementa com-
probatur.
^k *Mercurialis*
consil. 88. a erba
omnia ei ei enur
Water.
^l *Aur o aqua*
melior.
^m *Lib. 4. cap. 10*
Magna urbis u-
tilitas cum pe-
rennis fontes
muris includun-
tur, quod si na-
tura non prestat
effodiendi &c
ⁿ *Opera giganti-*
um dicat aliqui.
^o *De aqueduct.*
^p *Curtius fons*
à quadragesimo
lapide in urbem
opere arcuato
perductus. Plin.
lib. 36. 15.
^q *Queq, domus*
Rome fistulas
babebat & ca-
hierof. Bellonius.

^z Cyprian Echo-
vius delit. Hisp.
Aqua proficiens
inde in omnes
ferè domus duci-
tur, in puteis
quoq. astro iè-
pore frigidissima
conservatur.
^c St. Hugh
Middleton.
Baronet.

^a De questis
med. cent. fol.
394.

^z De piscibus
lib. Habent om-
nes in lautiss.
modo non sunt è
tenui loco.

^c De pisc. cap. 2.
lib. 7. Plurimum
prestat ad utili-
tatem & incun-
ditatem. Idem
Trallianus lib. 1.
cap. 16. Pisces
petrosi, & molles
carne.

^a Etsi omnes pu-
tredini sunt ob-
noxii, ubi secun-
dæ mensis, ince-
pto iam priore,
deurentur, com-
modi succi pro-
sunt, qui dulce-
dine sunt præ-
diti.

^z dulcia cera-
sa, poma &c.

^c Lib. 2. ca. 1.

^y Montanus
consil. 24.

^a Pyra que gra-
to sunt sapore,
cocta mala, poma
tosta & saccha-
ro, vel anise se-
mine confecta,
utiliter statim
à prandio vel à
cenâ sumi pos-
sunt, eo quod
ventriculum ro-
borent, & vapo-
res caput pesen-
tes reprimant.
Mont.

^a Punica mala
aurantia com-
modè permit-
tuntur, modò
non sint austera
& acida.

^c Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum melissum vitari debent. ^c Mercurialis præf.
Med. ^a In Syria.

is halfe built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these dayes, & vpon three rowes of pillars, one about another, conveying sweete water to euery house: but euery City almost is full of such Aqueducts. Amongst the rest ^c he is eternally to be commended, that brought that new Streame to the Northside of *London* at his owne charge: and *Mr Otho Nichols*, founder of our water-works, & elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conveniently provided of it; Although *Galen* hath taken exceptiōs at such waters, which runne through leaden pipes, ob cerussam qua in ijs generatur, for that vntuuous ceruse, which causes dysenteries and fluxes: yet as ^a *Alsarius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* Cities, *Montpelier* in *France*, with infinite others, would finde this inconve- nience, but there is no such matter. For priuate families, in what sort they should furnish themselves, let them consult with *P. Crescentius de Agricult.* lib. 1. cap. 4. and the rest.

Among Fishes, those are most allowed of, that liue in gravelly or sandy waters, pikes, pearch, trout, gudgeon, smelts, flounders &c. *Hippolytus Salvi- anus* takes exception at Carp; but I dare boldly say with ^c *Dubravius*, it is an excellent meat if it come not from ^c muddy pooles, that it retaine not an vn- sauiory taste. *Erinacius Marinus* is much commended by *Oribasius*, *Ætius*, and most of our late Writers.

^a *Crato* consil. 21. lib. 2. censures all manner of fruits, as subiect to putrefa- ction, yet tolerable at some times, after meales, at second course, they keepe downe vapors, and haue their vse. Sweet fruits are best, as sweete cherries, plummes, sweet apples & pippins, which *Laurentius* extols, as hauing a pec- uliar property against this disease, but they must be corrected for their win- dineffe; ripe grapes are good, and rayfins of the Sun, muskmillions well cor- rected, and sparingly vsed. Figges are allowed, and almonds blanched. *Tralli- anus* discommends figs, ^a *Salvianus* oliues and capers, which ^y others espe- cially like of, and so of pistick nuts. ^a *Montanus* and *Mercurialis* out of *Aven- zoar*, admit peaches, ^z peares and apples baked after meales, only corrected with sugar and anniseed, or fennellseed, and so they may be profitably taken, because they strengthen the stomack, and keep downe vapors. The like may be said of preserued cherries, plummes, marmalit of plummes, quinces &c. but not to drinke after them; ^a pomegranats, Oranges, are tolerated, if they be not too sharpe.

^b *Crato* will admit of no herbes but borage, buglosse, endiue, fennell, anni- seed, bawme. *Callenius* and *Arnoldus* admit of lettice, spinage, beets &c. The same *Crato* will allow no roots at all to be eaten. Some approue of potato's, parsnips, but all corrected for winde. No raw fallerts; but as *Laurentius* pre- scribes, in brothes; and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. ^c *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would haue to be vsed in euery dish, which they put in practise in those hote Countries, about ^d *Damascus*, where (if wee may beleue the relations of *Vertomannus*) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.

S V B S T A N C E 2.

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Diet rectified in quantity.

MAn alone, saith *Cardan*, eates and drinckes without appetite, and vseth all his pleasure without necessity, *anima vitio*, & thence come many inconveniencies vnto him. For there is no meate whatsoever, though otherwise wholesome and good, but if vnseasonably taken, or immoderately vsed, more then the stomacke can well beare, it will ingender crudity, and doe much harme. Therefore *Crato* adviseth his patient to eate but twice a-day, and that at his set meales, by no meanes to eate without an appetite, or vpon a full stomacke, and to put seaven houres difference betwixt dinner and supper. Which rule if we did obserue in our Colledges, it would be much better for our healths. But custome, that tyrant, so prevailes, that contrary to all good order and rules of Physicke, we scarce admit of siue. If after seaven houres tarrying he shall haue no stomacke, let him differre his meale, or eate very little at his ordinarie time of repast. This very counsell was given by *Prosper Calenius*, to *Cardinall Casius* labouring of this disease; and *Platerius* prescribes it to a patient of his to be most severely kept. *Guianerius* admits of three meales a day, but *Montanus consil. 23. pro. Ab. Italo*, ties him precisely to two: and as he must not eate overmuch, so he must not absolutely fast; for as *Celsus* contends *lib. 1. Tacchinus cap. 15. in 9. Rhasis*,^b repletion and inanition may both doe harme in two contrarie extreames. Moreover that which he doth eate, must be well chewed, and not hastily gobbed, for that causeth crudity and winde, and by all meanes to eate no more then he can well digest, melancholy men most part haue good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite, and that which *Socrates* and *Disarius* the Physitians in *Macrobius* so much require, and *S^t Hieron* inioynes *Rusticus*, to eat & drinke no more then will satisfie hunger and thirst.ⁿ *Lessius* the Jesuite holds 12, 13, or 14 ounces, or in our Northerne countries 16 at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, drinke, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body and minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe,^o by ouermuch eating and continuall feasts, stifte Nature, and choke vp themselves, which had they liued courstly, or like galli-slaves bene tied to an oare, might haue happily prolonged many faire yeares.

As great inconvenience comes by variety of dishes, which causeth the precedent distemperature, *P* then which, saith *Avicenna*, nothing is worse, to feed on diversitie of meats, or ouermuch, *Sertorius* like in *lucem canare*, and as they commonly doe in *Muscovy*, and *Island*, to prolong their meales all day, or all night. Our Northerne countries offend especially in this, and wee in this *Island* (*ampliter viventes in prandijs & cœniis*, as *Polydore* notes) are most liberall feeders, but to our owne hurt. Excesse of meat breedeth sickness, and gluttony causeth cholericke diseases, by surfeiting many perish, but

^c Lib. 2. de consil. sol. solus homo edie. bibitiq. &c.

^d Consil. 21. Si plus ingeratur quam par est, et ventriculus tollerare possit, nocet, & cruditates generat, &c.

^e Obseruat. lib. 1. assuescat bis in die cibos sumere, certâ semper horâ.

^f Ne plus ingeratur cavendum quam ventriculus ferre potest. semperq. iungat a mensâ non satiat.

^g Siquidem quâ seminanum &c. lociter ingerunt cibum, ventriculo laborem inferunt, & flatu maximos promouent. Crato.

^h Multa appetunt, pauca digerunt.

ⁱ Saturnal. lib. 7 cap 4. Modicus & temperatus cibus & carni & anime vilis est.

^k Hygiasticor. reg. 14. 16. vicia per diem sufficiant computato pane, carne ovis, vel alijs obsequijs, & totidem vel paulo plures vacia potius.

^l Idem reg. 27. plures in domibus suis brevis tempore pascentes extinguuntur, qui si triviumbus vincti fuissent, aut gre-

gario pane pasci, sani & incolumes in longam ætatem vitam provocassent. P Nihil deterius quam diversa nutrientia simul adijungere, &c. commendandi tempus provocare. ^m Lib. 1. hist.

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1 Ciborum varietate & copia in eadem mensa nihil nocentius homini ad salutem. Fr. Valer. ola obser. l. 2. c. 6
 2 Nullus cibum sumere debet nisi stomachus sit vacuus. Gordonius lib. med. lib. 1. cap. 11.
 3 E multis edulis unum elige, reliquis ceteris ex eo comede.
 4 Lib. de atrabile Simplex sit cibum, & non varius, quod licet dignitatis ob conuiuium difficile videatur, &c
 5 Celsitudo sua prouocat solus abissi, apparatus aulico, conuersus sit illustrissimus princeps duobus tantum ferculis, vinog, Rhenano solum in mensa utatur.
 6 Semper intra satietatem a mensa recedat, uno ferculo contentus.
 7 Crato. Aulius refert non ignorare qui cibi priores &c. li. quida precedant carnum iura, pisces, fructus, &c. Cena breuior sit prandio.
 8 Tract. 6. contradiet. 1. lib. 1.
 9 Super omnia quotidianum leporem habuit, & pomis indulgit.
 10 Annal. 6. Ride e solebat eos, qui post 30 annis annam, ad cognoscenda corporis sua noxia vel utilia, alium consilij indigerent.

he that dieteth himself prologeth his life, Eccles 37. 29. 30. We account it a great glory for a man to haue his table daily furnished with variety of meats, but heare the Physitian, he pulls thee by the care as thou sittest, and telleth thee, *that nothing can be more noxious to thine health, then such variety and plenty.* To auoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to haue *ventrem bene moratum*, as Seneca calls it, *to choose one of many, and to feed on that alone*, as Crato aduiseeth his patient. The same counsell *Prosper Calenus* giues to *Cardinall Casim*, to vse a moderate and simple diet: and though his table bee iouially furnished, by reason of his state and guests; yet for his owne part to single out some one savory dish & feed of it. The same is inculcated by *Crato consil. 9. lib. 2.* to a noble personage affected with this grievance, hee would haue his highnesse to dine or sup alone, without all his honorable attendance & courtly company, with a priuate friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales, The like *consil. 229.* It is a frequent solemnity, still vsed with vs when friends meet, to goe to the alehouse or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately vsed, but to some men nothing can be more offensive, they had better powre so much water in their shooes.

It much avails likewise to keepe good order in our diet, *to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomach, harder meats of digestion must come last.* Crato would haue the supper lesse then dinner, which Cardan. *contradiet. lib. 1. tract. 5. e. contradic. 18.* disallowes, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for foure reasons hee will haue the supper biggest. I haue read many Treatises to this purpose, I knowe not how it may concerne some few sicke men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention of dinner. Many reasons I could giue, but when all is said *pro* and *con*, *Cardans* rule is best, to keepe that we are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if we haue an extraordinary liking to it. *Alexander Severus* loued Hares and Apples aboue all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let euery man obserue, and bee a law vnto himselfe. *Tiberius* in *Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepest shall surely find great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read their liues written by *Hierom*, *Athanasius*, &c. how abstemious Heathens haue beene in this kinde, those *Cury* and *Fabricy*, those old Philosophers, as *Pliny* records *lib. 11. Xenophon lib. 1. de vit. Socrat.* Emperours and Kings, as

Nicephorus

Nicephorus relates, *Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pins, &c.* cannot but admire them. This haue they done voluntarily, and in health; what shall these priuate men doe that are visited with sicknesse, and necessarily ^e inioyned to recouer, & continue their health? It is a hard thing to obserue a strict diet, & *qui medicè viuit, miserè viuit*, as the saying is, *quale hoc ipsum erit vivere, his si priuatus fueris?* as good be buried, as so much debarred of his appetite; so he complained in the Poet, so thou thinkest: yet hee that loues himselfe, will easily endure this little misery, to avoid a greater inconvenience, *è malis minimum*, better doe this then doe worse. And as *† Tully* holds, *better be a temperate old man, then a lasciuious youth.*

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* *Aegyptij olim omnes morbos curabant vomitu & leuitia.*
Behemius lib. 1. cap. 5.
† Cat. Maior: Melior conditio senis viuenti ex prescripto a me medico, quam adolescentis luxurijs.

MEMB. 2.

Rectifying, Retention and Evacuation.

I Haue declared in the causes, what harme costiuenesse hath done in procuring this disease, if it be so noxious, the opposite must needs bee good, or meane at least, as indeed it is, & to this cure necessarily required, *maximè conducit*, saith *Montanus cap. 27.* it very much auails. *† Altomarus cap. 7.* commends walking in a morning, into some faire Greene pleasant fieldes, but by all meanes first, by art or nature he will haue these ordinary excrements euacuated. *Piso* calls it *Beneficium ventris*, the benefit, helpe, or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defectiue, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall bee shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypochondriacall melancholy, still to be vsed as occasion serues. *† Peter Cnemander* in a consultation of his *pro Hypochondriaco*, will haue his patient continually loose, and to that end sets downe their many formes of Potions & Clisters. *Mercurialis consil. 88.* If this benefit come not of it's owne accord, prescribes *† Clisters* in the first place, so doth *Montanus consil. 24. & consil. 31. & 229.* he commends Turpentine to that purpose: the same he ingeminates, *consil. 230* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to bee decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deieects any man that is so voluntarily, or compelled by want, it dullereth the spirits.

* *Debet per amena exerceri; & loca viridia; exercetis primo arte vel natura alui excrementis.*

* *Hildisheim spicel. 2. de mel. Primum omnium operam dabis ut singulis diebus habens beneficium ventris, semper cavendo ne alium sit diutius astricta.*

* *Si non sponte Clisteribus purgetur.*

* *Balneorum usus dulcium, si quid aliud, ipsi opitulatur. Credo hac diei eum aliquà instantiâ inquit Montanus consil. 26.*

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as *† Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physicke whatsoeuer. *Aetius* would haue them dayly vsed, *assidua balnea, Tetra. 2. sect. 2. cap. 9.* *† Galen* crakes how many seuerall cures he hath performed in this kinde by vse of bathes alone, and *Ruffus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *† Iason Pratensis, Laurentius cap. 8.* and *Montanus* set downe many peculiar formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mallowes, Camomile, Violets, Burrage to be boyled in it, and sometimes fayre water alone, and in his following counsell, *Balneum aquae dulcis solum sapissime profuisse comperimus habemus.* So doth *Fuchsius lib. 1. cap. 33.* *† Frisimelica lib. 2. consil. 42. in*

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^a In quibus ieiunius diu edeat
eo repore, ne
sudorem exciet,
aut manifestum
seporum, sed
quidam refrigeratione hume-
fient.

^b Aqua non sit
calida, sed sepi-
da, ne sudor se-
quatur.

^c Lotiones capi-
tis ex lixivio, in
quod beas capi-
tales coherint.

^d Cap. 8. de mel.

^e Aut axungia
palli. Pijo.

^f Theriac.

^g Nymphae.

^h Sandes lib. 1.
saith, their wo-
men goe twice
a weeke to
the bathes at
least.

ⁱ Epist. 3.

^k Nec alvum
excernunt, quin
aquam secum
portent, quia par-
tes obscenas la-
vent. Busbequi-
us ep. 3. Leg.
Turcicae.

^l Hildisheim
spicel. 2. de mel.

^m Hypocon. si non
adesset iccoris
caliditas, Ther-
mas laudarem,
et si non nimia
humoris exsic-
catio esset metu-
enda.

ⁿ Fol. 141.

^o Theriac Lu-
censes adeat i-
big, aquas eius
per 15. dies po-
tet, et calidam
aquam stilli-
cis dijs tum caput
tum ventricu-
lum de more
subijciat.

^p In Panth.

Trincavelius. Some besides hearbs, will haue a Rammes head & other things boyled. ⁱ *Fernelius consil. 44.* will haue them continued 10 or 12 daies together, to which he must enter fasting, and so continue in a temperate heate, & after that frictions all ouer the body. *Lelius Agubinus consil. 142.* & *Christ. Ererus* in a consultation of his, hold once or twice a weeke sufficient to bathe, the ^k water to be warme not hot, for feare of sweating. *Felix Plater. obseru. lib. 1.* for a melancholy Lawyer, ^l will haue lotions of the head still toynd to these bathes, with a lye wherein capitall hearbes haue beene boyled. ^m *Laurentius* speakes of bathes of milke, which I find approued by many others. And still after bathe, the body to bee annointed with oyle of bitter Almonds, of Violets, new or fresh butter, ⁿ Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, & diversly varied, and are still in generall vse in those Easterne Countries. The *Romanes* had their publike Bathes, very sumptuous and stupend, as those of *Antoninus* & *Dioeclesian*. *Plin. lib. 36.* saith there were an infinite number of them in *Rome*, & mightily frequented; some bathed seuen times a day, as *Commodus* the Emperour is reported to haue done: Vsually twice a-day, and they were after anointed with most costly oyntments: we haue many ruines of such Bathes found in this Iland, amongst those parietines & rubbish of old *Romane* townes. *Lipsius. de mag. Urb. Rom. l. 3. cap. 8.* *Rosinus*, Scot of *Antwerpe*, and other Antiquaries, tell strange stories of their Bathes. *Gillius lib. 4. cap. ult. Topogr. Constant.* reckons vp 155. publike Bathes in *Constantinople*, of faire building, they are still ^p frequented in that city by the *Turkes* of all sorts, men and women, and all ouer *Greece*, and those hot Countries. ^q *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue priuate Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eat or drinke vntill they haue bathed, before and after meales some, ^r and will not make water (but they will wash their hands) or goe to the stoole. *Leo Afer lib. 3.* makes mention of 100 seuerall Bathes at *Fez* in *Africk*, most sumptuous, and such as haue great revenues belonging to them. *Buxdorf. cap. 14. Synagog. Iud.* speakes of many ceremonies amongst the *Jewes* in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuerser respect. ^s *Marcus de oddis* in *Hipp. affect.* consulted about Bathes, condemnes them, because of the heat of the liuer, and because they dry too fast; and yet by-and-by in another ^t counsell for the same disease, hee approves of them, because they cleanse by reason of the *sulfur*, & would haue their water to be drunke. *Areteus cap. 7.* commends allome Bathes aboue the rest; and ^u *Mercurialis consil. 88.* those of *Luca* in that Hypochondriacall passion. He would haue his Patient tarry there 15 dayes together, and drinke the water of them, and to be bucketed, or haue the water powred on his head. ^v *Baptista Silvaticus cont. 64.* commends all the Bathes in *Italy*, & drinking of their water, whether they be Iron, Allome, Sulphur. So doth ^x *Hercules de Saxonia*. But in that they cause sweat, and dry so much, he confines himselfe to Hypochondriacall melancholy alone, excepting that of the head, and the other

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other. *Trincavelius* *consil.* 14. *lib.* 1. preferres those *Porrethan* Bathes before the rest because of the mixture of brasse, iron, allum, and *consil.* 35. *lib.* 3. for a melancholy lawyer, & *consil.* 36. in that Hypochondriacall passion, the Bathes of *Aquaria*, and 36. *consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius*, *consil.* 42. *lib.* 2. preferres the waters of *Apona* before all artificiall Bathes whatsoeuer in this disease, & would haue one nine yeares affected with Hypochondriacall passions, flye to them, as to an holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liuer in the same party for a cause, and send him to the waters of *S^t Helen*, which are much hotter. *Montanus* *consil.* 230. magnifies the *Chalderinian* Bathes, & *consil.* 237. & 239. he exhorreth to the same, but with this caution, *d^t that the Liuer be outwardly annointed with some coolers, that it be not overheated.* But these Bathes must be warily frequented by melancholy persons, and such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Bathes, and especially of those of *Baden*, they are good for all cold diseases, *e^c naught for cholericke, hot and dry, and all infirmities proceeding of choler, inflammations of the spleene and liuer.* Our English Bathes as they are hot, must needs incurre the same censure. But *D^r Turner* of old, & *D^r Jones* haue written at large of them. Of cold Bathes I finde little or no mention in any Phytician, some speake against it: † *Cardan* alone, out of *Agathimus*, commendeth bathing in fresh riuers, and cold waters, and aduiseeth all such as meane to liue long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, vrine, blood-letting by hæmorrhoids, or otherwise, I shall elswhere more oportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect, so moderately vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite remedy, *f^r remitting anger, and reason, that was otherwise bound.* *Avicenna* *Fen.* 3. 20. *Oribasius* *med. collect.* *lib.* 6. *cap.* 37. contend out of *Rassius* and others, *g^t that many mad-men, melancholy, and laboring of, he falling sicknesse, haue beene cured by this alone.* *Montanus* *cap.* 27. *de melan.* will haue it driue away sorrow, & all illusions of the braine, to purge the heart & braine from all ill smoakes & vapors that offend them, *and if it be omitted, as Valescus supposeth, it makes the minde sad, the bodie dull and heauy.* *Marcellus Donatus* *lib.* 2. *med. hist.* *cap.* 1. tells a story to confirme this out of *Alexander Benedictus*, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, nō sine magno pudore manè menti restituta decessit.* But this must bee warily vnderstood, for as *Arnoldus* obiects, *lib.* 1. *breniar.* 18. *cap.* *quid coitus ad melancholicum succum?* What affinity haue these two? *except it bee manifest that superabundance of seed, or fulnesse of blood be a cause, or that loue, or an extraordinary desire of Venus haue gone before.* *Montanus* *cap.* 27. will not allowe of moderate *Venus* to such as haue the Gout, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. *Lodovicus Antonius* *lib.* *med. miscel.* in his Chapter of *Venus*, forbids it vterly to all Wrestlers, Ditchers, laboring men, &c. *f^r Ficinus* and *m^m Marsilius Cagnatus* put *Venus* one of the five mortall enemies of a student: *It consumes the spirits, and weakeneth the*

*1 Aqua porrethane.**2 Aqua Aquaria.**3 Ad aquas Apennenses velut ad salutem anchoram confugiat.**4 Io. Bauhinus lib. 3. cap. 14.**5 Hist. ad vir. Fontis Bollenfis inducat. Wirttemberg. laudat aquas Bollenles ad melancholicos morbos, memorum. fuscinationem, aliaq. animi perturbata.**6 Balne a Chaldevina.**7 Hepar externè ungatur ne colescat.**8 Nocent calidus & siccis, cholericis, & omnibus morbis ex cholera, hepaticis, spenisq. affectibus.**9 Lib. de aqua. Qui breue hoc vite curriculum capiunt sani transire, frigidis aquis sepe lavare debent, nulli etati cum sit incongrua, calidis imprimis villis.**10 Soluit Venus rationis vim impeditam, ingentis iræ remittit, &c.**11 Multi conitiales, melancholici, infani, huius usu solo sanati.**12 Si omittatur coitus, contristat plurimum gravat corpus & animum.**13 Nisi certò conset nimum semen aut sanguinem causam esse, aut amor precesserit, aut &c.*

k *Athletis, Arthriticis podagricis nocet, nec opportunè prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc.*

l *69. Turcis ideo inflatoribus prohibitum. 1 De sanie. tuend. lib. 1. m Lib. 1. cap. 7. exhaustus enim spiritus, nimiumq. debilitas.*

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Frigidis &
siccor corporibus
inimicissima.

o Vesici intra
facietatem, im-
pigrum esse ad
laborem, vitale
semen confer-
re.

De quiete est
que te non sinit
esse senem.

† P. de Montan.

Pet. Godefridus
Amorum lib. 2.
cap. 5. curiosum
de his, &c.

9 Theophrastus
genuit.

1 Vide Lampri-
dium vit. eius, 4

1 Et la Jata vi-
ris, &c.

2 Vid. Mizald.
cent. 8. 11. Lem-
nium lib. 2. cap.

16 Catullum ad
Ipsi phillam, &c

Ovid. Eleg. 3.

& 6. &c.

braine. Halyabbas the Arabian. 5. Theor. cap. 36. and Iason Pratenfis make it the fountaine of most diseases, ⁿ but most pernicious to them which are colde and dry, a melancholy man must not meddle with it, but in some cases. Plu- tarch in his booke de san. tuend. accounts of it as one of the three principall signes and preservers of health, temperance in this kinde, ^o To rise with an appetite, to be ready to worke, and abstaine from Venery, tria saluberrima, are three most healthfull things. Wee see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many serall diseases. Immodicus brevis est atas & rara senectus. Aristotle giues instance in Sparrowes, which are parum vivaces ob salacitatem, short liued because of their salacity, which is very frequent, as Scoppius in Priapeijs will better in- forme you. The extreames being both bad, the medium is to be kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as Hippocrates insinuateth, some strong & lusty, well fed, like Hercules, ^r Proculus the Emperour, ^f Messalina the Empresse, & by Philters, & such kinde of lasciuious meats, yse all meanes to ^r inable them selues, and brag of it: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they bee very prone to it) are melancholy men for the most part.

MEMB. 3.

Ayre rectified. with a digression of the Ayre.

AS a long winged Hawke when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes downe amaine, & stoupes vpon a sudden: so will J, hauing now come at last into these ample fieldes of Aire, wherein I may freely expatiate and exercise my selfe, for my recreation a while roue, wander round about the world, and mount aloft to those ætheriall orbes and celestiaall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that relation of the Frier of ^u Oxford be true, concerning those Northerne parts vnder the Pole (if I meet *obiter* with the wandering Jew, *Elias artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there bee such 4. *Euripes*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, & what should be the true cause of the variation of the compasse, ^x is it a magneticall rock, or the Pole-starre as *Cardan* will; why at the *Azores* it lookes directly North, otherwise not?, whether rules may be made of it, as 11. grad. Lond. variat. alibi 36. &c. Whether the Sea be open and navigable by the Poles, and which is the likeliest way, that of *Bartison* the *Hollander*, or by *fretum Davis*, or *Nova Zembla*. Whether *y* *Hudsons* discoveries be true of a new-found Ocean, or any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there be, I shal soone perceauce whether ^z *Marcus Polus* the *Venetians* narration bee true or false, of that great city of *Quinsay* and *Cambalu*, whether there bee any such places

Mich de Ly-
na cited by
Mercator in
his Mappe.

x Mons Soto.
Some call it
the highest hil
in the world
next Teneriffe
in the Canaries

Lat. 81.

7 1612.

z Lib. 2. cap. 64.
de nob. civitat.
Quinsay, & cap
30. de Cambalu.

places, or that as ^a *Mat. Riccius* the Iesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary*, and the King of *China* be the same. *Xun-tain* and *Quinsay*, and the citty of *Cambalu* be that new *Paquin*, or such a wal 400 leagues long to part *China* from *Tartary*. Whether ^b *Presbyter John* be in *Asia* or *Africke*. *M. Polus Venetus* puts him in *Asia*, † the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Ethiopia* now *Nubia*, vnder the *Aequator* in *Africke*. Whether ^c *Guinea* be an Island or part of the Continent, or that hungry ^d Spaniards discouery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannicus*, or his of *Utopia*, or his of *Lusinia*. And yet in all likelyhood it may be so, for without all question it being extended from the Tropike of *Capricorne*, to the circle *Antarcticke*, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time, some flourishing kingdomes to succeeding ages, as *America* did vnto the Spaniards. As I goe by *Madagascar* I would see that great bird ^e *Rucke* that can carry a man and horse, or an Elephant. And afterwards in *Africke* examine the fountaines of *Nilus*, whether ^f *Herodotus*, ^g *Seneca*, *Plin. lib. 5. cap. 9.* *Strabo lib. 5.* giue a true cause of his annuall flowing, ^h or *Pagafetta* discourse rightly of it; or of *Niger* and *Senega*, examine *Cardan*, ⁱ *Scaligers* reasons, and the rest. Is it from those *Etesian* windes; or melting of snowe in the mountaines vnder the *Aequator* (or *Iordan* yearly ouerflowes, when the snowe melts in mount *Libanus*) or from those great dropping perpetual showres, which are so frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cause those vast inuadations in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great riuers in *Zona Torrida*, which haue all commonly the same passions at set times. I would obserue all those motions of the Sea, and from what cause, from the Moon, or earthes motion. Why in that quiet Ocean of *Zur mari pacifico* it is scarce perceaued, in our *Brittish* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlantick Ocean* should still be in some places from, in some againe towards the north, and why they come sooner then goe? And so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Marchants come in three weekes, as ^k *Scaliger* discusseth, they returne scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether mount *Athos Pelicn Olympus*, *Ossa*, *Caucasus*, *Atlas* be so high as *Pliny*, *Solinus*, *Mela* relate, aboute Clouds, Meteors, *Vbi nec auræ nec venti spirant*, 1250 paces high, according to that measure of *Dicaearchus*, and equall to the greatest depths of the Sea, which is as *Scaliger* holds, 1580 paces, *Exerc. 38.* others 100 paces. I would see those inner parts of *America*, whether there bee any such great citty of *Manoa*, as he relates, or golden countries of *Guiana*, *Amazons* or giganticall Patagones in *Chica*. ^l The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: see that strange † *Cirknickzerksey* lake in *Carniola*, whose waters gush so fast out of the ground, that they will ouerrake a swift horseman, and by and by with as incredible celerity supped vpp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. I would examine the *Caspian* Sea, and see where & how it exonerates it selfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*, & those great riuers; at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mor-*

^a Lib. 4. expedit ad Sinas cap. 3. & lib. 4. cap. 1.

^b At. Polus in Asia l. rel. 10b. memini. lib. 2. cap. 30.

† Aluarezus & alij.

^c Lat. 10. Gr. Aust.

^d Ferdinando de Quir. Anno. 1612.

^e Alarum pennæ continent in longitudine 12. passus, Elephantum in sublimē tollere potest Polus l. 3. c. 40.

^f Lib. 2.

^g Natur. quest. lib. 4. cap. 2.

^h Lib. de reg. Congo.

ⁱ Exercit. 47.

^k Exercit. 52. de maris motu causæ investiganda, primæ reciprocatæ, secundæ variatæ, tertiæ celeritatæ, quartæ cessationis, quintæ priuationis, sextæ contrarietatis.

^l Patritius scribit 52 miles in height.

† Luge alij vocant Geor. Wernerus aque sanctæ celeritate erumpunt & absorbentur ut expedito equit aditum iniercludant.

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thum in *Palestina*, of *Trafumene*, at *Peruzium* in *Italy*. The *Mediterranean* is selfe. For from the *Ocean*, at the Straights of *Gibraltar*, there is a perpetuall current into it, and so likewise by the *Thracian Bosphorus* out of the *Euxine*, or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Traians* bridge, *Grotta de Sibilla*, *Lucullus* fish-ponds; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of swallows, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the * *snowe*, & at no other time, each haue their seasons. In winter time not a bird in *Muscovy* to be found but in the Spring, in an instant the woods and hedges are full of them, saith † *Herbastein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as * *Olaus* affirms) in the bottome of lakes and riuers, spiritum continent? often so found by *Fisher-men* in *Poland*, and *Scandia*, two together, mouth to mouth, wing to wing, and when the spring comes they reuiue againe, or if they be brought into a stoue, or to the fireside. Or doe they follow the Sunne, or lye hid in Caves and Rocks, or hollow trees, as most thinke, in deepe *Tinne mines* or *Seacliffes*, as † *M^r Carew* giues out? I conclude of them all, for my part, as * *Munster* doth of *Cranes* and *Storkes*: whence they come, whether they goe, *incompertum adhuc*, as yet we knowe not. We see them here some in sommer, some in winter, *Their comming and going is sure in the night, in the plaines of Asia* (saith hee) *the Storkes meet on such a set day, he that comes last is torne in peeces, and so they get them gone*. Many strange places, *Istmi*, *Euripi*, *Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fieldes, where citties haue beene ruined or swallowed, battles fought, creatures, mineralls, vegetalls, *Zoophites* were fit to be considered in such an expedition, and amongst the rest that of *m^o Herbastein* his *Tartar* lambe, *n^o Hector Boethius* goose-bearing tree in the *Orchades*, *o Vertomannus* wonderfull palme, that fly in *Hispaniola* that shines like a Torch in the night, that one may see well to write. Those sphericall stones in *Cuba* which nature hath so made, & those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords: amongst the rest, I would knowe for a certaine, whether there be any such men, as *Leo Suavius* in his Comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovy*, that in *Lacomoria*, a Province in *Russia*, lye fast asleepe as dead all winter, from the 27th of November, like *Frogges* and *Swallowes*, benum'd with cold, but about the 24th of Aprill in the spring, they reuiue againe, and goe about their businesse. I would examine that demonstration of *Alexander Piccolominius*, whether the earths superficies be bigger then the Seas? Search the depth, & see that variety of Sea monsters & fishes, *Mare-maids*, *Sea men*, *Horses*, &c. which it affords. Or whether that be true which *Iordanus Brunus* scoffes at,

* In campis Lo-
vica solum vi-
suntur in niue,
& ubinam verè
estate, autumno
se occultant.

Hermes Polit.
lib. 1. tul. Bellius
† Statim inuen-
te vere syva
streput corum
cantilenis Mus-
covit comment.
* Immigrant se
flumibus, la-
cubusq; per hie-
mem totam, &c.
† Survey of
Cornwall.

* Porro Ciconia
quoniam è loco
veniant, quò se
conferant incom-
pertum adhuc,
agmen venien-
tium, disceden-
tium, ut gruum
venisse cornutus
nocturnis opinor
temporibus. In
patentibus Asia
campis certo die
congruant se, e-
am que nouissi-
me aduenit, la-
cerant, inde a-
volant. Cosmog-
lib. 5. cap. 126.
m Commentar.
Muscovis.

n Hist. Scot. l. 1.
o Vertomannus
lib. 5. cap. 16.
mentioneth
of a tree that
beares fruites
to eat, wood
to burne, bark
to make ropes
wine & water
to drinke, oyle,
and sugar, and
leaves as tiles
to couer hou-
ses, flowers
for cloathes,
&c.

† Cosmog. lib. 3.
cap. 435. & lib. 4. cap. 1. habent ollas à natura formatas è terrâ extractas similes illis à figulis factas, coronas, pisces, aves, & omnes ani-
malium species.

* P^{er} solent birundines & rane præ frigoris magnitudine mori, & postea redemite vero 24 Aprilis reviviscere.

that

that if God did not detaine it, the Sea would overflow the Earth by reason of his higher site. I would examine the true site of that terrestriall † Paradise, and where *Ophir* was, where *Solomon* did fetch his gold. I would examin all *Plinies*, *Solinus*, *Strabo*, *S. Iohn Mandevills*, *Olaus Magnus*, *Marcus Polus lies*. Correct those errors in navigation, reforme Cosmographical Chartes, and rectifie longitudes, if it were possible, obserue some better meanes to finde them out.

Or I would finde a convenient place to goe downe with *Orpheus*, *Vlysses*, *Hercules*, † *Lucians Menippus*, at *S^t Patricks Purgatory*, at *Trophonius denne*, *Hecla* in *Island*, *Aetna* in *Sicily*, and to descend, & see what is done in the bowels of the earth: doe stones & mettals grow there still? † how come firre trees to be digged out from tops of hilles, as in our mosses and marishes all ouer *Europe*? How come they to digge vp fish bones, beames, iron works, many fathomes vnder ground, and ancers in mountaines farre remote from all Seas? * *Anno 1460. at Berna in Switserland*, 70 fathome deepe, a shippe was digged out of a mountaine, where they got mettall Ore, in which were 43 carcasses of men, with other merchandise. Came this from Earth quakes, or from *Noahs Flood*, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the Mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole World belike should bee new moulded, when it seemed good to those all-commanding Powers, and turned inside out, as we doe hay-cocks in Haruest, top to bottome, or bottome to top: or if the Worlds be infinite, cast three or foure Worlds into one; or els of one old World, make three or foure new, as it shall seeme to them best. To proceed, if the Earth be 2 1500 miles in a compasse, its Diameter is 7000 miles, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the centre of the Earth, is it pure element only, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinks) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? Or is it the place of Hell, as *Virgill* in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Diuines thinke? In good earnest, whatsoeuer Philosophers write, (saith † *Surius*) there be certaine mouthes of Hell, and places appointed for the punishment of mens Soules, as at *Hecla* in *Island*, where the ghosts of dead men are familiarly seene, and sometimes talke with the liuing: God would haue such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God. *Kranzius dan. hist. lib. 2. cap. 24.* subscribes to this opinion of *Surius*, so doth *Colerus cap. 12. lib. de immortal. anime*, making that fearefull mount *Hecklebirge* in *Norway*, an especiall argument to proue it, * where lamentable scriches and howlings are continually heard, which strike a terror to the Auditors, fiery chariots are commonly seene to bring in the Soules of men in the likenesse of Crows, and diuels ordinarily goe in and out. Such another prooffe is that place, neere the *Pyramides* in *Egypt*, by *Cairo*, as well to confirme this, as the *Resurrection*, mentioned by † *Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. suc. cap. 37. Bredembachius peregr. ter. sanct.* and some others, where once a yeare dead bodies arise about *March*, and waike, and after a while hide themselves againe: thousands of people come yearly to see them. But these and such like testimonies others re-

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† Animal infestum Cusno va quis legere & scribere possit sine alterius ope lumina.

† Vid. Perierum in Gen.

† Ju Necromantia. Tom 2.

† Fracastorius lib de symp.

George. Marvela lib. de mem.

Julius Billus & c.

* Simlerus. Ortelius. Brachij centum sub terra reperiuntur, quae 48 caruere incantant, an chore &c.

9 Or plaine, as *Parisijs* holds, which *Austin*, *Laflantius*, and some others, held of old, round as a Trencher.

† Lib. de Ziphis & Pigmæis, they penetrate the earth, as we doe the Aire.

† Commentar. ad annum 1539

Quicquid dicunt Philosophi, quaedam sunt

Tartari ostia & loca, puniendis

animis destinata, ut *Hecla*

mons &c. ubi mortuorum spiritus

visuntur, &c. voluit Deus

extare talia loca, ut discant

mortales &c.

* Vbi miserabiles ciulantium

voces audiuntur, qui auditibus

horrorem incutunt band

vulgarem &c.

† Ex sepulchris apparent mensis

Martio, & variis sub terram se abscondunt &c.

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† Conclave Ignatij.

† Melius dubitare de occultis, quam litigare de incertis, ubi finis Abrahæ, ubi flamma inferni, &c.

† As they come from the Sea, so they return to the Sea againe by secret passages, as in all likelyhood, the Caspian Sea vents it selfe into the Euxin or Ocean.

† Seneca quest. lib.3. cap.4.5.6. 7.8.9.10.11.12 de causis aquarum perpetuis.

† Ad caput bonæ spei incole, sunt nigerrimi, sicut Sol causa, cur non Hispani & Itali equè nigri in eadem latitudine, equè distantes ab Equatore, hi ad Austrum, illi ad Boream? qui sub Presbytero Iohanne habitant, subsistunt in Zeilan

& Malabar, nigri equè distantes ab Equatore eodemq; celi parallelo: sed hoc magis mirari quis possit, in totâ Americâ nusquam nigros inveniri, præter paucos in loco Quarena illis dicto: quæ huius coloris causâ efficiens, celive aut terre qualitas, an soli proprietates, aut ipsorum hominum inordinata ratio aut omnia? Ortelius in Africa, Theat.

† At Quito in Peru, plus auri quam terra foditur in Auri fodinis. † Regio quocumq; anni tempore temperatissima. Ortel. multas Gallie & Italiae Regiones, molli tepore, & benignâ quadam temperie prorsus antecellit. Iovius. † Lat. 45. Danubij.

† Quevira lat. 40. † In Sr Francis Drake's voyage.

iect as fables, illusions of spirits, and they will have no such locall knowne place. Well then, is it Hell, or Purgatory, or *Limbus Patrum*, as *Gallucius* will,† or *Ignatius* parler. *Virgil* sometimes Bishop of *Mentz*, was therefore called in question, because hee held *Antipodes*, and so by that meanes tooke away the seat of Hell, or so contracted it, that it could beare no proportion to Heauen; and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a Trencher, but not as a ball. If it be no materiall fire (as *Sorcinus* disputes) it may be there, or else-where system. *Theol.* as *Keckerman* disputes, for sure some where it is, *certum est esse alicubi, etsi definitus circulus non assignetur*; I will end the controversy in † *Austins* words, Better doubt of things concealed, then to contend about uncertainties, where *Abrahams* bosome is, and hell fire: *Vix à mansuetis, à contentiosis nunquam invenitur*, scarce the meeke, the contentious shall never finde. If it be solide earth, † it is the fountaine of nettles, waters, which by his innate temper, turnes Aire into Water, which springing up in severall chinkes, to moisten the Earths superficies, and that in a tenfold proportion (as *Aristotle* holdes) or else these Fountains come directly from the Sea, by † secret passages, and are so made fresh againe, by running through the bowels of the earth, & are either thick, thinne, hot, cold, as the matter or minerals are, by which they passe. Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth quakes, which are so frequent in these dayes in *Japan*, *China*, and often times swallow up whole Cities. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleue Philosophers, hee shall cleare all your doubts, when he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents. Meteors, alterations, as happen about ground. Whence proceed that variety of manners,† and a distinct character (as it were) to severall nations? Some are wise, subtil, witty; others dull, heavy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, † black, dunne, white, is it from the Aire, or from the soyle, or influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? whence come this variety of complexions, colours, plants, birds, beasts, † mettals, peculiar almost to euery place? How comes it to passe, that in the same place, in the same latitude, to such as are *Periæci*, there should be such difference of soile, complexion, color, mettall, ayre, &c. *Mosco* in 55. deg. of lat. extreame colde, as all those Countreyes are, hauing one perpetuall hard frost all Winter long: † *England* neere the same latitude, & *Ireland* very moist and warme, & more temperate in Winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? why then is † *Ister* so cold, neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidæ regiones* *Maginus* calls them; and yet their latitude is but 42, which should be hote: † *Quevira*, or *Nova Albione* in *America*, bordering on the Sea, was so cold in July, that our † *Englishmen* could hardly endure it. At *Norembega* in 45. lat. all the Sea is frozen

Ice, and yet in a more Southerne latitude then ours. Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Egypt* is watered with *Nilus*, and not farre from the Sea, and yet there, it seldome or neuer raines; *Rhodes* an Iland of the same nature, yeeldes not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlantick* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or neuer any. Is it from Topick starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such windes, or dissolving Ayre, or thick Ayre, which causeth this and like differences of heat and cold? *Bodin* relates of a *Portugall* Embassador, that coming from ^d *Lisbon* to ^e *Danzike* in *Spruce*, found greater heat there, then at any time at home. The torride Zone was by our Predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with pleasant raines, and moistning showres, in some parts, as *Acosta* describes, most pleasant & fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the Sun shined on: how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Pern*, *Brasile* &c. In some againe hard, dry, sandy, barren, a very Desart, & still in the same latitude. Many times we find great diversity of Aire in the same ^f Country, by reason of the site to Sea, hills or dales, want of water, nature of soyle, & the like; as in *Spaine*, *Estramadura* is dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalusia* another Paradise, *Valence* a most pleasant Aire, and continually greene: so is it about ^g *Granado*, on the one side fertile plaines, on the other, continuall snow to be seene all Sommer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeare couered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, [†] *Tacitus* calls them, and *Radzimilius* *epist. 2. fol. 29.* yeelds it to be farre hotter there, then in any part of *Italy*, 'tis true: but they are highly eleuated, neere the middle Region, and therefore cold, *ob paucam solarium radiorum refractionē*, as *Serrarius* answeres, *comm. in 3. cap. iohua, quest. 5. Abulensis quest. 37.* In the heat of Summer, in the Kings palace in *Escuriall*, the Aire is most temperate, by reason of a cold blast which comes from the snowy mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hote, so in all other Countries. The causes of these alterations are common, by reason of their neerenesse (I say) to the middle Region: but this diversity of Aire, in places equally site, eleuated, and distant from the Pole, can hardly be satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with vs, with *Indians*, euery-where: the Sunne is equally distant, the same verticall starres, the same irradiations of Planets, Aspects alike, the same neerenesse of Seas, the same superficies, the same soyle, or not much different. The Philosophers of *Cornimbrica*, will refer this diuersity, to the influence of that *Empyrean* Heauen: for some say the *Exentricity* of the Sunne is come nearer to the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is decayed, men grow [†] lesse, &c. There are that obserue new motions of the Heauens, and from those motions, proceed (as they conceiue) diuerse alterations. *Clavius* coniectures otherwise, but they be but coniectures. About *Damascus* in

^d *Lisbon* lat. 38
^e *Danzik* lat. 54

^f The same variety of weather Lod. Guicciardine obserues betwixt *Leige* & *Aix*. not farre distant. de/crisp. Belg.
^g *Magin. Quadus.*
[†] *Hist. lib. 5.*

[†] *Terra mares, homines nunc educat, atq; pueros.*

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¹ *Vetom.*
Nav. l. i. cap. 5.

² *Strabo.*

³ As vnder the
 Equator in
 many parts,
 showres heere
 at such a set
 time; windes
 at such a time,
 the Brise they
 call it.

⁴ *Ferd. Cortesius*
*lib. 2. *Novus**
Orbis inscript.
⁵ *Lapidatum*
est. Livye.

⁶ *Cosmog. lib. 4.*
cap. 22. He tem-
pestatibus deci-
dunt e nubibus
ferulentis, de-

pascentibus, mo-
re locustarum
omnia videntia.

⁷ *Hort. gen. il.*
An a terra sur-
sus rapiantur

a Sole, iterumq;
cum luvis pre-
cipitantur? &c

⁸ *Cosmog. cap. 6*
⁹ *Cardan* saith,
 Vapors rise

284 miles fro
 the earth. *Era-*

zosthenes 48
 miles.

¹⁰ *De subtil. l. 2.*
¹¹ *In Progymnas.*

¹² *Præfat. ad*
Euclid. Catop.

¹³ *Mazucandi-*
ate, Birds that
 live continu-

ally in the
 Aire, and are

neuer scene
 on ground
 but dead. see

Phylis Aldero-
wandus Orni-
thol. Scal. exerc.

cap. 229.
¹⁴ *Epist. lib. 1. p.*
¹⁵ 83. *Ex quibus*
constat nec di-

versa aeris co-
ætheris Diaphana esse nec refractiones aliunde, quam à crasso aere causari. —
Planetarum facile cedens.

Cæli-Syria, is a ¹ Paradise, by reason of the plenty of waters, *in promptu causa est*, and the Deserts of *Arabia* barren, because of rocks, sands, and dry mountaines, which by no Art can be manured, 'tis euident. *Bohemia* is cold, by reason it lyes all along to the North. But why should it be so hot in *Egypt*, or there neuer raine? Why should those ² *Etesian* and Easterne winds blow continually in some places, at set times, one way still, in the dog dayes only: heere perpetuall drought, there dropping showres; heere foggy mist, there a pleasant Aire: heere ³ terrible thunder & lightning at such set seasons, heere frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Pera*, on the one side of the mountaines it is hot, on the other, cold, with infinite such.

Who can giue a reason of this diversity of Meteors, that it should raine ⁴ Stones, Frogges, Mice &c. rattes, which they call *Lemmer* in *Norway*, and are manifestly obserued (as ⁵ *Munster* writes) by the Inhabitants, to descend and fall with some feculent showres, and like so many locusts, consume all that is Greene. *Leo Afer* speaks as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden, they cannot imagine whence they come, but from Heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood &c. lifted vp into the middle Region by the Sunnes beames, as ⁶ *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? ⁷ *Cornelius Gemma* is of that opinion, they are there conceiued by celestially Influences: others suppose they are immediately from God, or prodigies raised by Art and illusion of spirits, which are princes of the Aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Paracelsus*, his principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, imitat thunder, snow, haile, the Seas motions, giue life to creatures (as they say) without generation, and what not? *P. Nonius Saluciensis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Frogges, ⁸ Vapors, arise higher then 50 or 80 miles, and all the rest to be purer Aire, or Element of fire. Which *P. Cardan*, ⁹ *Tycho*, and ¹⁰ *John Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone to be distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire bee so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is it full of spirits which inhabite it, as the *Paracelsians* & *Platonists* hold, the higher, the more noble, ¹¹ or full of Birds, or a meere *Vacuum* to no purpose? Is it much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Langsraue* of *Hassia* Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerenesse, matter of the Aire and Heauens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brun-*
nus, with many other late Mathematicians, contend that it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. ¹² *Tycho* will haue two distinct matters of Heauen and Aire; but to say truth, with some small qualification, they haue one and the selfe-same opini-

Non dura aut impervia, sed liquida subtilis, motuq;

on, about the Essence and matter of Heauens, that it is not hard and impenetrable, as *Peripateticks* hold, transparent of a *quinta essentia*, but that it is penetrable and soft as the Aire it selfe is, and that the Planets moue in it, as Birds in the Aire, Fishes in the Sea. This they proue by motion of Comets, and otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* & *Democritus* held of old, of a celestially matter: & as ^u *Tycho*, ^x *Helisæus Ræslin*, *Thaddæus Haggæsius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by Parallaxes, refractions, motions of the Planets, which interfeire & cut one anothers orbes, now higher, and then lower, as ♂ amongst the rest, which sometimes, as † *Kepler* confirms by his owne, and *Tycho's* accurate obseruations, comes nearer the Earth then the ☉, and is againe sometimes aloft in *Iuppiter's* orbe. & 7 other sufficient reasons, farre about the Moone: exploding in the meane time that Element of Fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howseuer *Ptolomy*, *Alhasen*, *Vitello*, *Maginus Clavius*, and many of their associats stiffely maintaine, to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clock, all impenetrable and hard, as they faine, adde and substract at their pleasures. ^z *Maginus* makes eleuen Heauens, all subdivided into their orbes and circles, and all too little to serue those seuerall apparances, *Fracastorius* 72. Homocentricks, *Tycho Brahe*, *Nicholas Ramerus*, *Helisæus Ræslin*, haue seuerall hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Equators*, *Tropicks*, *Colures* for doctrines sake (though *Ramus* think them all vnecessary) they will haue them supposed only for method and order. *Tycho* hath fained, I know not how many subdivisions of *Epicycles* in *Epicycles* &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtile, transparent &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open &c.

If the Heauens then be penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbecquius*, made his fellow citizens in *Constantinople* beleue he would performe: and some new-fangled wits, me thinks, should sometime or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaro-menippus* wings in *Lucian*, command the Spheares and Heauens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of ætheriall Comets, that in *Cassiopea* 1570. that A° 1607 &c. and manylike, or that they were created *ab initio*, and shew themselues at set times: and as *Helisæus Ræslin* contends, haue Poles, Axeltrees, Circles of their owne, and regular motions. *An cælum sit coloratum?* Whether the stars be of that bignesse, distance, as Astronomers relate, so many in ^b number, 1026. or 1725, as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilie* discouers by his glasses, infinite, and that *via lactea*, a confused light of small starres; the least visible Starre in the eighth Spheare, 18 times bigger then the earth; whether they be thicker parts of the Orbes, as *Aristotle* deliueurs, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round, as *Patritius* discour-

seth.

^u In Progymnasio
^x Jo Theoria

nova Mex. cal-
cium 1578.

† Epit. Astron.
lib. 4.

7 Multa sanè
hinc consequun-

tur absurda, &
sibi aliud, 102

Cometa in æthe-

re animadverti,
qui nullius orbis

duellum comita-

tur, id ipsum suf-

ficienter refel-

lunt. Tycho astr.
epist. pag. 107.

^z In Theoria
Planeta: uno.

^a Theor. novæ
causæ Meteor.

^b An sit crux
& nubecula in

cælis ad Polum

Antarcticum,

quod ex Cassio
refert Patritius.

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seth. Whether light be of the Essence; whether they be hot by themselves, or by accident cause heat: whether there be such a Precession of the Æquinoxes, as *Copernicus* holds, or that the eighth Spheare moue? *An benè Philo. sophentur*, *R. Bacon*, & *I. Dee*, *Aphorism. de multiplicatione specierum*. Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* faines. *An aqua super cælum*, as *Patritius* &c. Or to omit all smaller controversies, or matters of lesse moment, to examine that maine Paradoxe of the Earths motion, now so much in question. *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, and some Commentators will haue *Iob* to insinuate *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. whom *Pineda* confutes, most contradict: how soeuer, it is reuiued since by *Copernicus*, not as a truth, but as a supposition, as he confesseth himselfe in the Preface, but now maintained in good earnest, by † *Calagninus*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, & some others of his followers. For if the Earth be the Center of the World, stand still, and the Heauens moue, as the most receined opinion is, *Quis ille furor?* &c. What Fury is that, saith † *Dr Gilbert*, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as euery point of the Firmament, and in the Æquator must needs moue (as † *Clavius* calculates) 176660 in 1 1 246th part of an houre: and an arrow out of a bowe, must goe seauen times about the Earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compassse the Earth 1884 times in an houre, which is *supra humanam cogitationē*, beyond humane conceipt. A man could not ride so much ground, going 40 miles a-day, in 2904 yeares, as the Firmament goes in 24 houres, *quod incredibile videtur*: And the † Pole starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much larger then the Diameter of the Heauen of the Sunne. To avoid therefore these impossibilities, they ascribe a triple motion to the Earth, the Sunne immouable in the Center, and solue all apparances, better then any way whatsoeuer; calculate all motions, much more certaine then by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. Now, if the Earth moue, it is a Planet, and shines to them in the Moone, and to the other Planetary Inhabitants, as the Moone and they doe to vs vpon the Earth: but shine she doth, as *Galilye*, † *Kepler*, and others proue, and then *per consequens*, the rest of the Planets are inhabited, as well as the Moone, which he grants in his dissertation with *Galilyes Nuncius Siderius*, & that there be *Iouialland Saturnine Inhabitants* &c. and that those seuerall Planets, haue their seuerall Moones about them, as the Earth hath hers, as *Galileus* hath already evinced by his glasses, foure about *Iuppiter*, two about *Saturne* (though *Sittius* the *Florentine* cavill at it) yet *Kepler*, the Emperours Mathematicitian, confirms out of his experience, that he saw as much, by the same helpe. Then (I say) the Earth and they be Planets alike, inhabited alike, moued about the Sunne, the common center of the World alike, and it may be those two greene children, which † *Nubrigensis* speakes of in his time, that fell from Heauen, came from thence. Wee may likewise inferre with *Brunus*, that which *Melissus*, *Democritus*, *Leucippus* maintained in their ages,

† Peculiari libello.

c De Magnete.

a Comment. in 3. cap. Sphære 10. de Sac. Bosc.

c Dist. 3. gr. 1. 2. Pol.

1 Luna circum-
ber: estis Plane-
ta quum sit. co-
ferentium est
esse in Luna, vi-
uentes creatu-
ras: & singulis
Planetarum glo-
bis suis eruant
circulatores, ex
quâ considerati-
one, de eorum
incolis summâ
probabilitate
concludimus,
quod & Tycho
Brahe, e solâ
consideratione
vacitatis eorum
visum fuit. *Kepler*.
dissert. cum
Nunc. sid. fol. 29.
2 Temperare
non possum, quin
ex inventis tuis
hoc moncam ve-
ri non ob simile,
non tam in Li-
brâ, sed etiam in
Iove, & reliquis Planetis
incolas esse. *Kepler*. fol. 26. Si non sint accole in Iovis globo, qui notent admirandam hanc varietatem ocu-
lis, qui bene quatuor illi Planeta Iovem circumferant? † *Rorum Anglik. lib. 1. cap. 27. de viridibus pueris*,

there

there be ⁱ infinite Worlds, and infinite Earths, because infinite starres & Planets, like vnto this of ours. ^k Kepler betwixt iest and earnest in his Perspectiues, Lunar Geography, *dissertat. cum nunc syder.* seemes in part to agree with this, and partly to contradict; for the Planets he yeelds them to be inhabited, hee doubts of the starres: and so doth *Tycho* in his Astronomicall Epistles, out of a consideration of their vastity and greatnesse, breake out into some such like speeches, That he will neuer beleue that those great & huge Bodies were made to no other vse, then this that we perceine, to illuminate the Earth, a point insensible, in respect of the whole. But who shall dwell in these vast Bodies, Earths, Worlds, ^l if they be inhabited? *rationall creatures*, as Kepler demands? or haue they soules to be saued? or doe they inhabite a better part of the world then we doe? or are we or they Lords of the world? and how are all things made for man? *Difficile est nodum hunc exp-dire, eò quòd nondum omnia qua huc pertinent, explorata habemus,* it is hard to determine: this onely he proues, that we are in *præcipuo mundi sinu*, in the best place, best World, nearest the Heart of the Sun. These and such like prodigious Paradoxes, inferences must needes follow, if it once be granted, which *Rotman, Kepler, Gilbert, Digges, Galily*, and others, maintaine of the Earths motion, that it is a Planet, and shines as the Moone doth, which containes in it ^m both land and sea as the Moone doth, for so they finde by their glases, that *Macule in facie Lune*, the brighter parts are Earth, the duskie, Sea, which *Plutarch* and *Pythagoras* formerly taught: and manifestly discern hills and dales, and such like concavities, if we may subscribe to, and beleue *Galilies* obseruations. But to auoide these Paradoxes of the Earths motion, our later Mathematicians haue rolled all the stones that may be stirred: and to salue all apparences and obiections, haue invented new hypotheses, and fabricated new systemes of the World, out of their owne *Dedalaan* heads. *Fracastorius* will haue the Earth stand still, as before, and to auoid that supposition of *Eccentricks* and *Epicycles*, he hath coyned 72 Homocentricks, to salue all apparences. *Nicholas Ramerus*, will haue the Earth the Center of the World, but moueable, & the eighth Spheare immoueable, the five vpper Planets to moue about the Sun, the Sun and Moone about the Earth. Of which Orbs, *Tycho Brahe* puts the Earth the Centre immoueable, the Stars immoueable; the rest with *Ramers*, the Planets without Orbes to wander in the Aire, and keepe time and distance, true motion, according to that vertue which God hath given them. ⁿ *Heliseus Ræslin* censureth them both, with *Copernicus* and *Ptolomeus*, as vn sufficient: one offends against naturall Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall obseruations: one puts a great space betwixt *Saturnes* Orbe, and the eighth Spheare, another too narrow. In his owne hypothesis he makes the Earth as before, the vniuersall Centre, the Sun to the five vpper Planets, to the eighth Spheare he ascribes diurnall motion, *Eccentricks* and *Epicycles* to the seuen Planets, which hath bin formerly exploded, and so

Dum vitant stulti vitia, in contraria currunt, as a Tinker stops one hole, and makes two, he corrects them, and doth worse himselfe: reformes some, and marres all. In the meane time, the World is tossed in a blanket amongst them, they hoise the Earth vp and downe like a Ball, make it stand and goe at their pleasures: one saith, the Sunne stands, another hee

ⁱ Infinitis alij mundi, vel ut. Brumus, terra huic vltra similes.

^k Kepler. fol. 2. dissert. Quid impedit quin credamus ex his initijs, plures alios mundos dolegendos, vel ut Democrito placuit infinitos.

^l Quid igitur inquires si sunt in celo plures globi, similes nostræ telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimæ quomodo igitur romana propter hominem? quomodo nos domini operum Dei? Kepler. fol. 29. ^m Hu argumentis plane satisfecisti, do maculas in Luna, esse maria, do lucidas partes esse terram. Kepler. fol. 16.

ⁿ In Hypothesi de mundo. Edit. 1597.

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• Io. Fabritius
de maculis in
sole. Wueb. 1611

• Lugduni Bat.
A^o 1612.

• Ne se subdu-
cant, & relin-
quunt, ut decess-
parent, ut curio-
sitatis finem fa-
ciant.

• Hercules tuam
fidem Satyra
Menippea edit.
1608.

• Sardi Venales
Satyr. Menip.
A^o 1612.

• Puteani Co-
mua sic incipit,
or as Lipsius
Satyre in a
dreame.

• Tritemius lib.
de 7 secundis.

• They haue
scratched Tra-
ianes soule out
of Hell, & can-
onize for
Saints whom
they list.

• Napier.
Brightman.

• Vt me pluma
leuat, sic graue
mergit omni.

moves, a third comes in, taking them all at rebound: & lest there should any Paradox be wanting, ° he findes certaine spots and clouds in the Sun, by the help of glasses, by meanes of which, the Sun must turne round vpon his own Center, or they about the Sun. *Fabritius* puts only three, and those in the Sun, *Apelles* 15. and those without the Sun, floating like the *Cyanean Isles* in the *Euxine Sea*, & are so confident, that they haue made Tables of their motions. The *P Hollander* in his *dissertatiuncula cum Apelle*, censures all: & so whilst these men contend about the Sun & Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun & Moone will hide themselues, & be as much offended as ¶ she was with those, & send another message to *Iuppiter*, by some new-fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sunne and Moone be angry, or take exceptions at Mathematicians and Philosophers? whenas the like measure is offered vnto God himselfe, by a company of Theologasters, they are not contented to see the Sunne and Moone, and measure their site and biggest distance in a glasse, calculate their motions, or visite the Moone in a Poeticall fiction, or a dreame, as he saith, *Audax Facinus & memorabile nunc incipiam, neq. hoc seculo vsurpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo nemo unquam nisi somniando peruenit*: Hee and *Menippus*: or as *Peter Cuneus*, *Bona fide agam, nihil eorum quae scripturus sum, verum esse scitote &c. quae nec facta, nec futura sunt, dicam, & stili tantum & ingenij causa*, not in iest, but in good earnest they will transcend Spheares, Heauen, Starres, into that *Empyrean* Heauen, soare higher yet, and see what God himselfe doth. The Iewish Talmudists take vpon them to determine how God spends his whole time, sometimes playing with Leviathan, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snowe should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoran*, *Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, and after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, and our Heretickes and Schismaticks, and some Schoolemen, come not far behinde, some paint him in the habit of an old man, and make maps of heauen, number the Angells, tell their seuerall names, offices, some deny God and his providence, some take his office out of his hand, and will x binde & loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, attributes, omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c. & quo demum ruetis sacrificuli?* some by visions & revelations, take vpon them to be familiar with God, and to be of privy counsell with him, they wil tell how many, and who shall bee saued, and when the world shall come to an end, what yeare, what moneth, and whatsoeuer else God hath reserued vnto himselfe, & to his Angells. But hoo? I am now gone quite out of sight, I am almost giddy with rouing about: I could haue ranged farther yet, but I am an infant, and not z able to diue into these profundities, not able to vnderstand, much lesse to discusse. I leaue the contemplation of these things, to stronger wits, that haue better ability

ability, and happier leasure to wade into such Philosophicall mysteries: my melancholy spaniels quest, my game is sprung, and J must come downe and follow.

Iason Pratsensis in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*,^a *Let them come to me to knowe what meate and drinke they shall use, and besides that I will teach them what temper of ambient Ayre they shall make choice of, what wind, what countries they shall chuse, and what avoid.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongst other things, this Rectification of aire is necessarily required: This is performed, either in reforming Naturall or Artificial Ayre. Naturall, is that which is in our election to choose or avoid, and 'tis either generall to Countries, Prouinces; or particular to Citties, Townes, Villages, or priuate houses. What harme those extremities of heat or cold doe in this malady, J haue formerly shewed: the *medium* must needs be good, where the ayre is temperate, serene, quiet, free from bogges, fens, mists, all manner of putrefaction, contagious & filthy noysome smells. The *Egyptians* by all Geographers are commended to be *hilaris*, a conceited and merry nation, which J can ascribe to no other cause then to the serenity of their Ayre. They that liue in the *Orchades* are registred by *Herodotus Boethius*, and *Cardan*, to bee faire of complexion, long-liued, most healthfull, free from all manner of infirmities of Body and minde, by reason of a sharpe purifying Ayre, which comes from the Sea. The *Bæotians* in Greece were dull and heauy, *Crassi Bæoti*, by reason of a foggy ayre in which they liued, (* *Bæotum in crasso iurares aere natum*) *Attica* most acute, pleasant and refined. The Climate changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. c. 5.* haue proued at large, as constitutions of their bodies, and temperature it selfe. In all particular Provinces wee see it confirmed by experience, as the Ayre is, so are the inhabitants dull, heauy, witty, subtil, neat, cleanly, clownish, sicke, and sound. In *Perigort* in France the Ayre is subtil, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble and luttie, but in some parts of *Quienne* full of moores and marishes, the people dull, heauy, and subiect to many infirmities. Who sees not a great difference betwixt *Surrey, Suffex*, and *Rumny* marsh, the woolds in *Lincolnshire*, and the *Fennes*. Hee therefore that loues his health, if his ability will giue him leaue, must often shift place, and make choice of such as are wholesome, pleasant, & convenient, there is nothing better then change of Ayre in this Malady, and generally for health, to wander vp and downe, as those *Tartari Zamolhenses*, that liue in hords, & take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*. † *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith *Xenophon*, & had by that meanes a perpetuall spring. The *Turkes* liue sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* haue their *Escoriall* in heat of Summer, ‡ *Madritte* for an wholesome seate, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men haue, & their seuerall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. § When *Cæsar Pompeius, Marcus Cicero* (saith *Plutarch*) and many noble men in the Som-

^a Veniant ad me audituri quod esculento, quo item poculento uti debeant, & præter alimentum ipsum, potumq; ventos ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit.

^b Leo Afer, Maginus, &c. ^c Lib. 1. Scot. hist. ^d Lib. 1. de rer. var.

* Horat.

^d Maginus. ^e Hannonius de Tartariis. † tyriped. lib 3. perpetuum inde ver.

‡ The Aire so cleare igneous breedes the plague.

§ *Leander Albertus in Campaniâ, & Plutarcho vitâ Lucullus Cum Cn. Pompeius, Marcus Cicero, multiq; nobiles viri L. Lucullum æstiuo tempore conuenissent, Potapeius inter cenandum familiaritèr iocatus est, eam villam impio sibi sumptuosam & elegantem videri, fenestris portibus &c.*

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mer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant Village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answere, that the Lord of the house had wit like a Crane, that changeth her Country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and euery Gentleman of any fashion in our times, hath the like. The ^h Bishops of *Exeter* had 14 feuerall houses all furnished in times past. In *Italy* though they liue in Citties in Winter, which is more Gentleman-like, all the Summer they come abroad to their Countrey houses to recreate themselves. Our gentry in *England* liue most part in the Country (except it bee some few Castels) building still in bottomes (saith ⁱ *Iovius*, or neere woods, *corona arborum virentium*, you shall know a Village by a tuft of trees at it, or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend all moted houses, as vnwholsome, so *Camden* saith of ^k *New-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as bee neere lakes or riuers. But I am of opinion, that these inconveniences will be mittigated, or easily corrected by good fires, as one reports of *Venice*, that *grauolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks. But it is not water simply that so much offends, as the flyme and noisome smels, that accompany such overflowed places; which is but at some few seasons after a flood, & is sufficiently recompenced with sweet smels & aspects in Summer, *Ver pingit vario gēmantia prata colore*; & many other commodities of pleasure and profit. or els may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, ^{*} *Orton super montem*, [†] *Drayton*, or a little more eleuated, as ^{*} *Caunt*, [†] *Amington*, ^o *Weddington* (to insit in such places best to me knowne) vpon the riuier of *Anker* in *Warwickshire*, ^{*} *Swarston*, and [†] *Drakesly* vpon *Trent*. Or howsoeuer they be vnseasonable in winter, or at some times, they haue their good vse in Summer. If so be that their meanes be such, as they may not admit of any such variety, but must make choice once for all, and make one house serue all seasons, I knowe no men that haue giuen better rules in this behalfe, then our husbandry writers. ¹ *Cato*, and *Columella* prescribe a good house to stand by a nauigable riuier, good highwaies, neere some Citty, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a *Cotswald* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countriman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, & subiect to bad high waies; the other a dry sand: provision may be had elswhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire*

(where

^h *Goldwin. vita*
10. Voyse al.
Harman.

ⁱ *Descript. Brit.*

^k In Oxfordshire.

^{*} The possession of *Rob. Bradsham*, Esq.
[†] Of *George Purefie*, Esq.
^{*} The possession of *William Purefie*, Esq.
[†] The seat of *S^c Iohn Repington*, Knight
^o The dwelling house of *Humf. Adderly*, Esq.

^{*} *S^c Iohn Harpurs* lately deceased.
[†] *S^c George Grefelies*, Knight.
¹ *Lib. 1. cap. 2.*

(where J was once a Grammer Scholler) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and full of all manner of pleasures. * *Wadley* in *Barkshire* is situate in a vale, though not of so fertill a soyle as some Vales afford, yet a most commodious site, wholsome, in a delicious ayre, a rich and pleasant seat. And he that built that faire house *in Wullerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine li. 2. cap. de agricult.* praiseth mountaines, hilly, steep places about the rest by the Sea side, and such as looke toward the North, vpon some great riuier, as * *Farmacke* in *Darbishire*, on the *Trent* enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr *Carew* so much admires for an excellent seat. Such as is the generall site of *Bohemia*, serenat *Boreas*, the Northwinde clarifies, but neere lakes or marshes, in holes, obscure places, or to the South & west be utterly disproues, those winds are vnwholsome, putrifying, and make men subiect to diseases. The best building for health according to him is *P in high places*, and in an excellent prospect. *P. Crescentius* in his *1. lib. de Agric. cap. 5.* is very copious in this subiect, how a house should be wholsomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust. lib. 1. cap. 12.* forbids lakes and riuers, marsh grounds, they cause a bad aire, grosse diseases hard to be cured: *if it bee so that he cannot helpe it, better as hee aduiseeth sell thy house and land, then loose thy health.* Hee that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, *Cato* saith, and his dwelling next to Hell it selfe, according to *Columella*, he commends the middle of an hill vpon a descent. *Baptista Porta Ville lib. 1. cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approuing many things, disallowing some, & will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I knowe not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædiorum rustic. lib. 1. cap. 4.* subscribes to this, approuing especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered, a condition in all sites, which must not be omitted, as *Herbastein* inculcates *lib. 1. Julius Caesar, Claudinus* a Physitian *consult. 24.* for a Nobleman in *Poland*, melancholy giuen, aduiseeth him to dwell in a house inclining to the East, and by all meanes to prouide the Aire be cleare and sweet, which *Montanus consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not bee altered of our Citty, Towne, Village, yet by artificiall meanes it may be helped. In hot countries therefore they make the streets of their Citties very narrow, all ouer *Spaine, Africke, Italy, Greece*, and many Citties of *France*, in *Languedocke* especially, & *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniuersity of Physitians is so built, with high houses, narrow streets, to keep out the Sonnes scalding rayes, which *Tacitus* cōmēds *lib. 15. Annal.* as most agreeing to their health, *because the height of buildings, and narrownesse of streets, keepe away the Sunne beames.* Some Citties vse Galleries, or arched Cloysters towards the street, as *Damascus, Bologna, Padua, Berna* in *Switzerland*, aswel to avoid tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more ayre, or to the Sea side, as *Baia, Naples, &c.* In our Northerne

* The seat of George Purefe Elquire.

^m S Francis Willoughbye.

^{Mo. tani & maritimi salubiores, acclives, & ad Boream vergentes.}

[†] The dwelling of St. Tb. Burdet knight Baronet.

[†] In his Survey of Cornwall, 2. booke.

^o Prope paludes stagna & loca concaua vel ad Austrum, vel ad occidentem inclinata domus sunt morbose.

^P Oportet igitur ad sanitatem domus in altioribus edificare, & ad speculationem.

^q Hyeme erit vehementer frigida, & estate non salubris, paludes enim faciunt coarctum aerem, & difficiles morbos.

¹ Vendas quos assibus possis, & si nequeas, relinquant.

¹ Lib. 1. cap. 2. in Agro habitat.

¹ Aurora musis amica. Vitruv.

^u Edes Orientem spectantes vir nobilissimus inhabitet & curet ut sit aer clarus, lucidus, odorisque eligat habitationē optimo aere iucundum.

^x Quoniam angustie itinerum, & altitudo tetorum non periret Solis calorem admissit.

Countries we are opposite, we commend straight, broad, open, faire streets, as most befitting and agreeing to our Clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean* Sea, which *Vitruvius* so much discommends, magnificently built with faire houses, *sed imprudenter positam*, vnadvisedly sited, because it lay along to the South, and when the South winde blew, the people were all sicke, were an excellent site in our Northerne Climes.

Of that artificiaall site of houses, I haue sufficiently discoursed, if the site of the house may not be altered, yet there is much in choice of such a chamber or roome in opportune opening and shutting of windowes, excluding foraine aire and windes, and walking abroad at convenient times. *Y Cratoa German* commends East and South site, (disallowes cold aire & Northerne windes in this case; rainy weather and mysty daies) free from putrefaction, bogs and muckhills. If the Aire bee such, open no windowes, come not abroad. *Montanus* will haue his patient not to ² stirre at all if the winde bee bigge, stand how it will, *consil. 27.* and *30.* not to ² open a casement in bad weather, or in a boisterous season, *consil. 299.* hee especially forbiddes vs to open windowes in a South winde. The best site for chamber windowes in my iudgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to Aire, and rectifying of winde and windowes, that hee holds it alone sufficient to make a man sicke or well, to alter body and minde. *A cleere Ayre cheares up the spirits, exhilarates the minde, a thicke, blacke, mysty, tempestuous, contracts, overflows.* Great heed is therefore to bee taken at what times we walke, how we place our windowes, lights, and houses, how wee let in or exclude this ambient Ayre. The *Egyptians* to avoid immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to drawe a through Aire. In *Spain* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sunne: So likewise in *Turkey* and *Italy*, (*Venice* excepted, which bragges of her stately glased Pallaces) they vse paper windowes to like purpose; & lye *sub dio*, in the top of their flat roofed houses, so sleeping vnder the canopy of heaven. In some parts of ^{*} *Italy* they haue windmills to drawe a cooling aire out of hollowe Caues, and disperse the same through all the Chambers of their Pallaces, to refresh them, as at *Costoza* the house of *Casario Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct Nature by Art. If none of these waies helpe, the best way is to make an artificiaall Aire, which how soeuer, is profitable and good, and that is still to be made hot and moist, and to be seasoned with sweet perfumes, ^c as pleasant and lightsome as may be, to haue Roses and Violets, and sweet smelling flowers still in their windowes, Posies in their hands. *Laurentius* commends water Lillies, a vessell of warme water still to evaporate in the roome, which will make a more delightfull perfume, if there be added Orange flowres, pills of Citrons, Rosemary, Cloues, Bayes, Rose-water, Rose vineger, Belzoin, ^a adanum, Styrax, and such like Gummes, which make a pleasant and acceptable perfume. [†] *Bessardus Bisantinus* preferres the smoake of Iuniper to melancholy persons, which is in great request with vs in *Oxford*, to sweeten our chambers. ^d *Guianerius* prescribes the Aire to be moistned with water,

³ *Consil. 21. l. 2.*
frigidus aer, nubilosus, densus, vitandus, equo ac venti septentrionales, &c.
² *Consil. 24.*
^a *Fenestram non aperiat.*
^b *Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro celi & ventorum ratione, & sani aliter affecti sunt celo nubiloso, aliter sereno.*
De naturâ ventorum see *Pliny lib. 2. cap. 26. 27 28.* *Strabo lib. 7 &c.*

^{*} *Fines Morison, part. 1. cap. 4*

^c *A'tomarus cap. 7.* *Bruei aer sit lucidus, bene olens, humidus.*
Montaleus idem cap. 26. *olfactus verum suauium.*
Laurentius c. 8.
[†] *Ant. Philos. cap. de melan.*
^d *Tract. 15. c. 9.*
ex redolentibus herbis & folijs vitis viniferae, salicis, &c.

and

and sweet hearbes boyled in it, with vine and fallow leaues, &c. to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. ^f Of colours it is good to behold greene, redde, yellow, and white, and by all meanes to haue light enough, with windowes in the day, wax candles in the night; for though melancholy persons loue to bee darke, yet darknesse is a great encrease of the humour.

Although our ordinary ayre be good by nature or art, yet it is not amisse as I haue said, still to change it, no better Physick for a melancholy man then change of ayre, and variety of places, to trauell abroad, & see fashions. ^g *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such excellent Aire, that if any of them be sicke elsewhere, and brought thither, he is instantly recovered, of which hee was often an eye-witnesse. ^h *Lipsius* and *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius*, in an Epistle to *Phil. Lanoius*, a noble friend of his, now ready to make a voyage: ⁱ *can be such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect.* *Paulus Aemilius* that noble Roman Captaine after hee had conquered *Perseus* the last King of *Macedonia*, & now made an end of his tedious wars, though he had beene long absent from *Rome* much desired, about the beginning of Autumne (as ^{*} *Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Athenus* the brother of King of *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megar*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like. [†] For peregrination charmes our senses with that vspeakable and sweet variety, that some count him vnhappy that neuer trauelled, a kinde of prisoner, and pittie his case that from his cradle to his old age beholds the same still, still, still the same, the same. In so much that ^k *Rhasis* cont. lib. 1. Tract. 2. doth not onely commend, but inioyne trauell, and such variety of obiects to a melancholy man, and to lye in severall Innes, to be drawne into severall companies: *Montanus* cap. 36. and many Neotericks are of the same minde. *Celsus* aduiseeth him therefore that will continue his health, to haue *varium vita genus*, diuersity of callings, occupations, to be busied about, ^l *sometimes to bee in the citty, sometimes in the countrey, now to study or worke, to be intent, then againe to hawke or hunt, swimme, runne, ride, or exercise himselfe.* A good prospect alone will ease Melancholy, as *Gomesius* comments, lib. 2. cap. 7. de Sale. The Citizens of ^m *Barcino*, saith he, otherwise penned in, melancholy and stirring little abroad, are much delighted with that pleasant prospect their Citty hath into the Sea, which like that of old *Athens* besides *Agina*, *Salamina*, & many pleasant Islands, had all that variety of delicious obiects: so are the *Neapolitanes*, and inhabitants of *Genua* to see the ships, boats, and passengers goe by, out of their windowes, their whole citties being situate on the side of an hill, like *Pera* by *Constantinople*, so that euery house almost hath a free prospect into the Sea. Euery country is full of such ⁿ delightful prospects, as well within land as by Sea, as *Hermon* and ^{*} *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Acrocorinthus*, or that old decayed Castle in *Corinth*, from which *Peloponnesus*, *Greece*, the *Ionian* and *Aegean* Seas were *semel & simul* at

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^e Pavimentum
aceto & aqua
rosacea inorare

^f Laurentius
cap. 8.

^g Lib. 1. cap. de
morb. Astorum.

In Nigritarum
regione tanta

aeris temperies,
ut si quis alibi

morbosus eo ad-
vebatur, optima

statim sanitati
restituatur, quod

multis accidisse,
ipse meo vidi o-
culis.

^h Lib. de pere-
grinat.

ⁱ Epist. 2. cent. 1
Nec quisquam
tam lapsus aut

frutex quem non
irrigat amena

illa variâq; spe-
ctio locorum,

urbium genti-
um, &c.

^k Lib. 45.

[†] Fines Mori-
son c. 3. part. 1.

^l Mutatio de
loco in locum,

Itinera & voia-
gia longa & in-
determinata, &

hospitari in di-
versis diversorijs.

^m Modo vuri esse
modo in urbe,
sepius in agro

venari &c.

ⁿ In Catalonia
in Spaine.

^{*} Laudaturq;
domus longos
qua prospicit a-
gros.

^{*} Many towns
there of that
name, saith *A-
driconius* all
high fixed,

one

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• At Lindley
in Leicester-
shire, the pos-
session and
dwelling
house of Ralfe
Burton Esq.
my late de-
ceased Father.
P In Icon. ani-
morum.
¶ *Egyorantes*
oves in alium lo-
cum transpor-
tande sunt, ut
alium aerem &
aquam partici-
pantes coalescant
& corroboren-
tur.
* *Alia vitia,*
sed ex mutatio-
ne aeris potissi-
mum curantur.

one view to be taken. In *Egypt* the *Sultans* Palace in grand *Cairo*, the coun-
try being plaine, hath a maruelous faire prospect as well ouer *Nilus*, as that
great City, siue *Italian* miles long and two broad, along the river side: such
high places are infinite: with vs those of the best note are *Glassenbury* Tow-
er, *Beuer* Castle, *Rodway* Grange, &c. and two amongst the rest, which I may
not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where
I haue often looked about mee with great delight, at the foot of which Hill
• I was borne. And *Hanbury* in *Staffordshire*, contiguous to which is *Falde*
a pleasant Village, and an ancient patrimony belonging to our family, the
now dwelling of mine elder brother *William Burton* Esquire. P *Barclay* the
Scot commends that of *Greenwich* Towre for one of the best prospects in
Europe, to see *London* on the one side, the *Thames*, shippes, and pleasant med-
dowes on the other. There be those that say as much and more of *S^t Marks*
steeple in *Venice*. Yet these are at too great a distance, some are especially af-
fected with such objects as be neere, to see passengers goe by in some great
Rode way, in subiectum forum despicere, to ouer see a Faire, a Market place, a
multitude of spectators, at a Theater, or some such like shew. But I roue: the
summe is this, that variety of actions, objects, aire, places, are excellent good
in this infirmity and all others, good for man, good for beast. ¶ *Constantine*
the Emperour lib. 18. cap. 13. ex *Leontio*, holds it an only cure for rotten sheepe,
and any manner of sicke cattle. *Lebicus à Fonte Agubinus* that great Doctor,
at the latter end of many of his consultations (as commonly hee doth set
downe what successe his Physicke had) in melancholy most especially ap-
proues of this aboue all other remedies, as appeares consult. 69. consult. 229.
&c. * Many other things helped, but change of aire was it which wrought the
cure, and did most good.

MEMB. 4.

Exercise rectified of Body and Minde.

¶ *Nete demon-*
olium inveni-
at.
* *Amasis* com-
pelled euery
man once a
yeare to tell
how he liued.
¶ *Nofra memo-*
ria *Mahometes*
Othomannus
qui *Gracie* im-
perium subver-
tit, quum orato-
rum postulata
audiret exter-
narum gentium,
cochlearia ligne-
a assidue calabat,
aut aliquid in
tabula effinge-
bat.
* *Sands*, fol. 73
of his voyage
to *Ierusalem*.

TO that great inconuenience, which comes on the one side by immo-
derate and vnseasonable exercise, too much solitarinesse and idlenes
on the other side, must be opposed as an Antidote, a moderate and
seasonable vse of it, and that both of Body and minde, as a most material cir-
cumstance, much conducing to this cure, and to the generall preservation of
our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that hee
be alwaies occupied about some businesse or other, † that the diuell doe not
finde him idle. The † *Egyptians* of olde, and many flourishing common-
wealths since, haue inioyned labour and exercise to all sorts of men, to be of
some vocation or calling, and to giue an account of their time, to preuent
those grieuous mischiefes that come by Idlenesse. The *Turkes* inioyne all
men whatsoeuer, of what degree, to bee of some trade or other, the grand
Senior himselfe is not excused. ¶ In our memory (saith *Sabellicus*) *Mahomet*
the *Turke*, he that conquered *Greece*, at that very time when he heard Embas-
sadors of other Princes, did either carue and cut wooden spoones, or frame some-
thing vpon a table. * And this present *Sultan* makes notches for bowes. The
Iewes are most seuer in this examination of time, and all well governed pla-
ces,

ces, Townes, Families, and every discreet person will be a law vnto himselfe. For this disease in particular, ^a there can be no better cure, then continuall businesse, as *Rasis* holds, to haue some employment or other, which may set their minde a worke, and distract their cogitations. If it bee of the body, *Guianerius* allowes that which is gentle, ^z and that after those ordinary frictions, which must be vsed every morning. *Montalius* cap. 26. and *Iason Prateris* vse almost the same words, highly commending Exercise if it be moderate, a wonderful helpe so vsed *Crato* calls it, and a great meanes to preserve our health, as adding strength to the whole Body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the Body. Besides; it expels excrements by sweat, and other insensible vapors; in so much, that ^a *Galen* preferres exercise before all Physick, and Rectification of Diet, or any regiment in what kind soeuer, 'tis Natures Physician. ^b *Fulgentius* out of *Gordomius*, de conserv. vit. bom. lib. 1. cap. 7 termes exercise, a spurre of a dull sleepy nature, the comforter of the members, cure of infirmities, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, or a little before supper, ^c or at any time when the Body is empty. *Montanus* consil. 31. prescribes it every morning to his Patient, and that as ^d *Calenus* addes, after he hath done his ordinary needes, rubbed his body, washed his hands & face, combed his head, and gargarized. What kind of Exercise we should vse, *Galen* tels vs lib. 2. & 3. de sanit. tuend. ^e till the body be ready to sweat, and rowled vp, ad ruborem, some say, non ad sudorem, lest it should dry the Body too much; some inioyne frequent and violent labour and exercises. *epid. 6.* *Hippocrates* confounds the, but that it is in some cases, to some peculiar men; ^f they most forbid it, and by no meanes will haue it goe farther then a beginning Sweat, as being ^g perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the Body, some to the mind, some more easy, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, *Galen* commendes ludum parvæ pile, to play at ball, be it with the hand or racket, in Tennise-courts, or otherwise, it exerciseth each part of the Body, and doth much good, so that they sweat not too much.

The ordinary sports which are vsed abroad, are *Hawking, Hunting, hilares venandi labores* one calls them, because they recreate Body and Mind, ⁱ another, the ^k best exercise that is, by which alone many haue bene ^l freed from all ferall diseases. *Hegeſippus* lib. 1. cap. 37. relates of *Herod*, that hee was eased of a grieuous melancholy by that meanes. *Plato* 7. de leg. highly magnifies it, dividing it into three parts, [†] by land, water, aire. *Xenophon* in *Cyropæd.* graceth it with a great name, *Deorum munus*, the gift of the gods, a princely sport, which they haue euer vsed, saith *Langius*, *epist. 59. lib. 2.* as well for health, as pleasure, and doe at this day, it being the sole almost and ordinary sport of all our Noblemen in *Europe*, and elswhere all ouer the World. *Bohemus de mor. gent. lib. 3. cap. 12.* stiles it therefore *studium nobilem, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, all their exercise, ordinary

¹ Non est cura melior quam inuigilare yis necessaria, & oportuna operum edministratio illis magnam sanitatis incrementum, & que repleant an mos eorum, & incitant yis diuersas cogitationes. Cont. 1. tract. 9.

² Ante exercitium, leues toto corpore frictions conueniunt. Ad hanc morbum exercitio ones, quum reſt & suo tempore sunt mirifice conducunt, & sanitate tuerunt &c.

³ 1 lib. 1. de san. tuend.

⁴ Exercitium nature dormientis stimulat; membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio oranium malorum. *Crato*.
⁵ Alimentis in ventriculo probe concoctis.

⁶ Ieiuno ventre, vesica & aluo ab excrementis purgata, frictis membris, lotis manibus & oculis &c. Lib. de attr. bile.

⁷ Quousq; corpus uniuersum intumescat, & fluridū appareat sudore q; &c.

⁸ Omnino sudorem vitent cap. 7. lib. 1. Valeſcius de Tax.

⁹ Exercitium si excedat,alde periculosum.

^a Saluſt. *Salvianus* de re med. lib. 2. cap. 1. ^b Camden in Staffordshire. ⁱ *Frideuallius* lib. 1. cap. 2. optima omnium exercitiorum, multi ab hac solummodo morbis liberati. ^k *Iosephus Quercetanus* dialect. polit. sect. 2. c. 11. inter omnia exercitia prestantia laudem meretur. ^l *Chyroa*, in monte *Pelio*, preceptor heronum eos à morbis animi venationibus & partis cibis tuebatur. *Ataximus Tyrtus*

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^m Nobilitas
omnis ferè urbes
fastidit, castellis,
& liberiore ce-
logaudet, gene-
rijq; dignitatem
una maxime
ventione, &
falconum aucu-
ppij tuetur.
ⁿ Iof. Scaliger
comment. in Cir.
m. fol. 344.
Salmuth. 23. de
Nov. rept.
com. in Parcir.
o Lonicerus.
Gessius, Iovius
P^r Anthony
Sherkes rela-
tions.
E Haelius.

business, all their talke, and indeed some dote too much after it, they can doe nothing els, discourse of nought els. *Paulus Iovius descr. Brit.* doth in some sort taxe our ^m English Nobility for it, for living in the Countrey so much, and too frequent vse of it, as if they had no other meanes but Hawking & Hunting to approue themselves Gentlemen with.

Hawking comes neere to Hunting, the one in the Aire, as the other on the Earth, a sport as much affected as the other, by some preferred. ⁿ It was neuer heard of amongst the Romans, invented some 1200 yeares since, and first mentioned by *Firmicus lib. 5. cap. 8.* The Greeke Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is a wonder to heare what is related of the Turkes Officers in this behalfe, how many thousand men are imployed about it, how many Hawkes of all sorts, how much renews consumed on that only disport, how much time is spent at *Adrianople* alone euery yeare to that purpose. The *Persian* Kings hawk after butterflies with sparrowes, made to that vse, and stares, lesser hawkes for lesser game, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to flye at Hindes, Foxes, &c. and such a one was sent for a Present to ^r Queene *Elizabeth*: some reclaime Rauens, Castrils, Pies, &c. and manne them for their pleasures.

Fowling is more troublesome, but all one as delightfome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baites, pitfalls, pipes, calls, stawking, horses, setting, dogges &c. or otherwise. Some much delight to take Larkes with day-nets, small birds with chaffe-nets, plouers, Partridge, Herons, Snite &c. *Henry* the third, King of *Castile* (as *Mariana* the Jesuite reports of him *lib. 3. cap. 7.*) was much affected ^t with catching of quails, and many Gentlemen take singular pleasure at morning and euening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kind. The [†] *Italians* haue gardens fitted to such vses, with nets, bushes, glades, sparing no cost or industry in that kinde, and are very much affected with the sport. *Tycho Brabe* that great Astronomer, in the Chorography of his Isle of *Huena*, & castle of *Vraniburge*, puts down his nets, & his maner of catching of small birds, as an ornament, and a recreation, wherein he himselfe was sometimes imployed.

Fishing is a kind of hunting by water, be it by nets, weeles, baites, Angling, or otherwise, and yeelds all out as much pleasure to some men, as dogges, or hawkes; ^r when they draw their Fish vpon the banke, saith *Nic. Henselius Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrey-men took in Fishing, and in making of pooles. *James Dubravius* that *Moravian*, in his book *de pisc.* telleth, how traouelling by the highwayes side in *Silesia*, he found a Nobleman ^u booted vp to the groines, & wading himselfe, pulling the nets, & labouring as much as any Fisherman of them all: and when some belike obiected to him the basenesse of his office, he excused himselfe ^x that if other men might hunt Hares, why should not he hunt Carpes? Many Gentlemen in like sort with vs, will wade vp to the Armeholes vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his book *de soler. animal.* speakes against all Fishing, ^r as a filthy, base, illiberall imploy-

[‡] Coturnicum
aucupio,
[†] Fines Mor-
ison. parte 3. cap
3.
^r Non minorem
voluptatem a-
nimo capiunt,
quam qui feras
insecantur, aut
missis canibus
comprehendunt,
quum retia tra-
hentes, squamo-
sas pecudes in
ripas adducunt.
^u More piscato-
rum, cruribus
ocreatus.
^x Si principibus
venatio leporis
non sit inhono-
sta, nescio quo-
modo piscatio cy-
priarum vi-
deri debeat pu-
denda.
^y Omnino turpis
piscatio, nullo
studio digna, il-
liberalis credita
est, quod nullum
habet ingenium,
nullam persifi-
cacionem.

employment, having neither wit nor perspicacity in it, not worth the labour. But he that shall but consider the variety of Baits; and pretty devices which our Anglers haue invented, peculiar lines, false flies, severall sleights &c. will say, that it deserves as much commendation, requires as much study; & perspicacity as the rest, & much to bee preferred before many of them: Because hawking & hunting are very laborious, much riding, & many dangers accompany them; but this is still and quiet: and if so be the Angler catch no Fish, yet he hath a wholesome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath fresh Aire, & sweet smells of fine fresh meadow flowres, he heares the melodious harmony of birds, he sees the swannes, herons, ducks, water-hens, cootes &c. and many other fowle, with their brood; which he thinketh better then the noyse of hounds, or blast of hornes, and all the sport that they can make.

Many other sports & recreations there be, much in vse, as Ringing, bowling, shooting, which *Askam* commends in a iust volumne, and hath in former times bin inioyned by Statute, as a defensiuue exercise, and an ⁊ honor to our Land, as well may witnes our victories in *France*. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foiles, foot-ball, balowne, quintans &c. and many such, which are the common recreations of countrey folkes. Riding of great horses, running at ring, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that meanes, gallop quite out of their fortunes.

But the most pleasing of all outward pastimes, is that of ² *Arctens, deambulatio per amena loca*, to make a petty progresse, a merry journey now and then with some good companions, to visite friends, see citties, castles, towns.

b *Visere sapè amnes nitidos, peramanag, Tempe,*
Et placidas summis sectari in montibus auras.

To see the pleasant fields, the Christall fountaines,
And take the gentle Ayre, amongst the mounraines.

To walke amongst Orchards, Gardens, bowres, and Arbors, artificiall wil-
 dernesses, greene thickets, Arches, Groves, Rilllets, Fountaines, and such like
 pleasant places, like that *Antiochian Daphne*, Pooles, Fishponds, betwixt
 wood and water, in a faire meadow, by a river side, to disport in some plea-
 sant plaine, run vp a steep hill, or sit in a shadie seat, must needes be a delecta-
 ble recreation. *S. Bernard* in his description of his Monastery, is almost ravi-
 shed with the pleasures of it. *A sicke d man* (saith he) *sits upon a green banke,*
and when the dog-starre parcheth the Plaines, and dries up riuers, he lyes in a
shadie bowre, Fronde sub arborea ferventia temperat astra, & feeds
 his eyes with variety of objects, hearbes, and trees, and to comfort his misery, hee
 receiues many delightful smells, and fills his eares with that sweet and various
 harmony of Birds: good God (saith he) what a company of pleasures hast thou
 made for man? He that should be admitted on a suddaine to the sight of such
 a Palace as that of *Escuriell* in *Spaine*, or to that which the *Moors* built at
Granado, *Fountenblewe* in *France*, the *Turks* gardens in his *Seraglio*, wherein
 all manner of Birds and beasts are kept for pleasure; *Wolues*, *Beares*, *Lynces*,
Tyggers, *Lyons*, *Elephants* &c. or vpon the bankes of that *Thracian Bosphorus*
 the *Popes Belvedere* in *Rome*, those famous gardens of the Lord *Chantelorm*

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2 Precipua hinc
Anglis gloria,
crebra victoria
partæ. Jovius.

² Cap. 7.

b Fracastorius.
c Ambulationes
fabdiales quas
hortenses aure
mirantur. sub
fr ce virid,
p. v. i. u. s. ren
1648. p. m. c.

Sed et ex his
capite vivit,
& cum inle-
mentis carici-
laris turris ex-
coquit, & siccit
flumina, ipse f
curvus sedes sub
arboris fonde.
& ad doloris su
solatium, navi-
bus suis grami-
neas redeolit spe-
cies, patit oculo
berbarum
amena viridita-
tis, aures suas
modulante demulcet picturam
consentum avi-
um &c. De mo-
boxe, quanta
pauperibus pro-
sent solatia?

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* Pat. Gillius.
Paul. Hentzenus
Itinerar. Italhe.
1617. Iod. Sincerus
Itinerar. Gallie 1617.
Sym. lib. 1.
quest. 4.
† Lucundissima
deambulatio
iuxta mare &
navigatio prope
terram.
† Jn utr. iq. flu-
minis ripi.
‡ Betwixt
Ardes & Gui-
nes. 1519.

† Smeritius in de-
litiis. fol. 487.
veteri Horatio-
rum exemplo,
virtute & suc-
cessu admirabili,
caesis hostibus 17
in conspectu pa-
trie &c.
‡ Paterculus
vol. post.
i Quos antea
audivi, inquit,
hodie vidi deos.

in France, could not choose, though he were neuer so ill apaid, but bee much recreated for the time; or many of our Noblemens gardens at home. To take a Boat in a pleasant Euening; and with musick^f to rowe vpon the waters, which *Plutarch* so much applauds. † *Alian* admires vpon the riuer *Pineus*, in those *Theffalian* fields, beset with greene Bayes, or in a *Gundile* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. To see some Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receiued, entertained with Maskes, shewes, fire-works, &c. To see two Kings fight in single combat, as *Canutus*, and *Edm. Ironside*, a battle fought, one of *Casars* triumphs in old *Rome* reuiued, or the like. To be present at an Interview, & as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all ouer *Europe*, to the sight of which, many times they will come hundreths of miles, giue any money for a place, and remember many yeares after with singular delight. *Bodine*, when he was Embassadour in *England*, said he saw the Noblemen goe with Robes to the Parliament house, *summâ cum iucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Iouius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army, *Quod iucundissimum spectaculum, in vitâ dicit suâ*, the pleasantest sight that euer he saw in his life. Who would not haue bin affected with such a spectacle? or that single combat of † *Breaute* the *Frenchman*, and *Anthony Schets* a *Dutchman*, before the wals of *Syluaducis* in *Brabant*, A.^o 1600. They were 22 horse on the one side, as many on the other, which like *Linues Horatij* fought, for their owne glory & Countries honor, in the sight and view of the whole City and Army.^h When *Iulius Cesar* warred about the banks of *Rhene*, there came a *Barbarian* Prince to see him, & the *Roman* Army; and when he had beheld *Cesar* a good while, *I see the gods now* (said he) *which before I heard of, nec feliciorem ullum vitæ meæ aut optavi, aut sensi diem*. It was the happiest day that euer he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time.

The Country hath its recreations, the City its seuerall Gymnicks & Exercises, May-games, Feasts, Wakes, & merry meetings to solace themselves; the very being in the Country, that life it selfe is a sufficient recreation to some men to enioy such pleasures, as those old Patriarkes did. *Dioclesian* the Emperour was so much affected with it, that he gaue ouer his Scepter, and turned Gardner. *Constantine* wrote 20 bookes of Husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, & many such, how haue they beene pleased with it, to prune, to plant,

* Virg. 1. Geor.

*Nunc captare feras laqueo, nunc fallere visco,
Atq; etiam magnos manibus circumdare saltus,
Insidias avibus moliri, incendere vepres.*

Sometimes with traps deceiue, with line and string
To catch wild Birds and Beasts, encompassing
The groue with dogges, and out of bushes firing.

Iucundus in his Preface to *Cato*, *Varro*, *Columella* &c. put out by him, confesseth of himselfe, that he was mightily delighted with these Husbandry studies

dies, and tooke extraordinary pleasure in them : if the Theorick or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe. The same confession I find in *Herbastein, Porta, Camerarius*, & many others, which haue written of that subiect. If my testimony were ought worth, I could say as much of my selfe. I am *verè Saturninus*. No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fish-ponds, Riuers &c. But *Tantalus à labris sitiens fugentia captat*

Flumina. And so doe I, *Velle licet, potiri non licet*.

Euery City almost hath its peculiar Walks, Groues, Theaters, Pageants, Games, and seuerall recreations, euery country some peculiar Gymnicks, to exhilarate their mindes, and exercise their Bodies. The ¹ *Greekes* had their *Olympian Pythian, Isthmian, Nemean* games, in honour of *Neptune, Iuppiter, Apollo*. *Athens* hers, *Corinth* hers. Some for Honor, Garlands, Crownes; for beauty, dancing, running, leaping, like our siluer games. The ² *Romans* had their Feasts (as the *Athenians* and *Lacedemonians* had their publike bankets, in *Prytaneo, Panathenais, Thesperijs, Phiditijs*, Playes, Naumachies, places for Sea fights, ³ Theaters, Amphitheaters able to containe 70000 men, where in they had seuerall delightfome shewes to exhilarate the people: ⁴ *Gladiators*, cumbats of men with themselues, with wild beasts, and wild beasts one with another, dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperours & Cities charge, and that with incredible cost and magnificence. In the Low-countries (as ⁵ *Meteran* relates) before these warres, they had many solemn Feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poëts: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanius rerum Amstelod. lib. 2. cap. 25*. In *Italy* they haue solemn Declamations of certaine select yong Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselues. All seasons almost, all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the mind, and seuerall men haue their seuerall recreations, exercises. ⁶ *Domitian* the Emperor was much delighted with catching flies. *Augustus* to play with nutres amongst Children. ⁷ *Alexander Severus* was much pleased to play with whelps and yong Pigs. ⁸ *Adrian* was so much enamored on dogs and horses, that he bestowed monuments and Tombes on them, and buried them in graues. In fowle weather, or when they can vse no other convenient sports, by reason of the time, as we vse Cock-fighting, to auoide Idlenesse, ⁹ *Severus* vsed Partridges and Quails, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leisure from publike cares and businesse. Hee had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons. *Busbequius* the Emperours Orator, when he lay in *Constantinople*, & could not stir much abroad, kept to recreate his mind, busying himself to see them fed, almost all manner of strange Birds and Beasts; This was something, though not to exercise his body, yet to recreate his mind. *Conradus Gesner* at *Zuricke* in *Switzerland*, kept so likewise for his pleasure, a great company of wild beasts, and (as he saith) took great delight to see them eat their meat. *Turkie Gentle-*

¹ *Boterius lib 3. polit. cap. 1.*

² *Sec Atbenus dispo.*

³ *Ludi votivi sacri, ludicri Megalenses, Cereale, Florales,*

Martiales, &c. Fostius 5. 12.

⁴ *See Lipsius Amphitheatrum*

Rofinus lib. 5. 1500 Men

at once, Tiggers, Lions, Elephants, Hor-

ses, Dogges, Beares &c.

⁵ *Lib. vit. & l. 1. Ad spem con-*

suetudine non minus laudabili,

quam veteri, cõtuberaia Rbe-

torum Rhyth-

morum in urbi-

bus & municipiis, Certisq,

diebus exercebantse sagittarij,

sclopetarij, gladiatores &c.

Alia ingenij, animig, exercitia,

quorum precipuum studium,

principem populum tragadiis,

comediis, fabulis scenicis, alijsq,

id genus ludis recreare.

⁶ *Suetonius.*

⁷ *Lampridius.*

⁸ *Spartian.*

⁹ *Delectatus*

Inscatutorum, Porcellorum, ne

perdices inter se pugnarent, aut as

aves parvule sum & deor-

sum volitarent, bis maxime delectatus, ut soli-

tudines publicas subleuaret.

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women, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue *in delitijs*, as many of our Ladies and Gentlewomen vse Monckies, and little Dogs. The ordinary recreations which we haue in Winter, and in most solitary times busy our mindes with, are *Cardes, Tables, & Dice, Shonel-board, Chesse-play*, the Philosophers game, small trunckes, balliades, musicke, masks, singing, dancing, vlegames, catches, purposes, questions, * merry tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Fayries &c. such as the old women toide *Psyche* in † *Apuleius*, *Bocace* Nouells and the rest. Newes are generally welcome to all our eares, *uide audimus, aures enim hominum novitate letantur* (* as *Pliny* obserues) we long after rumour to eare and listen to it, † *densum humeris bibite aure vulgus*. When that great *Gonsalua* was vpon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*, the onely comfort (saith * *Iovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, out of all parts of *Europe*. Some mens only delight is, to take *Tobacco*, and drinke all day long in a *Tauerne* or *Ale-house*, to discourse, sing, jest, roare, talke of a *Cock* and a *Bull* ouer a pot &c. others to game, nothing to them so pleasant. Many too nicely take exceptions at *Cardes*, y *Tables*, and *Dice*, and such lusurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, *insanam rem & damnosam*, ² *Lemnius* calls it. For most part in these kind of disports, it is not *art* or *skill*, but *subtilty, cunnycatching, knauery, chance and fortune* carries all away. Not to passe away time for honest disport, but for filthy lucre and couetousnesse of mony. ² A thing so common allouer *Europe* at this day, and so generally abused, that many men are vtterly undone by it, their meanes spent, *P*atrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconveniences, which are ordinary concomitants. ^b For when once they haue got a haunt of such companies, and a habite of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they can hardly leaue off. *Vexat mentes insana cupido*, they are madde vpon their sport. So good things may be abused, and that which was first invented to ^c refresh mens weary spirits, when they come from other labours and studies to exhilarate the mind, to entertaine time and company, tedious otherwise in those long solitary Winter nights, and keepe them from worse matters, an honest exercise, is contrarily peruerced.

Chesse-play is a good exercise of the minde, for some kind of men, and fit for such melancholy, as *Rhasis* holds, as are Idle, & haue extravagant impertinent thoughts, or are troubled with cares, nothing better to distract their mind, and alter their meditations: invented (some say) by the † *Generall* of an Army in a famine, to keepe his Souldiers from mutiny: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is

* *Brumales leti*
ut possint produ-
cere noctes.

† *Miles. 4.*

† *Epist. lib. 8.*

Ruffino.

† *Hor.*

* *Vite eius lib.*
ult.

y They account
them vnlaw-
full, because
sortilegious.

² *Instituit. c. 44.*

In his ludis ple-
rumq; non ars
aut peritia vi-
get, sed fraud,
fallacia, dolus,
astutia, casus,
fortuna, temeri-
tas locum ha-
bent, non ratio,
consilium, sapi-
entia &c.

² *Abusus tam*
frequens hodie
in Eu. op. ut
pleriq; crebro

harum vsu pa-
trimonium pro-
fundant, exbau-
sisc, facultati-
bus, ad inopiam
rediguntur.

^b *Vi semel pru-
rigo ista inimici*
occupat, egre
discenti potest sol-
licitantibus un-
diq; eiusdem fa-
rine hominibus,
damnosas illas
voluptates repe-
runt, quod &
spectatoribus in-
stitutum &c.

^c *Instituitur ista*
exercitatio, non
lucris, sed vale-
tudinis, & oble-
tamenti ratio-
ne, & quo ani-
mus defatigatus

respiret, non assq; vires ad subundos labores denuo concipiat. † *Latruncolorum ludus inventus est à Duce, ut cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis obliuisceretur. Bemonim.*

a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, and besides, it is a testy, cholericke game, and very offensive to him that looserth the Mate. ^d William the Conquerour in his yonger yeares, playing at Chesse with the Prince of France, (*Dauphine* was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg. instr.* forbids his Prince to play at Chesse, hawking and hunting, riding &c. he will allow of, and this to other men, but by no meanes to him. In *Muscovy*, where they live in Stoues and hot-houses all Winter long, come seldome or little abroad, it is againe very necessary, and therefore in those parts (saith ^e *Herbaslein*) much vsed. At *Fessa* in *Affricke*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as ^f *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue nought but loue matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, *D^r Fulks Metromachia*, & his *Ouromachia*, with the rest of those curious Astrologicall and Geometricall fictions, for such especially as are Mathematically giuen: and the rest of those curious games.

^d D^r Hayward
vita eius.

^e Muscovit.
commentar.

^f Inter Cives
Fessanos latrum-
culorum ludus
vsiatissimus, l. 3
de Africa.

Dancing, Singing, Masking, Mummie, Stage-playes, howsoeuer they bee heauily censured by some seuerer Catoes, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quam saltare*, saith *Austin*, but what is that if they delight in it? ^g *Nemo saltat sobrius*, But in what kinde of dance? I know these sports haue many oppugners, whole Volumes writ against them; and some againe, because they are now cold and wayward, past themselves, cavill at all such youthfull sports in others, as he did in the Comedy, they think them, *Illic nasci senes, &c.* Some out of preposterous zeale, object many times triuiall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunke; but in my iudgment they are too sterne: there is a time for all things: for my part, I willingly subscribe to the *Kings Declaration*, and was euer of that minde, those May-games, Wakes, and Whitson-ales, &c. if they be not at vnseasonable times, may iustly be permitted. In *Franconia* a Province of Germany (saith ^h *Aubanus Bohemus*) the olde folkes after Euening prayer, went to the Ale-house, and the yonger sort to dance: and to say with ⁱ *Salisburyensis*, *Satius fuerat sic otari, quam turpius occupari*, better to doe so, then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. And for that cause, Playes, Maskes, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at. ^k *Tota iocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. *Euil is not to be done* (I confesse) *that good may come of it*: but this is euill per accidens, and in a qualified sence, to avoid a greater inconvenience, may iustly be tolerated. ^l *Thomas Moore* in his *Vtopian Common-wealth*,
^l as he will haue no man idle, so will he haue no man labour ouer-hard, to be toyled out like an horse; 'tis more then slavish infelicity, and the life of most of our
hired

^g Tully.

^h De mor. gent.
ⁱ Polycrat. lib. 1.
cap. 8.

^k Idem Sarru-
buriensis.
^l Nemo desdit
otiosus, ita nemo
asinino more ad
seuam noctem
laborat, nam ea
plusquam servi-
lii erumna, que
tamen ubiq; ple-
rumq; opificum
vita est, exceptis
Vtopiensibus,
qui diem in 24.
horas diuidunt,
sex duntaxat o-
peri deputant,
reliquum a som-
no & cibo cu-
isq; arbitrio
permittunt.

233 hired seruants, and tradesmen elsewhere (excepting his *Vtapians*) but halfe the day allotted for worke, & halfe for honest recreations, or whatsoeuer employment they shall thinke fit themselves. If one halfe day in a weeke were allotted to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some Feasts, like those *Roman Saturnals*, I thinke they would labour harder all the rest of the yeare, and both parties would better be pleased: but this needs not (you will say) for some of them doe nought but loyter all the weeke long.

This which I ayme at, is for such as are *Fracti animis* troubled in minde, to ease them, ouer-toyled on the one part to refresh: ouer idle on the other, to keepe themselves busied. And to this purpose, as any labour or employment will serue to the one, any honest recreation will conduce to the other: of which, as there be diuers sorts, & peculiar to seuerall callings, ages, sexes, conditions, so there be proper for seuerall seasons, and those of seuerall natures, to fit that variety of humors which is amongst men, that if one will not, another may take place: some in Sommer, some in winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as to some it is both businesse, and a pleasant recreation, to ouersee Workmen of seuerall sorts, to build, cast, plot, proiect, cast vp accompts &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Lodov. Vives in epist.* and *Pont. Heuter* in his history) that the said Duke, at the marriage of *Elconora*, sister to the King of *Portugall* at *Bruges* in *Flanders*, (which was solemnised in the deepe of Winter) when as by reason of vnseasonable weather he could neither hawke nor hunt, and was now tired with cards, dice &c. and such other domestical sports, or to see Ladies dance with some of his Courtiers, he would in the Euening walke disguised all about the Towne. It so fortuned, as he was walking late one night, he found a countrey fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the Court fashion, when he wakened, he and they were all ready to attend vpon his Excellency, and perswaded him he was some great Duke. The poore fellow admiring how he came there, was serued in state all day long, after supper he saw them dance, heard musicke, and all the rest of those Court-like pleasures: but late at night, when he was well tyled, and againe fast asleepe, they put on his old robes, & so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did now when he returned to himselfe, all the jest was, to see how he ^m looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seene a vision, constantly beleueed it, would not otherwise be perswaded, and so the jest ended. ⁿ *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other Tradesmens shoppes, sit and talke with them, and sometimes ride and walke alone, and fall aboard with any Tinker, Clowne, Seruing man, Carrier, or whomsoeuer he met first. Sometimes he would *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as he went, to watch who found it, & withall, how he would be affected, & with such objects he was much delighted.

Many

† *Rerum Burgund. lib. 4.*

† *Iussit hominē deferri ad palatium, & lecto ducali collocari, &c. miror homo ubi se eō loci vidit.*

^m *Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Bar. auem) inter diem illius & nostros aliquot annos, nihil penitus, nisi quod &c.*

ⁿ *Hen. Stephan. prefat. Herodoti.*

Many such trickes are ordinarily put in practise by great men, to exhilarate themselves and others, all which are harmelesse jests, and haue their good vses.

But amongst all those Exercises, or recreations of the mind within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, old Coynes of seuerall sorts in a faire Gallery, artificiall workes, perspectiue glasses, old reliques, *Roman Antiquities*, variety of colours. A good Picture is *falsa veritas, & muta poësis*; & though (as *o Vives* saith) *artificialia delectant, sed max fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moued, to see those well-furnished Galleries of those *Roman Cardinals*, so wel stored with all moderne Pictures, old Statues and Antiquities? Or in some Princes cabinets, or great Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent land-skips, and Dutch-workes, curious cuts of *Sadler of Prage*; *Albertus Durer*, *Goltzius*, *Vrintes* &c. such pleasant peeces of perspectiue, *Indian Pictures* made of feathers, *China workes*, frames, motions, exotick toyes, &c. Who is he that is now wholly ouercome with Idlenesse, or otherwise invloved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightned in his mind by reading of some inticing story, true or fained, where as in a glasse he shall see what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, priuate mens actions displaid to the life, &c. † *Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, & elegant Poëme, or some pleasant bewitching discourse, which will draw his attention along with it? To some kind of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the delight and capacity of the Reader? In *Arithmeticke*, *Geometry*, *Perspectiue*, *Astronomy*, *Architecture*, *Military matters*, *Musicke*, *Metaphysicks*, naturall and morall *Philosophy*, *Philology*, in *Policy*, in those studies of * *Antiquity*, &c. In *Law*, *Physicke*, & *Diuinity*, for profite, pleasure, practise, speculation, in verse or prose &c. their names alone are the subiect of whole volumes, we haue thousands of Authors of all sorts, many great Libraries, full, and well furnished, and he is a very block that is affected with none of them. Me thinkes it should well please any man, to looke vpon a Geographi-call mappe, and to behold, as it were, all the remote Provinces, Townes, Cities of the World, and neuer to goe forth of the limits of his Study, to measure by a Scale and Compasse, their extent, distance, examine their site &c. What greater pleasure can there be, then to view those elaborate Maps of *Ortelius*, *P Mercator*, *Hondius*, &c. To peruse those bookes of Cities, put out by *Braunus*, and *Hogenbergius*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, &c. Those famous expeditions of *Christoph. Columbus*, *Americus Vesputus*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloisius Cadamustus* &c. Those acurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliner à Nort* &c. *Hacluits voyages*, *P. Martyrs Decades*, *Benza*, *Lerius*, *Linchostens relations*,

o 3. de Animâ;

† Quodd beuonm
conuuijs legi
solia.

* As in tra-
uailing, the
rest goe for-
ward and look
before them,
an Antiquary
alone looks
round about
him, seeing
things past,
&c. hath a cō-
pleat Horizō.

p Atlas Geog.

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*Hedeporicons of Iod. à Meggen, Brocard the Monke, Bredenbachius, Jo. Dubli-
nius, Sandes, &c. to Ierusalem, Egypt, and other remote places of the world:
to read Bellonius obseruations, P. Gillius his Suruaies; Those parts of Ameri-
ca, set out, & curiously cut in Pictures by Fratres à Bry. To see a well cut Her-
ball, all Hearbs, Trees, Flowres, Plants, expresse in their proper colours to
the life, as that of Mathiolus vpon Dioscorides, Delacampius, Leobel, Bauhinus,
and that last voluminous and mighty Herbal of Noremburge, wherein almost
euery Plant is to his owne bignesse. To see all Birds, Beasts, and Fishes of the
Sea, Spiders, Gnats, Serpents, Flies, &c. & all Creatures set out by the same
Art, and truly expresse in lively colours, with an exact description of their
natures, vertues, qualities &c. as hath been accurately performed by *Ælian*,
Gesner, *Vlysses Aldrovandus*, *Bellonius*, *Hippolytus Salviannus*, &c. What more
pleasing studies can there be then the Mathematickes, Theorick, or Practicke
part? *Talis est Mathematicum pulchritudo* (saith *Plutarch*) *ut his indignum sit
diuitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is
the excellency of those studies, that all those ornaments and bubbles of
wealth, are not worthy to be compared to them, *crede mihi* (saith one) *ex-
tingui dulce erit Mathematicarum artium studio*, I could euen liue and dye
with those studies, and take more pleasure, true content of mind in them,
then thou doest in all thy wealth, how rich soeuer thou art. The like pleasure
there is in all other studies, to such as are truly addicted to them, as well
may witnesse those many laborious houres, dayes and nights, spent in the
voluminous Treatises written by them, the like content. *Julius Scaliger*
was so much affected with Poetry, that hee brake out into a patheticall pro-
testation, that hee had rather be the Author of such twelue verses in *Lucan*,
such an Ode in *Horace*, then Emperour of *Germany*. *Seneca* preferres *Zeno*
and *Chrysippus*, two doting *Stoicks* (hee was so much enamoured on their
workes) before any Prince or Generall of an Army, such content there is in
study. *King IAMES* 1605, when he came to see our Vniuersity of *Oxford*,
& amongst other *Ædifices*, now came to view that famous Library, renued
by *S^r Thomas Bodley*, in imitation of *Alexander*, at his departure brake out
into that noble speech, If I were not a King, I would be an University man;
And if it were so that I must be a Prisoner, if I might haue my wish, I would
desire to haue no other Prison then that Library, & to be chained together with
my fellow writers. So sweet is the delight of study, the more learning they
haue (as he that hath a drop sicke, the more he drinkes, the thirstier hee is) the
more they couet to learne, and the last day is *prioris discipulus*, harsh at first
Learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*,
pleasant at last, the longer they liue, the more they are inamoured with the
the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed
vp in it all the yeare long, and that which to thy thinking should haue
bred a lothing, caused in him a greater liking. *I no sooner* (saith he) *come in-
to the Library, but I bolt the doore to me, excluding lust, ambition, avarice, and
all such vices, whose nurse is Idlenesse the mother of Ignorance, and Melancholy
her selfe, and in the very lap of eternitie, amongst so many diuine soules, I take
my seat, with so lofty a spirit and sweet content, that I pitty all our great ones,
and richmen that know not this happinesse.**

Whosoever he is therefore that is overrunne with solitarinesse, or carri-
ed away

9 Lib. de cupid.
diuitiarum.
1 Leon Diggs
prefat. ad per-
pet. prognost.
2 Plus capio vo-
luptatis &c.
3 Poetices lib.
† Lib. 3. Ode 9.
Donec eratis
aram tibi &c.
4 Isaac Wake.
Muse regnantes.
5 Si unquam
mibi in satis sit,
ut captivus duc-
ar, si mibi da-
retur optio, hoc
cuperem carcerē
concludi, his ca-
cenis illigari,
cum hisce capti-
vis concatenatis
meum agere.
7 Epist. Primie-
ro. Plerumq; in
Bibliothecam
me confuro, in
quā simulac pe-
dem posui, fori-
bus pectus obdo,
ambitionem autem,
amorem, libidine,
&c. excludo,
quorum parens
est ignavia, im-
peritie nutritrix,
& in ipso eter-
nitatis gremio,
inter tot illustres
animas sedem
mibi sumo, tam
ingenti quidem
animo, ut sub-
imā magnarum
me mi eriat, qui
felicitatem hanc
ignorant.

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ed away with pleasing melancholy and vaine conceits, and for want of im-
 ployment knowes not how to spend his time, or crucified with worldly
 care, I can prescribe him no better remedy then this of study, to compose
 himselfe to the learning of some art or science. Provided alwaies that his
 maladie proceede not from overmuch study, for in such cases he addes fuell
 to the fire, and nothing can be more pernicious; let him take heede he do not
 outstretch his wits, and make a *Skeleton* of himselfe; or such Inamoratoes as
 read nothing but play-bookes, Idle Poems, leists, *Amadis de Gaul*, the *Knight*
of the Sun, the *seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c.
 Such many times proue in the ende as mad as *Don Quixot*. Study is only
 prescribed to those that are otherwise idle, troubled in mind, or carryed head-
 long with vaine thoughts and Imaginations, to distract their cogitations (al-
 though variety of study, or some serious subiect would doe the former no
 harme) and divert their continuall meditations another way. Nothing in
 this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let
 them learne something without booke, or read some booke. Read the Scrip-
 ture which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holdes avaiable of it
 selfe, ² the minde is erected thereby from all worldly cares, and hath much quiet
 and tranquillity. For neither as [†] *Chrysostome* well addes, those boughes and
 leaues of trees, which are plashed for cattle to stand under, in the heat of the day,
 in summer, so much refresh them with their acceptable shade; as the reading of
 scripture doth recreate, and comfort a distressed soule, in sorrow and affliction.
Paul bids pray continually, *quod cibis corpori, lectio animae facit*, saith *Seneca*, as
 meate is to the Body, such is reading to the Soule. ^a To be at leasure without
 bookes is another Hell, and to be buried alive. ^b *Cardan* calls a Library the phy-
 sicke of the soule, ^c *Divine authors fortifie the minde, make men bold and con-*
stant, and (as *Hyperius* addes) godly conference will not permit the minde to be
 tortured with absurd cogitations. *Rhasis* inioynes continuall conference to
 such melancholic men, and would haue some body still talke seriously, or dis-
 pute with them, and sometimes ^d to cavill and wrangle (so that it breake not
 out to a violent perturbation) for such alteration is like stirring of a dead fire
 to make it burne a fresh, it whets a dull spirit, and will not suffer the minde to be
 drowned in such profound cogitations, which melancholy men are commonly
 troubled with. ^e *Ferdinand* and *Alphonfus* both kings of *Arragon* and *Si-*
cily, were both cured by reading of history, one of *Curtius*, the other of *Li-*
vy, when no other Physicke would take place. ^f *Camerarius* relates as much
 of *Laurence Medices*. Heathen Philosophers are so full of divine precepts
 in this kinde, that as some thinke they alone are able to settle a distressed
 minde. ^g *Sunt verba & voces quibus hunc lenire dolorem*, &c. *Epictetus*, *Plu-*
tarch, and *Seneca*. *qualis ille quae tela*, saith *Lipsius*, *adversus omnes animi casus*
administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes? When I
 read *Seneca*, ^h me thinks I am beyonde all humane fortunes, on the top of a hill a-
 bove mortality. If this comfort may be got by Philosophy, what shall be had
 from Divinity? What shall *Austin*, *Cyprian*, *Gregory*, *Bernards* divine me-
 ditations afford vs? Nay what shall the Scripture it selfe? Which is like an
 Apothecaries shop, wherein are remedies for all infirmities of body and
 minde, purgatiues, alteratiues, corroboratiues, lenitiues, &c. Every disease of
 the Soule, saith ⁱ *Austin*, hath a peculiar medicine in the Scripture, this only is re-

² *Animus ele-*
vatur inde a
civis, multa
quiete & tran-
quillitate fruens.
[†] *Hom. 4. de*
penitentiâ. Nam
neq. arborum
come pro seco-
rum tiguris fa-
ctæ, meridiæ per
estatem, ostabi-
lem exhibentes
umbram, oves
ia vescunt: ac
Scripturarum
lectio afflictae
anore animas
solat, & re-
creat.

^a *Optum sine li-*
teris mori est, &
viri hominis se-
pultura. Seneca
^b *Cap. 99. l. 17.*
^c *de rer. var.*

^d *Fortem red-*
dunt animum,
& constantem,
& sium collo-
quium, non per-
mittit animum,
absurdâ cogita-
tione torqueri.

^e *Altercationi-*
bis utantur, que
non permittunt
animum sub-
mergi profundâ
cogitationibus,
de quibus otiose
cogitat & tri-
statur in ijs.

^f *Boxin. prefat.*
^g *ad melb. hist.*

^h *Operum sub-*
ⁱ *ci. cap. 15.*

^j *Hor.*

^k *Facendum est*
cacumine Olympi
constitutus supra
res humanas
mibi videor, quæ
illum lego, supra
ventos & pro-
cellas, & omnes
res humanas.

^l *In Ps. 36. om-*
nis morbus ani-
mi in Scriptura
habes medicinâ,
tantum opus est,
ut qui sit eger,
non recuset poti-
onem, quâ Deus
temperavit.

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* In moral. speculum, quo nos intrinseci possimus

† Hom. 28. ut in canatione viri fugatur, ita lectione malum.

‡ Iterum atq; iterum moneo, ut animā sacra scrip. lectione occupet.

§ Mastica divinum pabulum meditatio.

† Printed at London, Anno 1620.

* Astronomy Reader at Gresham Colledge.

† Printed at London by William Jones 1623

¶ Tot tibi sunt doles virgo, quot sidera celo.

• Tom. 1. de famit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortaliter terrestrem æthere equalē præstare industriā. ceterum ut Camelo usu venit, quod ei bos prædixerat, cum eadem servirent dominæ & parte oneris levare illum Camelus recusasset, paulo post, & ipsius euntem, & totum onus cogeretur gestare (quod mortuo bove impletum) Ita animo quoq; cōtingit, dum defatigato corpori, &c.

quired, that the sicke man take but the potion which God hath already tempered.

Gregory calls it a Glasse wherein we may see all our infirmities, *ignitum colloquium*, Psalm. 118. 140. ¹ Origen a Charme. And therefore Hierome prescribes *Rusticus* the Monke, continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meate, so is meditation on that which we reed. I would for these causes wish him that is melancholy, to vse both humane and divine authors, voluntary to impose some taske vpon him himselfe, to divert his melancholy thoughts. To study the Art of memory, *Cosmus Rosselius*, *Pet. Rauennas*, *Scenkelius detectus*, &c. that will aske a great deale of attention: or let him demonstrate a proposition in *Euclide* in his five last bookes, extract a square root, or study *Algebra*, *Napiers Logarithmes*, or those Tables of Artificiall † *Sines & Tangents*, not long since set out by mine old Collegiat, very good friend, & late fellow-Student of *Christ. Church* in Oxford, Mr * *Edmund Gunter*, which will performe that by Addition and Substraction onely, which heretofore *Rogiomontanus* Tables did by Multiplication and Diuision, or those elaborate conclusions of his † *Señtor* and *Crosse-staffe*: Or let him calculate Sphæricall Triangles, cast a Natiuity, make an *Ephemerides*, read *Suiffet* the Calculators workes, *Scaliger de emendatione temporum*, till he vnderstand it, read *Scotus* and *Suarez* Metaphysicks, or Schoole Divinity, *Occam*, *Entisberus*, *Durand* &c. If those other doe not affect him, he may apply his mind to *Heraldry*, *Antiquity*, invent Impreses, Emblemes; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Anagrams*, *Cronograms*, vpon his friends names: or make a Comment vpon *Ælia Lælia Crispis*, as many idle fellowes haue assayed; and rather then doe nothing, vary a verse a thousand wayes, as *Putean* hath done. If such voluntary tasks, pleasure & delight, or crabbednes of these studies, will not yet diuert their idle thoughts, and alienate their Imaginations, they must be compelled, saith *Christophorus à Vega*, *cogi debent*, l. 5. c. 14. Vpon some mulct, if they performe it not, *quod ex officio incumbat*, or losse of credit or disgrace, such as are our publike Uniueritie exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment, so thoroughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his businesse, which *volens nolens* he must necessarily vndergoe, and without great losse, shame, or hinderance he may not omit.

Now for women, instead of laborious studies, they haue curious needle-workes, cut-workes, bone-lace &c. to busie themselues about, household offices, &c. or some gossippings: old folkes haue their Beads. An excellent invention to keepe them from Idleness, that are by nature melancholy, & past alliaffaires, to say so many *Paternosters*, *Auemaries*, *Credes*, if it were not prophane and superstitious. In a word, Body and minde must be both exercised, not one, but both, and that in mediocrity: otherwise it will cause a great inconvenience. If the Body be ouer-tyred, it tyres the Mind. The mind oppreseth the Body, as with Students it oftentimes falls out, who (as *Plutarch* obserues) haue no care of the Body, but compell that which is mortall, to doe as much as that which is immortal: that which is earthly, as that which is æthereall. But as the Oxe tyred, told the Camell, (both seruing one master) that refused to carry, some part of his burden, before it were long, hee should be compelled

so carry all his packe, and his skinne to boot (which by and by, the Oxe being dead fell out) the Body may say to the Soule, that will giue him no respite or remission: a little after, an ague, Vertigo, Consumption, seaseth on them both, all his study is omitted, and they must be compelled to be sicke together: Hee that tenders his owne good estate, and health, must let them draw with equall yoke, both alike, *P* that so they may happily intoy their wished health.

M E M B. 5.

P *Vt* pulchram
illam & amabi-
lem sanitatem
præstemus.

waking and terrible dreames rectified.

AS Waking that hurts, by all meanes must be avoided, so Sleep which so much helps, by all waies, *q* must be procured, by nature or art, inward or outward medicines, and to be protracted longer then ordinarie, if it may be, as being an especiall helpe. It moystens and fattens the Body, concocts, and helps digestion, as we see in Dormice, and those Alpine Mice that sleepe all Winter, which *Gesner* speakes of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limmes after long worke,

Somne quies rerum, placidissime somne deorum,

Pax animi, quem cura fugit, qui corpora duris

Fessa ministerijs mulces reparasq; labori.

The fittest time is *t* two or three houres after supper, when as the meate is now settled at the bottome of the stomacke, and *t* is good to lie on the right side first, because that at that site the liver doth rest vnder the stomacke, not molesting anie way but heating him as a fire doth a kettle, that is put to it. After the first sleepe *t* is not amisse to lye on the left side, that the meate may the better descend: and sometimes againe on the belly, but never on the backe. Seaven or eight houres is a competent time for a melancholic man to sleep, as *Crato* thinks; but as many doe, to lie in bed and not sleepe, a day or halfe a day together, to giue way to pleasing conceits and vaine imaginations, is many waies pernicious. To procure this sweet moistning sleepe, is first to take away the occasions (if it be possible) that hinder it, and then to vse such inwarde or outward remedies, which may cause it. Heate and drynesse must first be removed, *t* an hot and dry braine never sleepes well, grieve, feares, cares, expectations, anxieties, great busineses, and all violent perturbations of the minde must in some sort be qualified, before we can hope for any good repose. He that sleepes in the day time, or is in suspence, feare, or any way troubled in minde, or goes to bed vpon a *u* full stomack, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the *2* Poet saith, *Innes &* such like troublesome places are not for sleepe, one calls Ostler, another Tapster, one cries and shouts, another sings,

———† *absentem cantat amicam,*

Multâ prolutus vappâ nauta atq; viator.

Who that is not accustomed to such noyses, can sleepe amongst them? He that will intende to take his rest, must goe to bed *animo securo, quieto & libero*, with a *7* secure and quiet minde, in a quiet place: and if that will not serue, or may not be obtained, to seeke then such meanes as are requisite. To lie in

q Interdicerde
Vigilia, somni
paulo longiores
conciliandi. Al-
temarus cap. 7.
somnia supra
modum predest,
quorvis modo con-
ciliandus. Pifo.
2 Ouid.

1 Crato conf. 21.
li. 2. duabus aut
eribus horis post
cenam, quum
iam cibum ad
fundum ventri-
culi rederit,
primum super
latere dextro
quiescendum,
quod in tali de-
cubitu iecur sub
ventriculo qui-
escat, non gra-
uans sed cibum
calfaciens, per-
inde ac ignis la-
betem qui illi
admoventur, post
primum somnum
quiescendum la-
tere sinistro, &c.
1 Scipius accidit
melancholicis ut
nimium exticca-
to cerebro vigi-
lijs attententur,
Ficinus l. 1. c. 24
u *Vt* si nosse le-
vis sit tibi cana
brevis.

† Hor. Ser. lib. 1.
Sat. 5.

2 Iuven. Sat. 3.

7 Sepositis curis
omnibus quan-
tum fieri potest
vna cum vesti-
bus, &c. Kirke.

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² Ad horam
somnia aures sua-
vibus cantibus
& sonis deli-
nere.

^a Lectio incun-
da, aut sermo ad
quem attentior
animus conver-
titur, aut aqua
ab alto in subie-
ctum pelum de-
labatur, &c.
Ovid.

^b Accit sorbitio.

^c Attenuat me-
lancholiam, &
ad conciliandum
somnia iuvat.

^d Quod leni-
tium conveni-
it.

^e Cont. 1. tra. 9.
meditandum de
aceto.

^f Sect. 5. Memb.
1. Subsect. 6.

^g Lib. de sanit.
treada.

^h In Som. Scip.
fit enim ferè vi-
sitationes no-
stra & sermones
pariant aliquid
in somno, quale
de Homer. scri-
bit Ennius, de
quo videlicet se-
pissimè vigilans
solebat cogitare
& loqui.

ⁱ Aristee hist.

^k Optimum de
celestibus & ho-
nestis meditari,
& ca. facere.

^l Lib. 3. de cau-
sis corr. art. tam
mira monstra

questionum se-
pe nascuntur in-
ter eos, ut mirer
eos interdum in
somnia non ter-
reri, aut de illis
in tenebris au-
dere verba facere,
ad res sunt
monstræ.

^m Icon. lib. 1.

ⁿ Sect. 5. Memb.
P. Subsect. 6.

cleane linnen and sweete, before he goes to bed or in bed to heare ² sweete Musicks, which *Ficinus* commends lib. 1. cap. 24. or as *Iobertus med. pract. lib. 3. cap. 10.* ^a to reade some pleasant Author till he be a sleepe, or have a bason of wa- ter still dropping by his bed side, or to lie neare that pleasant murmure, *lenes fontantis aqua*, Some flood-gates, arches, falls of water, like *London Bridge*, or some continuat noyce, which may benumme the senses. *Piso* commends frications, *Andrew Borde* a good draught of strong drinke before one goes to bed, I say, a nutmeg and ale, or a good draught of muscadine, with a tosse and nutmeg, or a posset of the same, which many vse in a morning, but me thinkes for such as haue dry braines, are much more proper at night: some prescribe a ^b sup of vineger as they goe to bed, a spoonesfull saith *Atius Te- trabib. lib. 2. ser. 2. cap. 10.* & lib. 6. cap. 10. *Agineia lib. 3. cap. 14.* *Piso*, a little af- ter meate, ^c because it rarifies melancholy, and procures an appetite to sleepe. *Do- nat. ab Altomar. cap. 7.* and *Mercurialis* approve of it, if the malady proceede from the ^d splene. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxonia in Pan. Elianus Montaltus de morb. capit. 28. de Melan.* are altogether against it, ^e *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentati- ons, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of elsewhere. If in the midst of the night they lie awake, which is vsuall, to toss and tumble, and cannot sleepe, ^g *Ranzovius* would haue them, if it be in warme weather, to rise and walke three or foure turnes (till they be cold,) about the chamber, and then goe to bed againe.

Against fearefull and troublesome dreames, *Incubus* and such inconveni- ences, wherewith Melancholy men are molested, the best remedie is to eate a light supper, and of such meates as are easie of digestion, no hare, venison, beefe, &c. not to lye on his backe, not to meditate or thinke in the day time of any terrible objects, or especially talke of them before hee goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can thinke of nothing but Hobgoblins: and as *Tully* notes, ^h for the most part our speeches in the day time, cause our phantasie to worke upon the like in our sleepe, which *Ennius* writes of *Homer*.

Et canis in somnis leporis vestigia latrat.

As a dogge dreames of an hare, so doe men, on such subiects, they thought on last. ^{*} *Somnia que mentes ludunt volitantibus umbris,*

Nec delubra deum, nec ab athere numina mittunt,

Sed sibi quisq. facit, &c.

For that cause when ⁱ *Ptolomy* King of *Egypt* had posed the 70 Interpreters in order, and asked the 19th man, what would make one sleep quietly in the night, he told him, ^k the best way was to haue diuine and celestiall meditati- ons, and to vse honest actions in the day time. ^l *Lod. Vives* wonders how *School- men* could sleepe quietly, and were not terrified in the night, or walke in the darke they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God *Morpheus*, whom ⁿ *Philosratus* paints in a white and blacke coat, with a horne & Ivo- ry box full of dreames, of the same colours, to signifie good and bad. If you will knowe how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*, but how to helpe them I must referre you to a more ⁿ conuenient place.

MEMB. 6. SUBSECT. I.

*Perturbations of the minde rectified. From himselfe,
by resisting to the utmost, confessing his
griefe to a friend, &c.*

WHosoever he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet minde is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet minde, is the only pleasure in the world, as *Seneca* truly recites his opinion, not that of eating and drinking, which iniurious *Aristotle* maliciously puts vpon him, and for which he is still mistaken, *male audit & vapulat*, slandered without a cause, and lashed by all posterity. ° *Feare and Sorrow* therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vaine terrors, bad objects are to be removed, and all such persons in whose companies they be not well pleased. *Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Tacchinus cap. 15. in 9. Rhafis, Capiuaccius, Hildisheim &c.* all inculcate this as an especiall meanes of their cure, that their *P* mindes be quietly pacified, vaine conceits diuerted, if it be possible, with terrors, cares, fixed studies, cogitations, & what soeuer it is that shal any way molest or trouble the mind, because that otherwise there is no good to be done. † The Bodies mischiefes as *Plato* proues, proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured. *Crato* in that often cited Counsell of his for a Nobleman his patient, when he had insufficiently informed him in diet, aire, exercise, *Venus*, sleepe, concludes with these as matters of greatest moment, *Quod reliquum est animæ accidentia corrigantur*, from which alone proceeds *Melancholy*, they are the fountaine, the subiect, the hinges whereon it turns, and must necessarily be reformed. ‡ For anger stirres choler, heats the blood & vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries up the temperature, and peruersts the understanding. Feare dissolues the spirits, infects the Heart, attenuates the Soule: and for these causes all passions and perturbations must to the vttermost of our power, and most seriously bee removed. *Ælianus Montanus* attributes so much to them, that he holds the rectification of them alone to bee sufficient to the cure of *Melancholy* in most patients. Many are fully cured when they haue seene or heard, &c. inioy their desires, or be secured and satisfied in their mindes; *Galen* the common master of the all, from whose fountaine they fetch water, brags *lib. 1. de san. tuend.* that hee for his part hath cured many of this infirmity, *solum animis ad rectum institutis*, by right setting of their mindes.

Yea but you wil here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and *Melancholy* aboue all others, as being distempered by their innate humours, abundance of choler adust, weaknesse of parts,

outward

° *Animi perturbaciones* (omne fugiende metus potissimum & tristitia, eorumq. loco animus cemelcendus hilaritate, animi constantia, bonas spe, remouendi reuores, & eorum confortium quos non prebant.

† *Phantasia eorum placide subvertende, terrore: ab animo remouendi.* ‡ *Ab omni fructu cogitatione quouis modo auertantur.*

¶ *Cuncta mala corporis ab animo procedunt, que nisi curentur, corpus curari minime potest, Cha. mid.*

¶ *Ira bilem mouet, sanguinem adurit, vitales spiritus accendit, masticum vniuersum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem hec omnia prorsus vitanda sunt & pro virili fugienda.*

¶ *De Mel. 26. ex illis solum remedium, multum ex visis, auditibus, &c. sanati sunt.*

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outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselves in this behalfe, such as are found in Body and Minde, *Stoicks, Heroes, Homers* gods, all are passionate, and furiously carried sometimes, and how shall we that are already crazed, *fracti animis*, sick in body, sicke in minde, resist? wee cannot performe it. You may aduise and giue good precepts, as who cannot? but how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curbe them, though they be headstrong, they may be tamed, they may be qualified, if he himselfe or his friends, will but vse their honest endeavours, or make vse of such ordinary meanes, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefe remedy must be had, for if he be averse, peeuish, waspish, giue way wholly to his passions, and will not seeke to be eased, or be ruled by his friends, how is it possible he should be cured? but if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. Hee himselfe must doe his utmost endeauour to resist, and withstand the beginnings, *principijs obsta*. Giue not water passage, no not a little, *Eccclus 25. 27.* if they open a little, they will make a great breach at length. Whatsoever it is that runneth in his minde, vaine conceit, bee it pleasing or displeasing, which so much affects or troubleth him, ^x by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd concepts, vaine sorrowes, from which, saith *Piso*, this Disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite vnto them, thinking of something else, perswading by reason, or howsoever to make a suddaine alteration of them. Though hee haue hitherto runne in a full Career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curb himselfe in; and as ^x *Lemnius* aduise, strue against with all his power, to the utmost of his endeauour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsell, or perswasion they may bee shaken off. Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as *Tully* and *Plutarch* aduise, let him oppose, or prepare himselfe against them, by premeditation, reason, or as wee doe by a crooked staffe, bend himselfe another way.

*2 Tu tamen interea effugito quæ tristia mentem
Sollicitant, proculesse iube curasq; metamq;
Pallentem, vltices iras, sint omnia leta.*

In the meane time expell them from thy minde,
Pale feares, sad cares and griefes which doe it grinde,
Revengefull anger, paine and discontent,
Let all thy Soule be set on merriment.

Curas tolle graves, irasci crede profanum.

If it be idlenesse hath caused this infirmity, or that hee perceauce himselfe giuen to solitarinesse, to walke alone, and please his minde with fonde Imagination, let him by all meanes avoid it, it will in the ende bee his vndoing, let him goe presently, taske or set himselfe a worke, get some good company. If

^a Pro viribus
annitendum
in prædictis, tum
in alijs, à quibus
malum velut à
primaria causa
occasionem na-
tum est, imagi-
nationes absur-
de, falsæ, &
maestitia que-
cumq; subierit,
propulsetur, aut
aliud agendo,
aut ratione per-
suadendo, earum
mutationem su-
biud facere.

^x Lib. 2. cap. 16
de occult. nat.
Quisquis huic
malo obnoxius
est, acriter ob-
stat, & summâ
curâ obliuiscitur,
nec ullo modo
foveat Imagina-
tiones tacite ob-
repentes animo,
blandas ab ini-
tio & amabiles,
sed quæ aded
convalescunt, ut
nullâ ratione
executi queant.

^y 3. Tusc.
ad Apollonium
^z Fracastorius.

he proceed, as a Gnat flies about a candle, so long till at length hee burne his body, so in the end he will vndoe himselfe, If it be any harsh obiect, ill company, let him presently goe from it. If by his owne default through ill diet, bad ayte, want of exercise &c, let him now beginne to reforme himselfe. *It would be a perfect remedy against all corruption, if as a Roger Bacon hath it, wee could but moderate our selues in those six non-natural things.* ^b If it bee any disgrace, abuse temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, bee not angry, grieue not at it, but with all courage sustaine it. (Gordonius l. 1. cap. 15. de conser: vit.) *Tu contra audentior ito.* ^c If it be sicknesse, ill successe, or any aduersity that hath caused it, oppose an invincible courage, *fortifie thy selfe by Gods word, or otherwise, multa bonis persuadenda*, set prosperity against aduersity, as wee refresh our eyes by seeing some pleasant meddow, fountaine, picture, or the like: recreate thy minde by some contrary obiect, with some more pleasing meditation, diuert thy thoughts.

Yea; but you inferre againe, *facile consilium damus alijs*, we can easily giue counsell to others, euery man, as the saying is, can tame a shrew, but he that hath her; *si hic esses, aliter sentires*, if you were in our misery, you would finde it otherwise, 'tis not so easily performed. We know this to be true, wee should moderate our selues, but we are furiously caried, we cannot make vse of such Precepts, we are ouercome, sick, *male sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to feare, not to bee sad: 'tis within in his blood, his braines, his whole temperature, it cannot be remoued. But he may choose whether he will giue way too farre vnto it, hee may in some sort correct himselfe. A Philosopher was bitten with a madde dog, and as the nature of that disease is to abhorre all waters, & liquid things, and to thinke still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bathe, and seeing there (as he thought) in the water, the picture of a dog, with reason ouercame this conceipt, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceipt. Thou thinkest thou hearest and seest diuels, black men, &c. 'tis not so, 'tis thy corrupt Phantasy; settle thy Imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, euery man laughes thee to scorne, perswade thy selfe 'tis no such matter: this is feare onely, and vaine suspicion. Thou art discontent, thou art sad and heauy, but why? vpon what ground? consider of it, thou art icalous, timorous, suspicious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou thy selfe wilt deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond cōceipts, vaine feares, strong Imaginations, restless thoughts. Thou mayst doe it, *Est in vobis assuescere* (as Plutarch saith) we may frame our selues as we will. As he that weares an vpright shooe, may correct the obliquity, or crookednes, by wearing it on the other side: we may ouercome passions if we will. *Quicquid sibi imperavit animus obtinuit*, as ^d Seneca saith, *nulli tam feri affectus, ut*

^a Epist. de secretis artis & nature cap. 7. de retard. sen. Remedium effectum contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.

^b Pro aliquo vituperio non indigneris, nec pro amissione alicuius rei, pro morte alicuius nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summa presentia hec sustineas. ^c Quod si incommoda aduersitatis infortunia hoc malum invexerit, bisinfractum animam opponas, Dei verbo, eiusque fiducia te suffulcias &c. Lemnius lib. 1. 16.

^d Lib. 2. de ira.

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but when thou art lashed like a dull Jade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. *c* As in a City (saith Melancthon) they doe by stubborne rebellious roagues, that will not submit themselves to political government, compell them by force, so must we doe by our affections. If the heart will not lay aside those vicious motions, and the phantasy, those fond Imaginations, we haue another forme of government, to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the Mouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an Ague, the Appetite would drinke: sore eyes that itch, would be rubbed, but Reason saith no, and therefore the mouing faculty will not doe it. Our Phantasy would intrude a thousand feares, suspitions, Chimera's vpon vs, but we haue reason to resist, yet we let it be ouer-borne by our Appetite, *f* Imagination enforceth spirits, which by an admirable league of Nature, compell the nerues to obey, and they our seuerall limmes: wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastefull and vnpleasant, *non ex cibi vitio*, saith Plutarch, not in the meat, but in our taste: so many things are offenseiue to vs, not of themselves, but out of our corrupt Judgment, jealousy, suspition, and the like, wee pull these mischiefes vpon our owne heads.

If then our Iudgment be so depraued, our Reason ouer-ruled, Will precipitated, that we cannot seeke our own good, or moderate our selues, as in this Disease commonly it is, our best way for ease is to impart our misery to some friend, not to smother it vp in our own brest, *alitur vitium, crescitq; regendo* &c. and that which was most offenseiue to vs, a cause of feare & grief, *quod nunc te coquit*, another hell; when as we shall but impart it to some discreet, trusty, louing, friend, is instantly remoued, by counsell happily, wisdom, perswasion, aduise, his good meanes, which we could not otherwise apply vnto our selues. A friends Counsell is a charme, and as a † Bull that is tyed to a figge tree, becomes gentle on a sudden (which some, saith * Plutarch, interpret of good words) so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining*, (as † Isidore holdes) *and it is a comfort to relate it*,

* *Ἀλλὰ δὲ ὁμοῦ πάντες ἐστὶν ἐμπύ.*

Friends confabulations are comfortable at all times, mutually sustaining each other, like Ivy and a wall, which † Camerarius hath well illustrated in an Embleme. *Lenit animum simplex, vel sapè narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so many haue beene relieved, by † exonerating themselves to a faithfull friend he sees that which we cannot see for passion & discontent, he pacifies our mindes, he will ease our paine, assuage our anger, *quanta inde voluptas, quanta securitas*, Chrysostome addes, what pleasure, what security by that meanes! † *Nothing so auailable, or that so much refresheth the soule of man.* Whosoeuer then labours of this malady, by all meanes let him get some trusty friend, *‡ Semper habens Pylademq; aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himselfe, It is the best

* Cap. 3. de affectibus anime. *Ut in civitatibus contumaces qui non cedunt politico imperio, vi coercendi sunt, ita Deus nobis indicat alteram imperij formam si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat, & locomotiva, que herili imperio obtemperat, alteri resistat.*

† Imaginatio impellit spiritum, & inde nervi moventur, &c. & obtemperant Imaginationi & appetitui mirabili sed re, ad exequendum quod iubent. ‡ Strangulat inclusus dolor, atq; exestuat intus. Ouid. Trist. lib. 5. h Virg. 3. Geor. h Participes inde calamitatis nostre sunt, & velut exonerata in eos sarcinam onere levamur.

Arist. Ethic. l. 9. † Camerarius emblem. 26. cent. 2.

* Sympos. lib. 6. cap. 10.

† Epist. 8 lib. 3. Adversa fortuna habet in querelis levamentum, & malorum relatio &c.

‡ Alioquinum chari iuvit, & solamen amici. † Emb. 54. cent. 2.

‡ As David

gid to Jonathan, 1 Sam. 20. † Seneca epist. 67. ‡ Ouid.

thing

thing in the World; as ¹ Seneca therefore adviseth in such a case, to get a trusty friend, to whom we may freely and securely powre out our secrets, nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succorlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs. It was the counsell which that politicke ^m Commineus gaue to all Princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, first, to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most deare, to tell all our grievances to him, nothing so forcible to streng- then, recreate and heale the wounded soule of a miserable man.

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¹ De Tranquil.
cap.7. Optimum
est amicum fide-
lem nancisci, in
quem secreta no-
stra infunda-
mus, nihil equè
oblectat animū,
quàm ubi sibi
preparata pectus
est, in qua tuto
secreta descen-
dant, quorum
conscientia equè
ac tua. Quertum
Commentar. lib.7.

sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipse delectet. ^m Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos & animi vultus quo affligimur, nihil adreficiendum animum efficacius.

S V B S E C. 2.

*Helpe from friends by counsell, comfort, faire and foule meanes, witt;
deuices, satisfaction, alteration of his course of life,
remouing obiects, &c.*

WHen the Patient of himself is not able to resist, or ouer-come these heart-eating Passions, his friends or Physirian must bee ready to supply that which is wanting. If his weakenesse be such, that hee cannot discern what is amisse, correct or satisfie, it behoues them by counsell, comfort, or perswasion, by faire or foule meanes, to alienate his minde, by some artificiall invention, or some contrary perswasion, to remoue all obiects, causes, companies, occasions, as may any wayes molest him, to humor him, please him, diuert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If he conceale his grievances, and will not be knowne of them: ⁿ They must obserue by his lookes, gestures, motions, phantasy, what it is that offends, and then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied. ^o Alexander makes mention of a woman, that by reason of her husbands long absence in trauell, was exceeding peeuish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, shee was freed from all feare, without helpe of any other Physicke, restored to her former health. Trincavelius consil. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy. ^p and ready to die for grieve: when he heard his wife was brought to bed of a sonne, instantly recovered. As Alexander concludes, ^q if our Imaginations be not inveterate, by this Art they may bee cured, especially, if they proceede from such a cause. No better way to satisfie, then to remoue the obiect, cause, occasion, if by any Art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needes no other Physicke. If the party be sad, or otherwise affected, consider (saith ^r Trallian) the manner of it, all circumstances, & forthwith

^a Observando
motus, gestus,
manus, pedes,
oculos, phanta-
siam Pifo.

^o Mulier me-
lancholiā cor-
rupta ex longē
viri peregrina-
tione, & iracun-
de omnibus re-
spondens, quum
maritus domum
reversus, præter
spem &c.

^p Præ dolore
moriturus, quū
nunciatum esset
uxorem peperis-
se filium, subito
recuperavit.

^q Nisi affectus
longo tempore
inestauerit, tali
artificio Imagi-
nationes curare
oportet, præser-
tim ubi malum
ab his velut à
primariā causā
occasionem ha-
buerit.

^r Lib. 1. cap. 16.
si ex tristitia aut
alio affectu ce-
perit Speciem

considera, aut aliud quid eorum, quæ suā alterationem facere possunt.

I i a

make

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¹ Evitandi mon-
strifici aspectus,
&c.

² Neq; enim tam
actio aut recor-
datio rerum hu-
iusmodi displicet,
sed eo vel
gestu alterius I-
maginationi ad-
umbrare, vehe-
menter mole-
stum. Galat. de
mor. cap. 7.

³ Tranquil præ-
cipue vitentur
tristes, & omnia
deplorantes, tri-
quillitati inimi-
cus est comes
perturbatus, om-
nia gemens.

⁴ Illorum quoq;
hominum, a quo-
rum confortio
abhorret, præ-
sentia amoven-
da, nec sermoni-
bus ingratis ob-
audendi: si quis
insaniam ab in-
sanis, sic curari
æstimet, & pro-
servè utitur, ma-
gis quam ager
insanit. Crato
consil. 184.
Scoltz. 4.

⁵ Mollior ac
suaviter ager
trahitur, nec
adeo adigatur
quæ non curat.

⁶ Obsuspitiones,
curas, emulatio-
nem, ambitionem,
iræ &c. quas
locus ille mini-
strat, & quæ fe-
cissent melan-
cholicum.

make a sudden alteration, by removing the occasions, avoid all terrible ob-
jects, heard or scene, ¹ monstrous and prodigious aspects, tales of devils, spirits,
ghosts, tragicall stories, to such as are in feare they strike a great impression,
renew many times, and recall such Chimera's, & terrible fictions into their
mindes. ² Make not so much as mention of them in private talke, or a dumbe shew
tending to that purpose: such things (saith Galateus) are offensive to their ima-
gination. And to such as are in sorrow, ³ Seneca forbids all sad companions,
and such as lament, a groaning companion is an enemy to quietnesse. ⁴ Or if there
be any such party, at whose presence the Patient is not well pleased, hee must bee
removed: gentle speeches, and faire meanes must first be tried, no harsh language
used, or uncomfortable words, and not expell, as some doe, one madnesse with a-
nother, he that so doth, is madder then the Patient himselfe: all things must be
quietly composed, ever a non evertenda, sed erigenda, things down, must not
be dejected, but ereared, as Crato counselleth, ⁵ he must be quietly and gently
used, and not doe any thing against his mind, but by little and little. As an
horse that starts at a drumme or trumpet, and will not endure the shooting
of a peece, may be so manned by Art, and animated, that he cannot onely en-
dure, but is much more generous at the hearing of such things, much more
courageous then before, & much delighteth in it: they must not be reformed
ex abrupto, but by all Art & insinuation, made to such companies, aspects,
objects, they could not formerly away with. Many at first cannot endure the
sight of a greene wound, a sick man, which after ward become good Chirur-
gions, bold Empericks: A horse starts at a rotten post afarre off, which com-
ming neere, he quietly passeth. Tis much in the manner of making such kind
of persons, be they neuer so averse from company, bashfull, solitary, timo-
rous, they may be made at last with those Roman Matrons, to desire nothing
more then in a publike shew, to see a full company of gladiators breathe out
their last.

If they may not otherwise be accustomed to brooke such distastefull and
displeasing objects, the best way then is generally to avoid them, *Montanus*
consil. 229. to the Earle of Momfort a Courtier, and his Melancholy Patient,
adviseeth him to leaue the Court, by reason of those continuall discontents,
⁶ cares, suspitions, emulations, ambition, anger, jealousy, which that place affor-
ded, and which surely caused him to be so Melancholy at first:

Maxima quæq; domus servis est plena superbis, A company
of scoffers and proud Jacks, are commonly conversant & attendant in such
places, and able to make any man that is of a soft quiet disposition (as many
times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or
starke mad. A thing too much practised in all common societies, and they
haue no better sport then to make themselues merry by abusing some silly
fellow, or to take advantage of another mans weaknesse. In such cases, as in a
plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especialiy if
he be apprehensue, there can be no greater misery) to get him quickly gone,
farre enough off, and not to be ouer-hasty in his returne. If he bee so stupid,
that he doe not apprehend it, his friends should take some order, & by their
discretiõ supply that which is wanting in him, as in all other cases they ought
to doe. If they see a man Melancholy giuen, solitary, averse from company,
please himselfe with such private and vaine meditations, though he delight
in

in it, they ought by all meanes to seeke to divert him, to dehort him, to tell him of the euent and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, hee makes a noose to intangle himselfe, his want of imployment will be his vndoing. If hee haue sustained any great losse, suffered a repulse, disgrace, &c. if it bee possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspicion, let him be secured, and if it may conveniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates in Plato* would prescribe no Physicke for *Charmides* headach, till first hee had eased his trouble. *some minde; body & soule must be cured together, as head and eyes.* If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. *Many, saith a Galen, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it, Prou. 12.25. & there is he that speaketh words like the pricking of a sword, but the tongue of a wiseman is health, Verſ. 18. Oratio namq; sanxij animi est remedium,* a gentle speech is the cure of a wounded soule, as *Plutarch* contends out of *Eschylus* and *Euripides*: *If it be wisely administred, it easeth grieſe and paine, as diuerſe remedies doe many other diseases:* 'Tis incantationis instar, a charme. A wise and wel spoken man may doe much in such a case, a good Orator alone, as *Tully* holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c. and how powerfull is the charme of a discreet and deare friend. *Ille regit dictis animos, & temperat iras,* What may not he effect? As *Chremes* told *Menedemus*, *Feare not, conceale it not O friend, but tell mee what it is that troubles thee, and I shall surely helpe thee by comfort, counsell, or in the matter it selfe.* *Arnoldus lib. 1. breuiar. cap. 18.* speaks of an Vsurer in his time, that vpon a losse much melancholy and discontent, was so cured. As Imagination, feare, grieſe, cause such passions, so conceits alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can doe in such a case, as *Trincavelius* illustrates by an example of a Patient of his. *Porphyrus* the Philosopher (in *Plotinus* life, written by him) relates of himselfe, that being in a discontented humour through vsufferable anguish of mind, he was going to make away himselfe: but meeting by chance his master *Plotinus*, who perceauing by his distracted lookes all was not well, vrged him to confesse his grieſe: which when he had heard, he vsed such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his vnquiet minde, insomuch, that he was easily reconciled to himselfe, and much abashed to thinke afterwards that hee should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, *3 or to insult ouer them, not to deride neglect or contemne, but rather, as Lemnius exhorteth, to pittie, and by all plausible meanes to seeke to reduce them:* but if satisfaction may not be had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christophorus à Vega* determines *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith *Altomarus*, terrify sometimes, or as *Saluianus* will haue them, to be lashed and whipt, as we doe by

† *Nisi prius animum turbatissimum curasset, oculi sine capite, nec corpus sine anima curari potest.*

^a *Et nos non paucos sanauimus, animi moribus ad debitum revocatis, lib. 1. de sanitate.*

^b *Consol. ad Apollonium. Si quis sapiens & suo tempore adhibeat. Remedia morbis diuersa diuersa sunt, dolentem sermo benignus subleuat.*

^c *De nat. deorū, consolatur afflicto, deduct perterritos à timore, cupiditates imprimis, & iracundias comprimit.*

^d *Heanton. Act. 1. Scen. 1. Ne me time, ne vere, crede inquam mihi, aut consolando, aut consilio, aut re inuenio.*

^e *Novi sanatorum avatum apud meos sic curatum, qui multam pecuniam amiserat.*

^f *Lib. 1. consil. 12. Incredibile dictum quantum inuenit.*

^g *Nemo insimul modi conditionis hominibus insultet, aut in illos sit severior. veram miseriam potius indoleſcat, vicemq; deploret. lib. 2. cap. 16.*

^h *Cap. 7. Idem Pifo. Laurentius cap. 8.*

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¹ Quod timer
nihil est, ubi co-
gitur & videt.

² Unā vice bli-
diantur, unā vi-
ce iisdem terro-
rem incutiant.

³ Si vero fuerit
ex novo malo
audito, vel ex a-
nimi accidente,
aut de amissione
mercium, aut
morte amici, in-
troducantur no-
va contraria his
que ipsum ad
gaudia mouē,
de hoc semper
niti debemus,
&c.

^m Lib. 3. ca. 14.

^a Lib. 1. cap. 5.

sic morbum mor-
do, ut clauum
clauo retundi-
mus & malo
nolo malum cu-
neum adhibe-
mus. Noui ego
qui ex subito
hostium incursu,
& inopinato ti-
more quartana
depulserat.

^o Lib. 7. cap. 50.

In acie pugrans
febre quartana
liberatus est.

^p Iacchimus cap
15 in 9 Rhafis.
Mont. c. 26.

^q Lib. 1. cap. 16

auersantur eos
qui eorum affe-
ctus ridens con-
temnunt. Si ra-
nas aut vipers
comedisse se pu-
rant concedere,
debemus &
spem de cura fa-
cere.

^r Cap. 8. de mel.

^s Cistam posuit
ex medicorum
consilio prope
eum, in quem a-
lium se mortu-
um fingentem
posuit, hic in
cista iacens, &c.

^t Serres 1550.

a starting horse,ⁱ that is affrighted without a cause, or as ^k Rhafis aduifeth, one while to speake faire and flatter, another while to terrifie and chide, as they shall see cause.

When none of these precedent remedies will auaile, it will not be amisse, which *Sauanorola* and *Eliau Montaltus* so much commend, *clauum clauo pellere*,¹ to driue out one passion with another, or by some contrary passion, as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one grieife with another. ^m *Christophorus à Vega* accounts it rationall Physicke, *non alienum à ratione*: and *Lemnius* much approoues it, ⁿ to vse an hard wedge to an hard knot, to driue out one disease with another, to pull out a tooth, or wound him, that the paine of the one, may mitigate the grief of the other, and I knewe such a one that was so cured of a quartan ague, by the sudden comming of his enemies vpon him. If wee may belecue ^o *Pliny*, whom *Scaliger* calls *mendaciorum patrum*, the father of lies, *Q. Fabius Maximus*, that renowned Consull of Rome, in a battle fought with the King of the *Allobroges*, at the riuer *Isaurus*, was so rid of a quartan ague. *Valesius* in his controverfies, holds this an excellent remedy, and if it bee discreetly vsed in this malady, better then any Physicke.

Sometimes againe by some ^p fained ly, strange newes, witty device, artificiall inuention, it is not amisse to deceaue them. As they hate those, saith *Alexander*, that neglect or deride, so they giue eare to such as will sooth them vp. If they say, they haue swallowed frogges or a snake, by all meanes grant it, & tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the Physitian cured a Melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceauē it, & freed him of his fond Imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, he gaue her a vomit, and conveyed a Serpent, such as shee conceaued, into the bason, vpon the sight of it shee was amended. The pleasantest dotage that euer I read, saith ^r *Laurentius*, was of a Gentleman of *Senes* in *Italy*, who was afraid to pisse, lest all the towne should be drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, wherevpon he pissed, and was immediatly cured. Another thought his nose so bigge, that he should dash it against the walls if hee stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleue that flesh was cut from it. *Foresius obseru.* *Lib. 1.* had a melancholy patient, who thought he was dead, ^s he put a fellowe in a chest, like a dead man by his bed side, and made him ercare himselfe a little, and eat: the melancholy man asked the counterfeit, whether dead men vse to eat meat, he told him yea, wherevpon he did eat likewise, and was cured. *Lemnius Lib. 2. cap. 6. de 4. complex.* hath many such examples. And *Iouianus Pontanus Lib. 4. cap. 2. of wisd.* of the like: bur amongst the rest I finde one most memorable, registred in the French Chronicles, of an Aduocate of *Paris* before mentioned, who beleueed verily he was dead, &c. I read a multitude of such examples, of melancholy men so cured by such artificiall inuentions.

SUBSEC. 3.

Musicke a remedy.

Many and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowful heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerful, none so opposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus*, 40.30. *Wine and Musicke reioyce the heart. Rhasis cont. 9. Tract. 15. Altomarus, cap. 7. Alianus Montaltus cap. 26. Ficinus, Bened. Victor. Fauentinus*, are almost immoderate in the commendation of it, a most forcible medicine ^a *Iacchinius* calls it. *Iason Pratenfis*, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina mæsta*, a roaring-meg against Melancholy, to create and reuiue the languishing Soule, ^y affecting not only the eares, but the very arteries, the vitall and animall spirits, it erects the minde, and makes it nimble, *Lemnius instit. cap. 44.* And this it will effect in the most dull, seuer, and sorrowfull Soules, ² expell grieue with mirth, and if there bee any cloudes or dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away. *Salisbur. polic. lib. 1. cap. 6.* and that which is more, it will performe all this in an instant. ² Cheare vp thy countenance, expell austeritie, bring in hilarity (*Girald. Camb. cap. 12. Topog. Hiber.*) informe our manners, mitigate anger, *Athenæus (Dipnosophist. lib. 14. cap. 10.)* calleth it, an infinite treasure to such as are indowed with it. *Dulcisonum reficit tristia corda melos, Eobanus Hessus.* Many other properties ^b *Cassiodorus epist. 4.* reckons vp of this our diuine Musicke, not only to expell the greatest griefes, but it doth extenuate feares and furies, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull, it causeth quiet rest, it takes away spleene and hatred, bee it instrumentall vocall, with strings, winde. ^c *Quæ à spiritu, siue manuum dexteritate gubernetur, &c.* it cures all irksomnesse and heauinesse of the Soule. ^c Laboring men that sing to their worke, can tell as much, & so can Souldiers when they goe to fight, whom terror of death cannot so much affright, as Musicke animates. It makes a child quiet, the nurses song, &c. In a word it is so powerfull a thing, that it rauisheth the Soule, and carries it beyond it selfe, helps, eleuates, extends it. *Scaliger. exercit. 302.* giues a reason of these effects, ^c because the spirits about the heart, take in that trembling and dancing ayre into the body, and are moued together, and stirred vp with it, or else the minde, as some suppose, harmonically composed, is rowled vp at the tunes of Musick. And 'tis not onely men that are so affected, but almost all other creatures. You knowe the tale of *Hercules Gallus, Orpheus, and Amphion, felices animas Ouid* calls them that could *saxa mouere sono testudinis, &c.* make stockes and stones as well as beasts, other animals dance after their pipes. *Arion* that made ^f *Fishes* follow him, which as common experience evinceth, are much affected with Musicke. All singing birds are much pleased with it, especially

In 9. Rhasis. magram vim habet Musica. ² Cap. de Mania. Admiranda professio res est, & digna expectare, quod sonorum concinnitas mentem emolliat, sstiatq; procellosas issus affliciones.

¹ Languens animus inæce erigitur, & renouiscit, & tam aures afficit, sed & sonitus per arterias undiq; diffuso spiritus uim vitalis, tum animæ excitat, memem reddens agilem &c.

² Musica renouate sua mentes seueriores capit, &c.

² Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, incunditatem exponit. Barbariemq; facit depone re gentes; mores instituit, iracundiam mitigat.

^b Cithara tristitiam iocundat, timidos furores attenuat, crucentam seuitiam blandè reficit, languorem, &c.

^c Pet. Aretime.

^d Castilio de an. lib. 1. fol. 72.

^a Quod spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aerem in pectus, & inde excitantur, à spiritu musculi mouentur, &c. ^f M^r Carew of Anthony in Descript. Cornwall, saith of Sailes that they will come and shew themselves dancing at the sound of a Trumpet, fol. 35. 1. & fol. 154. 2. booke.

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De cerno, equo,
cane, & foidam
comperitum, mu-
ficâ afficiuntur.
Numez inest
numeris.

Sepe graues
morbos modula-
tum carmen ab-
egit, & despera-
tia conciliavit
opem.

Lib. 5. cap. 7.
merentibus me-
rorem adimam,
letantem verò
seipso reddam
hilariorum, a-
mantem calisti-
orem, religiosum
diuino numine
corruptum, &
ad deos colendos
paratiorum.

Natalis Comes
Myth. lib. 4. c.

12.

Lib. 5. de rep.
curat musica fu-
rorem Sancti
Viti.

Exilire è con-
uicio. Cardan.
Subtil. lib. 13.
Liad. 1.

Lib. 9. cap. 1.
Psalteriz Sam-
bucis, iasq; &
coniuualia lu-
diorum oblecta-
menta addita
epulis, ex Asia
inuenit in ur-
bem.

Comineus.

Ista libenter
& magni cum
voluntate spec-
tare soleo. Et
scio te illecebris
hiscæ captum
iri & insuper
tripudiatum;
haud dubie de-
mulcere.

In musicis su-
pra omnem fidẽ
capior & oble-
ctor, choreas
libentissimè aspi-
cio, pulcherrim
feminarum ve-
nustate detineor
otiosi inter hec
solutus curis pos-
sum.

Nightingales, if wee may beleuee *Calcagninus*, and Bees amongst the rest, though they be flying away, when they heare any tinkling sound, will tarry behind. *Harts, Hindes, Horses, Dogges, Beares*, are exceedingly delighted with it, *Scal. exerc. 302.* Elephants *Agrippa* addes, lib. 2. cap. 24. and in *Lydia* in the midst of a lake there be certaine floating Ilands, (if you will beleuee it) that after good Musicke will dance.

But to leaue all declamatory speeches in praise of ^h diuine Musicke, I will confine my selfe to my proper subiect: besides that excellent power it hath to expell many other diseases, it is a soueraigne remedy against ⁱ Despaire & Melancholy, and will driue away the Diuell himselfe. *Cannus* a *Rhodian* Fidler in ^k *Philostratus*, when *Apollonius* was inquisitiue to know what he could doe with his pipe, told him, that hee could make a melancholy man merry, and him that was merry, much merrier then before, a louer more inamored, a religious man more deuout. *Ismenias* the *Theban*, ^l *Chyron* the *Centaure* is said to haue cured this and many other diseases by Musick alone: as now they doe those, saith ^m *Bodine*, that are troubled with *St Vitus* bedlam dance. ⁿ *Timotheus* the Musitian compelled *Alexander* to skip vp and downe, and leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de ciu. Dei*, lib. 17. cap. 14. so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, 1. *Sam. 16.* and *Elisba* when he was much troubled by importunate Kings, called for a Minstrell, and when he plaid the hand of the Lord came upon him, 2. *Kings, 3.* *Iason Pratensis* cap. de *Muniâ* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike ^o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib. 8. cap. 5.* *Plato 2. de legibus*, highly approue of it, and so doe all Politicians. The *Greeks, Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealthes allow it. *Cneius Manlius* (as ^{*} *Linus* relates) *A^o ab urb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all manner of Musicke to their feasts. All Princes and Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. *St Thomas Moore* in his absolute *Vtopian* commonwealth, allows Musick as an appendix to euery meale, and that throughout, to all sorts. *Epictetus* calls *mensam mutam*, presepe, a table without Musicke, a manger. ^p *Lewes the xi.* when hee inuited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainment, he should heare sweet voices of children, exquisite musicke, he should haue a ----- and the Cardinall of *Burbon* to be his Confessor, which hee vsed as a most plausible argument: as to a sensuall man, indeed it is. [†] *Lucian* in his booke de saltatione is not ashamed to professe, that hee tooke infinite delight in singing, dancing, musicke, & such like pleasures, and if thou (saith he) didst but heare them play and dance, I knowe thou wouldst be so well pleased with the object, that thou wouldst dance for company thy selfe, without doubt thou wilt be taken with it. So ^q *Scaliger* of himselfe ingenuously confesseth, exercit. 274. I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comelinsse of faire women, I am well pleased to bee idle amongst them. And what young

young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spurte to a free horse, will make him run himselfe blinde, or breake his winde, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee remoued out of their eares a weeke after. * *Plato* for this cause forbids Musicke and Wine to all young men, because they are most part amorous, *ne ignis addatur igni*, least one fire increase another. Many men are melancholy by hearing Musicke, but it is a pleasant melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or dejected, it is a most present remedy, it expells cares, alters their griued mindes, and easeth in an instant. Otherwise, saith * *Plutarch*, *Musica magis dementat quàm vinum*; Musicke makes some men mad; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and * *Theophrastus* right well prophecied, that diseases were either made by Musicke, or mitigated.

* 3. De legibus;

* *Sympos. quest.*
 5. *musica multos magis dementat quam vinum.*
 * *Animi morbi vel à Musicâ curantur vel inferuntur.*

S V B S E C. 4.

Mirth and merry company remedies.

Mirth and merry company may not be separated from Musicke, both concurring, and necessarily required in this businesse. Mirth (saith * *Vives*) purgeth the blood, confirmes health, causeth a fresh pleasing fine colour, proroges life, whets the wit, makes the body yong and linely, and fit for any manner of imployment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, *Prov. 14. 30.* and this is one of the three *Salernitan Doctors*, *Dr Merryman*, *Dr Diet*, and *Dr Quiet*, " which cure all diseases. — *Mens hilaris, requies, moderata dieta.* * *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the mind, in our selues, & in our friends: which * *Galateus* assignes for a cause, why we loue merry companions: and well they deserue it, being that as * *Maginus* holds, a merry companion is better then any musick: & as the saying is, comes incundus in viâ pro vehiculo, as good as a Wagon to him that is wearied on the way. For these causes, our Physitians generally prescribe this as a principall engine, to batter the walles of Melancholy, a chiefe Antidote, and a sufficient cure of it selfe. By all meanes (saith * *Mesue*) procure mirth to such men, in such things as are heard, seene, tasted, or smelled, or any way perceiued, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delight some passages, to distraot their mindes from feare and sorrow, and such things on which they are so fixed

* *Lib. 3. de Animâ. Letitia purgat sanguinem, valetudine confirmat, colorem induit florentem, nitidum, gratum.*

* *Spiritus temperat, calorem excitat, naturalem virtutem corroborat, iuvenile corpus diu seruat, vitam prorogat, ingenium acuit, & hominem negotijs, quibuslibet aptiorem reddit.*

Schola Salern.
 * *Quam contumelia vacans, & festiua lenitate moriens, mediocres ani-*

mi egritudines sanare solent &c. * *De mor. fol. 57. Amamus idcirco eos qui sunt faceti & iucundi.* * *Regim. sanit. part. 2. Nota, quod amicus bonus, & dilectus socius, narrationibus suis iucundis, superat omnem melodiam.* * *De egritud. capitis. Omni modo generes letitiam in ijs, de ijs que audiuntur, & videntur, aut odorantur, aut gustantur, aut quocumq; modo sentiri possunt, & aspectu formarum multis decoris & ornatus, & negotiatione iucundâ, & blandientibus ludis, & promissis distrabantur eorum animi, de re aliquâ quam timeant & dolent.*

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^b Utantur uenationibus, ludis, iocis, amicorum consortijs, quæ non sinunt animum turbari, vino & cantu, & loci mutatione, & bibere, & gaudere, ex quibus precipue delectantur.

^c Piso, Ex fabulis & ludis querenda delectatio Altonarus, c. 7 His versetur, qui maxime grati sunt, cantus & chorea ad letitiam profunt.

^d Precipue vallet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & precipue cum puellis iucundis. † Epist. fam. l. 7. 22. epist. Heri demum bene potus, seroq. redieram.

^e Valer. Max. cap. 8. lib. 8. Interposita armidine crucibus suis, cum filiis ludens, ab Alcibiade visus est.

^f Hominibus facietis, & ludis puerilibus, ultra modum deditus, adeo ut si cui in eo tam grauitatem, quam leuitatem considerare liberet, duas personas distinctas in eo esse diceret.

^g De nugis curial. lib. 1. cap. 4. Magistratus & viri graues, à ludis leuioribus arcenti.

^h Machiavel

uita eius. Ab amico reprehensus, quod præter dignitatem iripudijs operam daret, respondit &c. † There is a time for all things, to except laugh, mourne, dance, Eccles. 3. 4. † Hor. † St. Iohn Harrington, Epig. 50.

and intent.^b Let them vse Hunting, sports, playes, iests, merry company, as Rhasis prescribes, which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted. Merry tales or toyes, singing, dancing, and whatsoeuer else may procure mirth: and by no meanes, saith Guianerius, iuffer them to bee alone. Benedictus Victorius Fauentinus in his Emperickes, accompts it an especiall remedy against Melancholy, to heare and see singing, dancing, maskers, mummers, to conuerse with such merry fellowes, and faire maides. Not to be an auditor only, or a spectator, but sometimes an Actor himselfe. Dulce est desipere in loco, to play the foole now and then, is not amisse, there is a time for all things. Graue Socrates would be merry by fittes, sing, dance, and take his liquor too, or else Theodoret belies him; so would old Cato, † Tully by his own confession, and the rest. Xenophon in his Sympos. brings in Socrates as a principall Actor, no man merrier then himselfe, and sometimes he would ride a cock horse with his children (though ^c Alcibiades scoffed at him for it) & well he might, for now and then (saith Plutarch) the most vertuous, honest, and grauest men will vse Feasts, iests, and toyes, as we doe sauce to our meates. Machiavell in the 8. booke of his Florentine history, giues that note of Cosmus Medices, the wisest and grauest man of his time in Italy, That he would sometimes play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, that there were two distinct persons in him. Now me thinks, he did well in it, though ^g Salusburienſis be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, ne Respub. ludere videatur: But as Themistocles, still keepe a sterne and constant carriage. I commend Cosmus Medices, and that Castruccius Castrucanus, then whom Italy neuer knew a worthier Captain, another Alexander, if Machiavel doe not deceiue vs in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushman dance) he told him againe, qui sapit interdum, vix unquam noctu desipit, he that is wise in the day, may dote a litle in the night. Paulus Iovius relates as much of Pope Leo Decimus, that hee was a graue, discreet, stay'd man, and yet sometimes most free, and too open in his sports. And 'tis not altogether † vnfit or misbecseeming the grauity of such a man, if that Decorum of time and place, and such circumstances be obserued. † Misce stultitiam consilijs breuem; and as ^k he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend,

Moll, once in pleasant company by chance,
I wisht that you for company would dance,
which you refus'd, and said, your yeares require,
Now, matron-like, both manners and attire.
Well Moll, if needes you will be matron-like,
Then trust to this, I will thee matron like:
Yet so to you my loue may neuer lessen,
As you for Church, house, bed, obserue this lesson:
Sit in the Church as solemne as a Saint,

No deed, word, thought, your due deuotion taint,
 Vaile if you will your head, your Soule reueale
 To him that onely wounded Soules can heale:
 Be in my house as busie as a Bee,
 Hauing a sting for euery one but mee,
 Buzzing in euery corner, gathering hony,
 Let nothing waste, that costs or yeeldeth mony:
 And when thou seest my heart to mirth incline,
 Thy tongue, wit, blood warme with good cheare and wine:
 Then of sweet sports let no occasion scape,
 But be as wanton, toying as an Ape.

Those old ¹ Greekes had their *Lubentiam Deam*, goddesse of Pleasance, and those *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Thessaly*, as it appeares by that of ^m *Apuleius*, who was made an instrument of their laughter himselfe: ⁿ Because laughter and merriment, was to season their labours & modest life. ^o *Risus enim diuū atq. hominum est aterna voluptas.* Princes vse Jestors, Players, & haue those Masters of Revels in their Courts. The *Romanes* at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Jestors, &c. as [†] *Suetonius* relates of *Tyberius*, and *Dion* of *Commodus*, and so did the *Greekes*. Besides musicke, in *Xenophons Sympos.* *Philippus ridendi artifex*, *Philip* a Jester, was brought in to make sport. *Ctesias* reports of a *Persian King*, that had 150 Maides attending at his Table, to play, sing, and dance by turnes; and ^p *Lil. Giraldus* of an *Egyptian Prince*, that kept 9 Maides still to wait vpon him, and those of most excellent feature, and sweet voyces, which afterwards gaue occasion to the *Greekes* of that fiction of the 9. *Muses*. And this and many such meanes, to exhilarate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preseruatiō of mans life. What shall I say then, but to euery melancholy man,

*¶ Vtere convivio, non tristibus utere amicis,
 Quos nuga, & risus, & ioca salsa iuvant.*

Feast often, and vse friends not still so sad,
 Whose jests and merriments may make thee glad.

Vse honest and chaste sports, scenicall shewes, playes,

¶ Accedant iuuenumq. Chori, mistag. puella.

And as *Marfilius Ficinus* concludes an Epistle to *Bernard Camisianus*, and some other of his friendes, will J to all good students, [†] *Liue merrily, O my friends, free from cares, perplexity, anguist, grieffe of minde, liue merrily, lætitiā coelum vos creavit:* [‡] *Againe and againe I request you to be merry: if any thing trouble your hearts, or vex your soules, neglect and contemne it, let it passe.* [‡] *And this I inioyne you, not as a Diuine alone, but as a Physitian, for without this mirth, which is the life and Quintessence of all Physicke, all medicines, and whatsoeuer is vsed and applied to prolong the life of man, is dull, dead, and of no force.* *Dum fata sinunt, vivite læti.* (*Seneca*) I say, be merry.

† Nec lusus virentem

Viduemus hanc iuventam.

It was *Tiresias*

the Prophets counsell to [†] *Menippus*, that trauelled all the world ouer, and downe to Hell it selfe to seeke content, and his last farewell to *Menippus*, to

¹ *Lil. Giraldus*
^{bis} *deor. Syn-*
^{tag. 1.}

^m *Lib. 2. de aur.*
^{es.}

ⁿ *Et quod risus*
^{esset laboris &}
^{modesti victus}
^{condimentum.}

^o *C. Calag. epig.*

[†] *Cap. 61. In*
^{delitiis habuit}
^{curras & adu-}
^{latores.}

^p *Syntag. de*
^{Musis.}

^q *Eobanus Hef-*
^{sis.}

[†] *Fracaflorius.*

[‡] *Vivite ergo*

^{læti, O amici,}

^{procul ab angu-}

^{stia, vivite læti.}

[‡] *Iterum precor*

^{& obsecro, vi-}

^{vite læti: illud}

^{quod cor vrit,}

^{negligite.}

[‡] *Læti in pra-*

^{sens animus}

^{quod ultra Ode-}

^{rit curare. Hor.}

[‡] He was both

^{Sacerdos &}

^{Medicus. Hæc}

^{autem non tam}

^{ut sacerdos ani-}

^{mi, mando vo-}

^{bis quā ut me-}

^{dicus, nam absq.}

^{hac unā tanquā}

^{medicinam}

^{omnium vitā,}

^{medicīne omnes}

^{ad vitam pro-}

^{ducendā ad-}

^{bibite moriun-}

^{tur: vivite læti.}

[†] *Locheus A-*

^{nacroon.}

[‡] *Lucian. Ne-*

^{cymanitia. To. 2}

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be merry. ² *Contemne the world* (said he) and count all that is in it vanity and toys, this onely couet all thy life long, be not curious, or ouer solicitous in any thing, but with a well-composed and contented estate to inioy thy self, and aboue all things to be merry. Nothing better, (to conclude with Solomon, Eccles. 3. 22.) then that a man should reioyce in his affaires. T'is the same aduice which euery Physitian in this case, rings to his Patient, as *Capivaccius* to his, ^a avoid ouermuch study and perturbations of the minde, and as much as in thee lies, liue at hearts ease. *Prosper Calenus* to that melancholy Cardinall *Casius*, ^b amidst thy serious studies and businesse, vse iests & conceits, playes and toys, & what-soeuer else may recreate thy minde. Nothing better then mirth, and merry company in this malady, ^c *It beginnes with sorrow* (saith *Montanus*) it must be expelled with hilarity.

But see the mischiefe, many men knowing that merry company is the onely medicine against melancholy, will therefore neglect their businesse, and in another extreame, spend all their dayes amongst good fellowes in a Taverne or an Ale-house, and know not otherwise how to bestow their time but in drinking. T'is all their exercise to eat and drinke, to sacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their Religion. Flourishing wits, & men of good parts, good fashion, good worth, basely prostitute themselves to euery roagues company, to take Tobacco and drinke, to roare and sing scur-rile songs.

^d *Inuenies aliquem cum percussore iacentem, Permissum nautis aut furibus, aut fugitiuis.*

which *Thomas Erastus* obiects to *Paracelsus*, that he would lyedrink all day long, with Car-men and Tápsters in a Brothell-house, is too frequent amongst vs with men of better note. They drowne their wits, seeth their Braines in Ale, consume their fortunes, lose their time, weaken their temperatures, confound their Soules, goe from *Scylla* to *Charybdis*, and vse that which is an helpe to their vndoing,

^e *Quid refert morbo an ferro pereamve ruinâ?*

That

† When the blacke Prince went to set the exil'd King of *Castile* into his kingdome, there was a terrible battel fought betwixt the *English* & *Spanish*: at last the *Spanish* fled; the *English* followed them to a riuer side, where some drowned themselves to auoide their enemies, the rest were killed. Now tell me what difference is betwixt drowning and killing? As good be melancholy still, as drunken beasts & beggers. Company a sole comfort, and an only remedy to all manner of discontent, is their sole misery & cause of perdition. As *Hermione* lamented in *Euripides*, *Mala mulieres me fecerunt malam*, Euill company marr'd her, may they iustly complaine, bad companions haue beene their bane. For, ^f *malus malum vult ut sit sui similis*, one drunkard in a company, one thiefe, one whore-master, will by his goodwill, make all the rest as bad as himselfe,

— § Et si

Nocturnos iures te formidare vapores, be of what complexion you will, inclination, loue or hate, bee it good or bad, if you come amongst them, you must doe as they doe; yea, ^h though it bee to the preiudice of your health, you must drinke. And so like *Grashoppers*, whilst they sing ouer their cuppes all Sommer, they starue in Winter; & for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

SECT. 3.

MEMB. I. SUBSEC. I.

*A Consolatory Digression, containing the Remedies
of all manner of Discontents.*

BEcause in the precedent Section; I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselves; I haue thought fit in this following Section, a little to digresse, (if at least it be to digresse in this subiect) to collect and gleane a few remedies, and comfortable speeches out of our best Oratours, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confesse, many haue copiously written of this subiect, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*; & some of late, *Sadoletus, Cardan, Budeus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard &c.* And I shall but actum agere: yet because these Tracts are not so obvious and common, I will Epitomize, and briefly insert some of their diuine Precepts, reducing their voluminous and vaste Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so small a creek. And although (as *Cardan* said of his booke *de consil.*) ¹ *I know before-hand, this Tract of mine many will contemne and reiect: they that are fortunate, happy, and in flourishing estate, haue no need of such consolatory speeches; they that are miserable and unhappy, thinke them unsufficient to ease their griued mindes, and comfort their misery.* Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and knowe themselves, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of it, it cannot chuse but giue some content and comfort. ² *Tis true, no medicine can cure all diseases, some affections of the minde are altogether incurable, yet these helps of art, Physicke and Philosophy must not be contemned.* *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good, words adde no courage, (which ^{*} *Cateline* once said to his Souldiers) and a *Captaines* Oration cannot make a coward a valiant man. But sure I thinke they cannot chuse but doe some good, & vpon that hope I will aduenture. ¹ *Non meus hic sermo, sed quę precepit Iesus*, Not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ* and his *Apostles*. If I make nothing, as ^m *Montaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and shall not be blamed in imparting my minde. If it bee not for thy ease, it may for mine owne, so *Tully, Cardan*, and *Boethius* writ *de consol.* as wel to helpe themselves as others: be it as it will, I will essay.

Discontents and grieuances are either generall or particular: generall are warres, plagues, dearths, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, citties: or peculiar

¹ Lib. de lib. proprijs. Hos libros scio multos spernere, nam felices his se non indigere putant, n. felices ad solationē miserie non sufficere. Et tamen felicibus moderationem, dum inconstantiam humane felicitatis docens præstant, infelices si omnino recte estimare velint, felices reddere possunt.

² Nullum medicamentum omnes sanare potest, sunt affectus animi qui prorsus sunt insanabiles, non tamen artis opus sperni debet, aut medicine, aut Philosophie. ^{*} Salust. Verba virtutem non addunt, nec imperatoris oratio facis ē timido sortem.

¹ Hor.
^m Lib. 2. Essayes, cap. 6.

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o Alium pauperias, alium orbis hunc morbi illum timor, alium iniurie, hunc insidia, illum uxor, filij distrabunt. Card.
o Boetius lib. 1 met. 5.

p Apuleius 4. florid. Nihil homini tam prosperè datum diuinitus, quin ei admixtum sit aliquid difficultatis, in amplissimi quaq. letitia subest quedam querimonia, coniugatione quadam melis & fellis.
q Sionnes premantur, quis tu es qui solus eundere cupis ab ea lege que neminem preterit, cur te non mortalem factum et amueris orbem regem fieri non aoles.

* Puteanus ep. 75. Neq. cuiqua precipue dulcedum eo quod accidit vniuersis.
d Lorchan Gallo-belgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis euge quid agemus? ubi pro Epithalamio Bellone flagellu, pro musca harmonia terribilitu sonum & tubarum audies elagorem, pro tedis nuptialibus, villarum pagorum, vrbium, videas incendia ubi pro inbilo lamenta, pro risu fletus ærem complent.

* It. est profectio & quisquis hec videre abnuis, huic seculo parum aptus est, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu leta tristibus, tristia letis invicem succedunt. ^u In Tus. e. vet. Poeta. * Cardan. lib. 1. de consol. Est consolationis genus non leue, quod a necessitate sit, siue seras, siue non seras ferendum est tamen. ^y Seneca. * Omni dolori tempus est, medicina ipsum luctum extinguit, iniurias delet, omnis mali oblivionem affert. ^a Habet hoc quoq. commodum omni infelicitas, suaviorem vitam cum abierit relinquit. ^b Virg. * Ovid. ^d Lorchan Sunt namq. infera superis, humana terrenis longè disparia, etenim beatæ mentes feruntur liberè & sine ullo impedimento, stelle ætherijq. orbis cursus & conversiones suas iam seculis innumerabilibus constantissimè conficiunt: verum homines magnis angustij. Neq. hæc nature lege est quicquam mortalium solat.

to private men, as cares, losses, death of friends, pouerty, want, sicknesse, orbities, iniuries, abuses, &c. Generally all discontent, ^o *homines quatinus fortuna salo*. No condition free, *quisq. suos patimur manes*. Even in the midst of our mirth and iollity there is some grudging, some complaint, as ^p he saith our whole life is a *Glucupicron*, a bitter sweet pailion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* inferres, *q who art thou that hopest to goe free? why dost thou not grieué thou art a mortall man, and not gouernour of the world?* Ferre quam sortem patiuntur omnes *Nemo recuset*. If it be commo to all, why should one man be more disquieted then another? If thou alone wer't distressed, it were indeed more irksome and lesse to be indured: but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris*, tis not thy sole case, and why shouldst thou be more impatient? ^f *I but alas wee are more miserable then others, what shall we doe? besides private miseries, wee liue in perpetuall feare and danger of common enimies, we haue Bellonas whips, and pitifull outcries, for Epithalamiums, for pleasant musick, & that fearefull noise of ordinance, Drummes, and warlike Trumpets still sounding in our eares; instead of nuptiall torches we haue firing of townes and citties; for triumphs, lamentations: for ioy, teares.* ^v So it is, and so it was, and euer will be. And hee that refuseth to see and heare, to suffer this, is not fit to liue in this world, and knowes not the common conditio of all men, to whom so long as they liue with a reciprocal course, ioyes and sorrowes are annexed, and succeed one another. It is ineuitable, it may not be avoided, and why then shouldst thou bee so much troubled? *Græue nihil est homini quod fert necessitas*, as ^u *Tully* deemes out of an old Poet, that which is necessary, cannot be grieuous. If it bee so, then comfort thy selfe in this, ^x *That whether thou wilt or no, it must be indured*: make a vertue of necessity, and conforme thy selfe to vndergoe it, ^y *Si longa est levis est, si gravis est, brevis est*, If it be long, tis light, if grieuous, it wil not long last. It will away, *dies dolorem minuit*, and if naught else, yet time will weare it out, custome will ease it, ^z obliuion is a common medicine for all losses, iniuries, griefes, and detriments whatsoeuer, ^a and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs. ^b Atq; hæc olim meminisse iuvabit, the privation and want of a thing many times makes it more pleasant and delightfome then before it was. Wee must not thinke the happiest of vs all to escape here without some misfortunes,

——— * *Vsq. adeo nulla est sincera voluptas, sollicitumq. aliquid letis interuenit.* ———

Heauen and Earth are much vnlike. ^d Those heauenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conuerfions: but men are vrged with many difficulties, and haue diuerse hinderances, oppositions, still crossing, interrupting their indeauours and desires. And no mortall man is free from

this law of nature. We must not therefore hope to haue all things answere our owne expectation, and to haue a continuance of good successe and fortunes. *Fortuna nunquam perpetuò est bona*, and as *Minutius Felix* the Roman Consul told that insulting *Coriolinus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, *It neuer yet happened to any man since the beginning of the world, nor euer will: to haue all things according to his desire, or to whom fortune was neuer opposite and aduerse*. Euen so it fell out to him as he foretold. Such was *Alcibiades* fortune, *Narseses*, that great *Gonsalua's*, and most famous mens, that as * *Iouius* concludes, *it is almost fatall to great Princes, through their owne default or otherwise circumuented with enuy and malice, to loose their honours, and die contumeliously*. 'Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum*,

There's no perfection is so absolute,

That some impurity doth not pollute.

Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. *Thou shalt not here finde peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calumnies, such is our fate.*

Yea, but thou thinkst thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, & *All the men in the world should come & bring their griuances together, of body, mind, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally divided, wouldst thou share alike and take thy portion, or be as thou art? without question thou wouldst be as thou art*. If some *Jupiter* should say to giue vs all content,

* *Iam faciam quod vultis, eris tu qui modò miles
Mercator, tu consultus modò rusticus, hinc vos,
Vos hinc mutatis discedite partibus, eia
Quid statis? nolunt.*

Well be't so then: you master souldier

Shall be a marchant, you sir Lawyer

A country Gentleman, goe you to this,

That side you, why stand yee? It's well as 'tis.

Every man knowes his owne, but not other mens defects and miseries; and 'tis the nature of all men still to reflect vpon themselves, their own misfortunes, not to examine or consider other mens, not to conferre themselves with others. To recount their miseries, but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersity, but not once to think on their prosperity, not what they haue, but what they want, to looke still on them that goe before, but not on those infinite numbers that come after them. Where as many a man would thinke himselfe in heauen, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, a wretched estate. How many thousands want that which thou hast, how many myrriades of poore slaues, captiues, of such as worke day and night in Cole-pits, Tinne-mines, with sore toyle to maintaine a poore liuing, of such as labour in body and minde, liue in extreame anguish, and paine, all which thou art free from. O fortunatos nimium bona si sua no-

Dionysius Halicar. l. b. 8. non enim unquam contigit, nec possit homines natus inueniens quoniam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei aduersata.

* *Vit. Gonsalui lib. 1. l. 1. et ducibus fatale sit clarissimis à culpa sua secus circumueniri, cum malitia & inuidia, imminutaq; dignitate per contumeliam mori.*

In terris purè illum ætherem non inuenies & serenos animos, nimbo potius, procellas, calumnias Lips cent. misc. ep. 8.

Si omnes homines sua mala suasq; curas in vnum cucullum conferrent æquis diuisari portionibus &c.

* *Hor. ser. lib. 1. Sat. 1.*

Quod unusquisq; propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch. de consol. ad Apollonium.

Quam multos putas qui se cælo proximos putant, totidem regulos, si de fortuna tue reliquias pars is minima contingat. Boet. de consol. lib. 2. prof. 4.

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* When thou comest hereafter to want that which thou now hast, thou wilt say thou wast happy.

¹ Hesiod. 1. oper. *Esio quod es quod sunt alij, sine quolibet esse, Quod non es nolis, quod potes esse velis.*
^m *Æsop. Fab. n Seneca.*

^o *Si dormirent semper omnes, nulli in alio felicius esset. Card.*
^p *Seneca de ira.*
^q *Plato Anaxagor. An ignoras vitam hanc peregrinationem etc. quam sapientes cum gaudio percurrunt.*

^r *Sic expedit, medicus non dat quod patiens vult sed quod ipse bonum scit.*
^s *Frumentum non egreditur nisi trituratum etc.*

^t *Non est pena damnantis, sed flagellum corrigentis.*

^u *Ad hereditatem eternam scerudimur.*

^v *Confess. 6.*

^w *Naclerum tempestas, athletam: stadium duce pugna, magnanimum calamitas, Christianum vero tentatio probat et examinat.*

^x *Sen. Her. fur.*

^y *Ideo Deus asperum fecit iter, ne dum delectantur in via obliuiscantur eorum que sunt in patria.*

^z *Boethius l. 4. met. ult.*

rint. Thou art most happy, if thou couldst bee content, ^k and acknowledge thy happynesse, be silent then, ^l rest satisfied, *desine, intuensq. in aliorum infortunia solare mentem*, comfort thy selfe with other mens misfortunes, and as the moldwarpe in *Æsop* told the Fox, complaining for want of a taile, & the rest of his companions, *tacete quando me oculis captum videtis*, you complaine of toyes, but I am blinde, be quiet. It is ^m said of the Hares, that with a generall consent they went to drowne themselves, out of a feeling of their misery, but when they saw a company of Frogges more fearefull then they were, they began to take courage and comfort againe. Conferre thine estate with others, *Similes aliorum respice casus, Mitius ista feres*. Bee content and rest satisfied, for thou art well in respect of others, be thankfull for that thou hast, that God hath done so much for thee, hee hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. ⁿ *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud potest nolle quod non habet*, Hee may chuse whether he will desire that which he hath not: Thy lot is false, make the best of it. ^o *If we should all sleepe at all times, who then were happier then his fellow?* Our life is but short, a very dreame, and while we look about, ^p *Immortalitas adest*, eternity is at hand. ^q *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, or distresse, in paine or sicknesse, thinke of that of our Apostle, *God chastiseth them whom he loueth: They that sowe in teares, shall reape in ioy.* *Ps. 126. 6. As the Fornace proueth the Potters vessell, so doth temptation try mens thoughts.* *Ecl. 25. 5. tis for thy good. Perijsses nisi perijsses:* Hadst thou not beene so visited thou hadst beene vnterly vidone, as gold in the fire, so men are tryed in aduersity. *Tribulatio ditat:* And which *Camerarius* hath well shadowed in an Emblem of a Threisher and corne,

Si triturata absit paleis sunt abditagrana,

Nos crux mundanis separat à paleis:

As threshing separates from strawe the corne,

By crosses from the worlds chaffe are we borne.

'Tis the very same which ^{*} *Chrysostome* comments *hom. 2. in 3. Mat. Corne is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which [†] *Cyprian* ingeminates *Ser. 4. de immortal.* 'Tis that which ^{*} *Hierom*, which all the Fathers inculcate, *so are we catechised for eternity.* 'Tis that which the proverb insinuates, *Nocumentum, documentum.* 'Tis that which all the world rings into our eares, *Deus unicum habet filium sine peccato nullum sine flagello:* God, saith [†] *Austin*, hath one Sonne without sin, none without correction. [†] *An expert sea man is tryed in a tempest; a runner, in a race; a Captaine, in a battle; a valiant man, in aduersity; a Christian, in a temptation and misery.* *Basil. homil. 8.* Wee are sent as so many souldiers into this world, to striue with the world, flesh, diuell, our life is a warfare, & who knowes it not, [†] *Non est ad astra mollis e terris via:* ^u *and therefore peradventure this world here is made troublesome vnto vs, that, as Gregory notes, wee should not be delighted by the way, and forget whether we are going.*

^{*} *Ite nunc fortes, ubi celsa magni*

Ducit exempli via, cur inertes

Terga nudatis? superata tellus

sydera donat.

Go on merrily to heaven. If the way be troublesome, and you in misery, in many grievances, on the other side you have many pleasant objects, sweet smells, delightfome tastes, musicke, meats, hearbes, flowres, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, condemned, yet comfort thy selfe, as it was said to *Agar* in the Wildernes, *God sees thee, he takes notice of thee.* There is a God about that can vindicate thy cause, that can relieue thee. And surely * *Seneca* thinkes, hee takes delight in seeing thee. *The Gods are well pleased when they see great men contending with aduersity*, as we are to see men fight, or a man with a beast. But these are toyes in respect, † *Behold* (saith hee) *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Jupiter*, as the Ancients held, and his best object a contented minde. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, ‡ *trust in him*, and he shall nourish thee, care for thee, give thee thine hearts desire, say with *David*, *God is our hope and strength in troubles ready to bee found*, Ps. 46. 1. *for they that trust in the Lord shall be as Mount Sion, which cannot bee removed.* Ps. 124. 1. 2. *as the mountaines are about Ierusalem, so is the Lord about his people, from hence forth and for ever.*

† Boeth. prof. ult.
Manet specta-
tor cunctorum
desuper prescius
deus, bonis præ-
mia malis sup-
plicia dispen-
sans.

* Lib. de provid.
voluptatem ca-
piūt dii si quan-
do magnos viros
colluctantes cum
calamitate vi-
dent.

† Ecce specta-
culum deo dig-
num. Vir fortis
malā fortunā
compositus.

‡ 1. Pet. 5. 7.
Ps. 55. 22.

MEMB. 2.

*Deformity of Body. Sicknesse. Basenesse of
Birth, peculiar Discontents.*

PArticular discontents & grievances, are either of Body, Minde, or Fortune, which as they wound the soule of man, produce this of melancholy, and many great inconueniences; by that Antidote of good counsell and perswasion they may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookednesse, deafenesse, blindness, bee they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vpright honest man. ^a *Seldome*, saith *Plutarch*, *Honesty and Beauty dwell together*, and oftentimes vnder a threadbare coat, lies an excellent vnderstanding, *sepe sub attritâ latitat sapientia veste.* A silly fellowe to looke to, may haue more wit, learning, honesty, then hee that struts it out *Ampullis iactans.* &c. and is admired in the worlds opinion, *Vilis sepe cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Orators; *Hanniball* had one eye, *Appius Claudius*, *Timoleon*, blind, *Iohn King of Bohemia*, and *Tiresias* the Prophet. ^b *The night hath his pleasures*; and for the losse of that one sense, such men are commonly recompenced in the other; they haue excellent memories, and other good parts, musicke, and many recreations. Many Philosophers and Divines haue everted themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his workes. *Aesope* crooked, *Socrates* pur-

^a Raro sub eodē
lare honestas et
forma habitans.

^b Nox habet
suas voluptates.

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* Iohachim^{us}
Cacerarius vit.
aus.
* Ribed. vit. eius
* Macrobius.

† Lib. 1. Corpore
exili & despecto,
sed ingenio &
prudencia longe
ante se reges ce-
teros praeueniens
* Alexander
Gaguinus hist.
Iolandus. Corpore
parvus eram
cubito vix altior
vno, Sed i men
in parvo corpore
magnus eram
* Ouid.

† Lib. 2. cap. 20.
oneri est illis cor-
poris moles, &
spiritus minus
vividi.
† Corpore bre-
ves prudentiores
quam corac-
tata sit anima.
* Multis ad sa-
lutem anime
profuit corporis
egritudo, Pe-
trarch.

† Lib. 7. Summa
est totius libelo
sopnie, si tales,
&c.

† Plinius epist.
7. lib. Quem in-
firmum libido
solicitat aut a-
varitia, aut ho-
niores: nemini
invidet, nemine
miratur, nemine
despicit, sermone
maligno non a-
litur

† Non terret
princeps, magi-
ster, parens, iu-
dex, at egritudo superveniens, omnia correxit.
* Nat. Chytricus Europ. delitius. Labor, dolor, egritudo, luctus, servire superbis dominis,
augm ferre superstitious, quos habes charos sepelire, &c. condimenta vite sunt.

blinde, long legged, hairy; *Democritus* withered, *Seneca* leane and harsh, vgly to behold, yet shew me so many flourishing wits, such divine spirits: *Horace* a little bleareyed contemptible fellow, yet who so sententious & wise? *Marcilius Ficinus*, *Faber Stapulensis*, a couple of dwarfes, * *Melancthon* a short hard fauored man, yet of incomparable parts all three. * *Ignatius Loyola* the founder of the Iesuits, by reason of an hurt he receaved, in his legge, at the siege of *Pampelona* the chiefe towne of *Navarre* in *Spaine*, vnfit for warres and lesse seruiceable at Court, vpon that accident betooke himselfe to his beades, and by those meanes got more honour, then euer hee should haue done with the vse of his limmes, and propernesse of person, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crookbacked, *Epictetus* lame, that great *Alexander* a little man of stature, *Augustus Caesar* of the same pitch. *Agessilaus despicabili formâ*, *Boccharis* a most deformed Prince as euer *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom & knowledge farre beyond his predecessors. *Ad Dom. 1306*, *Vladislaus Cubitalis* that Pigmy king of *Poland* raigned, and fought more victorious battles, then any of his longshanked predecessors. *Nullam virtus respicit staturam*, Virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish and dull, leaden spirits. What's in them?

* *Quid nisi pondus iners stolidæq; sorocia mentis*, what in *Maximinus*, *Aiæx*, *Caligula*, and the rest of those great heavy, vast, barbarous lubbers?

—si membra tibi dant grandia Parce,

Mentis eges?—

Their body, saith *Lemnius*, is a burden to them, and their spirits not so liuely, nor they so erect and merry: *Non est in magno corpore mica salis*: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodisæus* positiuely conclude, the lesser the wiser, because the Soule was more contracted in such a body. Let Bodine in his 5. cap. method. hist. plead the rest, the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits.

Sickness, diseases trouble many, but without a cause, & It may bee 'tis for the good of their soules. *Pars fatis fuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sickness is the mother of modesty, and putteth vs in minde of our mortality, and when we are in the full careere of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs know our selues. † *Pliny* calls it, the summe of Philosophy, If we could but performe that in our health, which we promise in our sickness. *Quum infirmi sumus, optimi sumus*, for what sick man (as † *Secundus* expostulates with *Rufus*) was euer lasciuious, couetous or ambitious: hee envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c. And were it not for such gentle remembrances, men would haue no moderation of themselves, they would be worse then Tigers, Lions: who should keepe them in awe? Kings, Princes, Masters, Parents, Magistrates, Iudges, Friends, Enemies, faire or foule meanes cannot containe vs, but a little sickness, (as † *Chrysostome* obserues) will correct and amend vs. And therefore with good discretion, * *Iovianus Pontanus* caused this short sentence to be ingraven on his Tombe in *Naples*: Labour, sorrow, griefe, sickness, want and woe,

to serue proud Masters, beare that superstitious yoke, & bury our dearest friends; &c. are the sawces of our life. If thy disease be continuat and painfull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. .4. 17. beare it with patience: women indure much sorrow in child-bed, and yet they will not contain, and those that are barren, wish for this pain: be corragious, ¹There is as much valour to bee shewed in thy bed, as in an army, or at a Sea-fight, aut vincetur, aut vincet, thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senatour to *Charles the 5.* ruled all *Germany*, lying most part of his dayes sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it be seuerer and hideous for the time, comfort thy selfe as *Martyrs* doe, with honour and immortality: † That famous Philosopher *Epicurus*, being in as miserable paine of Stone and Collicke, as a man might endure, comforted himselfe with a conceipt of immortality, the ioy of his Soule for his rare Inventions, repelled the paine of his Body by torments.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, beare office, and come to promotion in a Common-wealth, then (as ^k he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorne their owne father and mother, deny brothers and sisters, and the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their poynte, accounting it a scandall to their greatnesse, to haue such beggerly beginnings. *Simon* in *Lucian*, hauing now got a little wealth, changed his name from *Simon*, to *Simonides*, because there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, and coates of Armes, and by all meanes skrew themselves into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a cōpany of outsidies, and so much honour attributed vnto it, as amongst ¹ *German*s, *Frenchmen*, & *Venetians*, the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as so many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpo a man, or first giue, is to call him base rogne, beggarly rascall, and the like. Whereas in my iudgement, this ought of all other grievances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they crake so much of, and challenge such superiority, as if they were demi-gods? Birth? it is, non ens: a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of it, & then tell me what it is. ^m Oppression, fraud, cosening, usury, knauery, baudry, murther, and tyranny, are the beginnings of many ancient families: ⁿ One hath beene a bloodsucker, a parricide, the death of many a silly soule in some vnjust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a Bawd, a Pander to some great man, a parasite, a slave, o prostituted himselfe, his wife, daughter, to some lasciuious Prince, & for that he is exalted. *Tiberius* preferred many to honours in his time, because

¹ Non tam marā quam pralio virtus, etiam lecto exhibetur. vincetur aut vincet, aut in febrem relinques, aut ipsa; Seneca.

† *Tullius lib. 7. fam. epist.* Vesice morbo laborans; & urine mittende difficultate tantā, ut vix incrementum caperet, repellat hac omnia animi gaudium, ob memoriam inuentorum.

* *Boetius lib. 2. pres 4.* Hinc sensus exuperat, sed est pudori degenet sanguis. ¹ *Cassper.* Eng polit. thes.

^m Alij pro pecunia emunt nobilitatem, alij illi lenocinio, alij veneficiis, alij parricidiis, multis perditio nobilitatem conciliat, pleriq; adulatione, detractione, calumniis, &c. *Agrippa de vanit. sci.*

ⁿ Ex homicidio sepe orta nobilitas, & strenua carnificina.

^o Plures ob prostitutas filias uxores nobiles facili, multos venationes, rapinas, cedes, praestigias &c.

they were famous whore-masters, and sturdy drinkers; Many come into this row by flattery or cosening, search your old families, & you shall scarce find of a multitude (as *Aeneas Sylvius* obserues) *qui sceleratum non habent ortū*, P That haue not a wicked beginning. They are commonly able that are wealthy, and vertue and riches seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixt, adultery the seauenth, &c. One makes a foole of himselfe, to make his Lord merry, another dandles my yong master, a third marries a crackt piece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answeres,

¶ *Aut Pastor fuit, aut illud quod dicere nolo.*

Are he or you the better Gentleman? If he, then we haue traced him to his forme. If you, what is it of which thou boastest so much? that thou art his sonne. Thy great great great grandfather was a rich citizen, and then in all likelyhood an Usurer, a Lawyer, and then a-----a Courtier, and then a-----a country Gentleman, and then he scraped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiquae, inveteratae diuitiae*, ancient wealth; That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman. For the present, what is it? It began (saith *Agrippa*) with strong impiety, with tyranny, oppression &c. and so it is maintained; wealth beganne it (no matter how got) wealth continueth and increaseth it. Those Roman Knights were so called, if they could dispend *per annum* so much. ¶ In the Kingdome of Naples, and France, he that buyes such lands, buyes the honor, title, Barony together with it, and they that can dispend so much amongst vs, must be called to beare office, to be Knights, or fine for it. And what now is the obiect of honour? what maintaines our Gentry but wealth?

¶ *Nobilitas sine re proiecta vilior algā,*

Without meanes Gentry is nought worth, nothing so contemptible and base. ¶ *Disputare de nobilitate generis, sine diuitijs, est disputare de nobilitate stercoris*, saith *Nevisanus* the Lawyer, to dispute of gentry without wealth, is (sauing your reuerence) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues esse to it, for which euery man may haue it. And what is their ordinary exercise? wherein lyes their worth & sufficiency? * If he can hawke & hunt, ride a horse, play at cards and dice, swagger, drinke, sweare, take Tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke big fustian, & insult, scorne, contemne others, and vse a litle mimickall and apish complement about the rest, he is a compleat, (*Egregiam verò laudem*) a well-qualified Gentleman, these are most of their employments, this their greatest commendation. What is Gentry, Nobility then, but as *Agrippa* defines it, a sanctuary of knauery and naughtinesse, a cloake for wickednes and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety. A Nobleman therefore in some likelyhood, as he concludes, an Atheist, an oppressor, an Epicure, a gull, a disard, an illiterat idiot, an outside, a gloworme, a proud foole, an arrant ass. *Ventris & inguinis mancipium*, a slave to his lust & belly, solāq. libidine fortis.

And

¶ Cum enim hos dici nobiles videmus, qui diuitiis abundant, diuitie vero raro virtutis sunt comites. quis non vidit ortum nobilitatis degenerem: hunc usure ditauerunt, illum spolia, proditiōnes, hic veneficiis ditatus, ille adulterio, lucrum prebent, nonnullis mendaciis, quidam ex coniuge questum faciunt, plerique ex natis, &c.

¶ Iuuen.

¶ Robusta improbitas, à tyrannide incepta, &c.

¶ Gasper Ens thesauro polii.

¶ Hor.

¶ Syl. sup. lib. 4. num. III.

¶ Omnium nobilium sufficiencia in eo probatur, si venaticā noverint, si alēā, si corporis vires ingentibus potculis commoestrent, si nature robur numeroso venere probent, &c.

¶ Difficile est, ut non sit superbus dives. *Auslin. ser. 24.*

¶ Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c.

† The foole tooke away my Lord in the maske, & was apposite.

And as *Salvianus* obserued of his Countymen the *Aquitanes* in France, *sicut titulis primi fuere, sic & vitijs*, we may generally conclude, the greater men, the more vitious. In fine, as † *Aeneas Sylvius* addes, they are most part miserable, sottish, and filthy fellows, like the walles of their houses, faire without, foule within. What doest thou vaunt of now? what doest thou gape and wonder at? admire him for his braue apparell, horses, dogges, fine houses, manors, orchards, gardens, walkes. why? a foole may bee possessor of this as well as he, and he that accompts him a better man a noble man for hauing of it, hee is a foole himselfe. Now goe and brag of thy gentility. This is it belike, which makes the *Turkes* at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, or maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Common-wealth, *Switzers*, and the *United Provinces*, exclude all such degrees of hereditary honors, and will admit of none to beare office, but such as are learned, like those *Athenian* *Areopagites*, wise, discreet, and well brought vp. The *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be moraliter nobles, vertuously noble, *nobilis as ut olim ab officio, non à naturâ*, as in *Israel* of old, & their office was to defend & gouerne their Country in war and peace, not to hawke, hunt, drinke, game, as too many doe. their *Loyssi*, *Manderini*, *literati*, *licentiati*, & such as haue raised themselves by their worth, are their Noblemen only, thought fit to gouerne a state, & why then should any that is otherwise of worth, bee ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute praeluxi*, to boast himself of his vertues, then of his birth? *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. cōsuls. *Pius* 2^o, *Sixtus* 5^o, *Iohan.* 2^o, *Nicholas* 5^o &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. The Kings of *Denmarke* fetch their pedegree, as some say, from one *Vlfo*, that was the sonne of a Beare, † *E tenui c a sâ sapè vir magnus exit* many a worthy man comes out of a poore Cottage. *Hercules*, *Romulus*, (*Alexander*, by *Olympia's* Confession) *Themistocles*, *Iugurtha*, King *Arture*, *William* the Conqueror &c. bastards, and almost in euery kingdome, the most ancient families haue bin at first Princes bastards, & their worthiest captaines, brauest spirits in all our Annales, haue bin base. * *Cardan* in his subtilties, giues a reason of it, why they are most part more able then others, in body and minde, and so per consequens, more fortunate. *Castrucci* *Castrucanus* a poore childe, found in the field, exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy Capaine, *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploits heere vpon earth, and haue excelled the rest of the Nobles of their time, haue bene still borne in some abiect obscure place, or of base and obscure abiect Parents. I could recite a great Catalogue of the, euery Kingdome, euery Province will yeeld innumerable examples: and why then should baseness of birth bee objected to any man? who thinks worse

† De miser. curial Misri sunt, inepti sunt, turpes sunt, multi ut parietes adium suarum speciosi.

² Miraris autem as vestes, equos, canes, ordinem famulorum, lautitas mansarum, aues, villas, pradia, piscinas, sylvas, &c. hec omnia stultus assequi potest. Pandalus noster lenocinio nobil tatus est.

³ Aeneas Sylvius.

⁴ Bellonius obseru. lib. 2.

⁵ Mat Riccius lib. 1 cap. 3.

Ad regendam rem. soli doctores, aut licentiatii adiscuntur, &c.

⁶ Olaus Magnus lib. 18. Saxo Grammaticus, a quo rex Sueuo, & cetera Danorum regum stemmata.

⁷ Seneca de Caru Philof. ep.

* Corpore sunt & animo fortiores furii, plerumque, ob amoris vehementiam, seminis crass.

&c.

⁸ Vita Castrucci. Nec prater rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum

orbem prestantiores aggressi sunt, atq; inter ceteros vi sui heroes excelluerunt, aut obscuro, aut abiecto loco editos, & prognatos fuisse abiectis parentibus. Eorum ego Catalogum infinitum recensere possem. ⁹ Curtius.

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† *Vt meritis dicam, quod simpliciter sentiam Paulum Schalichium scriptorē, & doctorem, pluris facio quā comitem Humorum, & Baronem Skradinum, Encyclopediam tuam, & orbem disciplinarum omnibus provinciis antefero.* Balaus epist. nuncupat. ad 5. cent. ultimas script. Brit.
 † *Bodine de rep. lib. 3. cap. 8.*
 & If children bee proud, haughty, foolish, they defile the nobility of their kindred, *Ecclus. 22. 8.*
 † *Cuius possessio nec furto eripitur, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui, vel ullā exterā violentiā destrui potest.*
^h Send them both to some strange place naked, *ad ignorant, as Aristippus*, you shall see the difference. *Bacon's Essays.*
ⁱ *Fluvius hic illustris, humanarum rerum imago, que parvis ducta subitū in immensam crescit, & subito evanescit. Exilis hic primū fluvius, in admirandam magnitudinem excrevit, tandemq. in mari Euxino evanescit.* *I. Stuckius perig. mar. Euxini.*

of Tully for being *Arpinas* an vpstart? or *Agathocles* that *Sicilian King*, for being a *Potters son*? *Iphicrates* and *Marius* were meanely borne. What wise man thinks better of any man for his Nobility? To speake truth, as † *Bale* did of *P. Schalichius*, *I more esteeme thy worth, learning, honesty, then thy Nobility, honor thee more that thou art a Writer, a Doctor of Divinity, then Earle of the Hunnes, Baron of Skradine, or title to such and such Provinces &c.* Who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made King of *Syria*. How much better is it to be borne of mean Parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and † *Politicians*, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in Country and Common-wealth, warre and peace, then to bee *Degeneres Neoptolemi*, as many braue Nobles are, only wise, because rich, otherwise idiots, illiterate, vnfit for any manner of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix ea nostra voco*, & when thou art a disard thy selfe, *quid prodest Pontice longo stemmate censi*? &c. I conclude, hast thou a sound Body, and a good Soule, good bringing vp, art thou vertuous, honest, well learned, well qualified, religious, are thy conditions good? thou art a true Noble man, perfectly noble, *non natus, sed factus*, noble *καὶ ἐξ ὧν*, † *for neither sword, nor fire, nor water, nor sicknesse, nor outward violence, nor the diuell himselfe can take thy good parts from thee*. Bee not ashamed of thy birth, thou art a Gentleman all the world ouer, and shalt bee honoured, when as hee, strip him of his fine cloathes, ^h dispossesse him of his wealth, is a funge, like a peece of coyne in another country, that no man will take, and shall be contemned.

Let no *terra filius*, or vpstart, insult at this which I haue saide, or worthy Gentleman take offence. I speake it not to detract from such as are well-deseruing, truly vertuous and noble: J do much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient Family, but J am a yonger Brother, it concernes mee not: or had J bin some great Heire, richly endowed, so minded as I am, J should not haue beene elevated at all by it, but so esteemed of it, as of all other humane happinesse, honors &c. they haue their period, are brittle and vnconstant. As ⁱ hee said of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60. navigable Rivers, it vaniseth in conclusion, loseth his name, and is suddenly swallowed vp of the *Euxine Sea*: J may say of our greatest Families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meane time J doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, hee will expresse it in his conditions.

—*nec enim feroces*

Progenerant aquile columbam.

he will be more affable, courteous, gently disposed, of fairer carriage, better temper, of a more magnanimous, heroicall and generous spirit, then that

vulgus

vulgi hominum, tho' ordinary Boores and Pesants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium praestent, ne ipsi Deo si advenierit*, as ^k one obserues of them, a rude, brutish, vaciull, wilde, a currish generation, cruell and malicious, vncapable of discipline, and such as haue scarce common sense. And it may be generally spoken of all, which ^l*Lemnius* the Physitian said of his trauels into England, the common people were silly, fullen, dogged clownes, *sed mitior Nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous & ciuill. If it so fall out (as often it doth) that such Pesants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the Cat in the Fable, when she was turned to a faire maide, would play with mice; a Curre will be a Curre, a Clowne will be a Clowne, he will likely fauor of the stock whence he came, and that innate rusticity can hardly bee shaken off. And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descried, an affected phantasticall carriage, a taylor like sprucenesse, a peculiar garbe in all their proceedings; a beggars brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intolerable as a fortunate foole*. as [†]*Tully* said long since out of his experience.

Asperius nihil est humilium surgit in altum.

set a beggar on horseback, and he will ride a gallop, a gallop, &c.

in ——— deseruit in omnes

*Dum se posse putat, nec bellus serior ulla est,
Quam serui rabies in libera colla furentis,*

he forgets what he was, domineeres &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well-deseruing, and most worthy of their honors. And as *Busbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire. Many meanelly descended, are most worthy of their honor, *politice nobiles*, and well deserue it. Many of our Nobility so borne, (which one said of *Hephastion*, *Ptolomeus*, *Seleucus*, *Antigonus* &c. and the rest of *Alexanders* followers; they were all worthy to be Monarches, and Generals of Armies) deserue to bee Princes. And I am so far forth of ^{*}*Sesellius* his minde, that they ought to be preferred (if capable) before others, *as being nobly borne, ingenuously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Nobleman, is more eminent, & as a Jewell set in gold, is more pretious, & much to be respected; such a man deserues better then others, and is as great an honour to his family, as his noble family is to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well deseruing for their worth, wisdom, learning, vertue, valour, integrity; excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanelly borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

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^l *Sabinus in 6. Ouid. Met. f. b. 4.*

^l *Lib. 1. de 40^e Complexionibus.*

[†] *Nihil fortunato insipiente intolerabilius.*

^m *Claudin. lib 9 in Europ.*

^{*} *Lib. 1. de Rep. Gall. Quoniam & commodiore utuntur conditione, & beneficio loco nati, iam inde a parvulis ad morum civilitatem educati sunt, & assuescunt.*

Against Pouerty and Want, with such other adversity.

Nullū pauper-
tate gravius o-
nus.

Ne quis in e-
divine Ju-
ditum putaret,
aut paupertas
exosa foret.

Gualter in cap.
2. ver. 18. Luce.

Inter proceres
Thebanes nu-
meratus, lectum
habuit genus,
frequens famuli-
tium, domus
amples &c. A.

puleius Flor. l. 4.

9 P. Blesensis
epist. 72. & 232

oblatus respui
honores, ex onere
metuens motus
ambitiosos, roga-
tus non iui &c.

Sudat pauper
foras in opere,

dives in cogita-
tione, hic os aper-
it oscitatione,

ille rusticatione,
gravius ille fa-
stidio, quam hic

in mediocris cruciatur.

Bernard. ser.

† In Hyperchen.

Natura equa
est, puerosq; vi-
demus mendici-
corum nullā ex

parte regum si-
lis dissimiles,

plerumq; fastio-
res.

5 Galla. Tom. 2.

Et e contuber-
nio sedi atq; olidi
ventris mors

randem educit.

Seneca ep 103.

* Divitiarum
sequela, luxus,

intemperies, ar-
rogantia, super-
bia, furor iniustus

omnisq; irratio-
nabilis motus.

† Juven. Sat. 6.

¶ Saturn. ep. 3.

ONe of the greatest miseries that can befall a man, in the Worlds e-
steem, is Pouerty or want, which makes men steal, beare false witnes,
swear, forswear, contend, murder & rebell, which breaketh sleepe,
and causeth death it selfe. *ἐν τῇ πτωχείᾳ ὁ ἄνθρωπος ὁρᾷ τὸν θάνατον*, no burden (saith
Menander) so intolerable as Pouerty: it makes men desperate, it creets &
deiects, *census honores, census amicitias*, mony makes, but this marres &c. and
all this in the worlds esteeme: yet if it be considered aright, it is a great bles-
sing in it selfe, a happy estate, and yeelds no such cause of discontent, or that
men should therefore, accompt themselues vile, miserable, vnfortunate.
CHRIST himselfe was poore, borne in a manger, and had not a house to
hide his head in all his life, *o lest any man should make Pouerty a Iudgement of
God, or an odious estate*. And as he was himselfe, so he informed his Apostles
and Disciples, they were all poore, Prophets poore, Apostles poore. *Acts 3.*
Siluer and gold haue I none. As sorrowing (saith Paul) *and yet alway reioycing,*
as hauing nothing, and yet possessing all things, 1 Cor. 6. 10. All your great Phi-
losophers haue bin voluntary poore, not onely Christians, but all the rest.
Crates Thebanus was adored for a god in Athens, *a noble man by birth, ma-
ny seruants he had, and honorable attendance, much wealth, many manors, fine
apparell; but when he saw that all this, all the wealth of the world was but brit-
tle, vncertaine, and no whit auailing to liue well, hee slung his burden in the
Sea, and renounced his estate*. Those Curiij and Fabritij will be for euer renou-
ned for contempt of these fopperies, wherewith the world is so much affe-
cted. Amongst Christians I could reckon vp many Kings and Queenes, that
haue forsaken their Crownes and Fortunes, and wilfully abdicated them-
selues from these so much esteemed toyes, & many that haue refused honors,
titles, and all this vaine pompe and happinesse, which others so ambitiously
seeke, and carefully study to compasse and attaine.

But conferre both estates, for naturall parts they are both alike; and a
begger's Childe, as Cardan well obserues, *is no whit inferiour to a Princes,*
most part better; & for those accidents of fortune, it will easily appeare, there
is no such oddes, no such extraordinary happines in the one, or misery in
the other. He is rich, wealthy, fat, what gets he by it? pride, insolency, lust, am-
bition, cares, feares, suspition, trouble, anger, emulation, and many filthy dis-
eases of body and minde. He hath indeed variety of dishes, better fare, sweete
wine, pleasant sawce, dainty musicke, gay cloathes, &c. and all that which
Misyllus admired in Lucian, but with thē he hath the gowt, dropsies, Apo-
plexies, palsies, stone, pox, rheumes, catarrhes, crudities, oppilations, Melan-
choly &c. lust enters in, anger, ambitio, according to Chrysostome, *the sequele
of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

—† turpi frugerunt secula luxu

Divitia molles—

with their variety of dishes, many such
maladies of body and minde get in, which the poore man knowes not of.
As Saturne in Lucian, made answer to the poore commonalty, (which

be-

because of their neglected *Saturnall Feasts* in *Rome*, made a grievous complaint and exclamation against the rich men) that they were much mistaken in supposing such happines in riches, * *you see the best* (said he) *but you know not their severall gripings and discontents: they are like painted walles, faire without, rotten within, diseased, filthy, crasy, full of intemperances effects, y And who can reckon halfe, if you but know their feares, cares, anguish of minde & vexation, to which they are subiect, you would hereafter renounce all riches.*

† *Osipateant pectora divitum,*

Quantos intus sublimis agit,

Fortuna metus? Brutia Coro

Pulsante fretum mitior unda est.

O that their breasts were but conspicuous,

How full of feare within, how furious?

The narrow Seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, ^z adored like a god, a Prince, euery man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withal ^a *pride, lust, anger, emulation, feares, cares, suspicion enter with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishonest. ^b *He is exposed to hatred, envy, perill, and treason, feare of death, of degradation &c.* and the higher he climies, the greater is his fall. - - - ^c *celsæ graviore casu*

Decidunt turres, feriuntq, summos,

Fulgura montes

the Lightning commonly sets on fire the highest towres, ^d in the more eminent place he is, the more subiect to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heauy laden with fruit, breakes her own boughes, with their owne greatnesse they ruine themselves: which *Ioachimius Camerarius* hath elegantly exprest in his 13. *Embleme cent. 1. Inopem se copia fecit.* Their meanes is their misery, they fat themselves like so many hogges, as * *Aneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, and *Seianus* by *Tiberius*. I resolute with *Gregory*, *potestas culminis, est tempestas mentis, & quò dignitas altior, casus grauior*, honor is a tempest, the higher they are eleuated, the more grievously depressed. For the rest of his prerogatiues, which wealth affords, as he hath more, his expences are the greater, *when goods increase, they are increased that eat them, and what good cometh to the owners, but the beholding thereof with their eyes*, *Eccles 4.10.*

* *Milia frumenti tua triuerit area centum,*

Non tuis hinc capiet venter plus quàm meus.

an euill sicknesse *Salomon* calls it, & referred to them for an euill, 12 vers. They that will be rich, fall into many feares and temptations, into many foolish & noisome lusts, which drowne men in perdition, 1 *Tim. 6.9.* gold and siluer hath destroyed many, *Eccles 8.2.* *diuitie seculi sunt laquei diaboli*: so writes *Bernard*, worldly wealch is the diuels baite. And therefore *S^c James* bids them, weepe and howle for the miseries that shall come upon them, their gold shall rust and

M m

canker;

* Vos quidem diuites putatis felices, sed nescitis eorum miseria,

y Et quota pars hæc eorum que ipsos cruciant, si noscitis metus & curas, quibus obnoxij sunt, plane fugienda vobis diuitias existimaretis.

† *Seneca in Herc. Oetco.*

z Et dijs similes stulta cogitati facit.

a *Flamma simul libidinis ingreditur, ira, furor, & superbia, diuitiarum sequela.*

Chrys.

b *Omnium oculis, odio in hunc expositus, semper sollicitus, fortune ludibrium.*

c *Hor. od. 2. l. 10.*

d *Quid me feliciem toties iactasti amici, Qui cecidit stabili non fuit ille loco.* *Boeth.*

* Vt postquam impinguius fuerint, deorontur

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^e Cap. 6. de curat. grec. affect. cap. de providentiâ. quotiescunq; divitijs affluentem hominem videmus, eumq; pessimum, ne quæso hunc beatissimum patemur, sed infelicem censeamus &c.

^g Hor. lib. 2.

canker, and eat their flesh as fire, James 5. 1. 2. 3. J may then boldly conclude with ^e Theodoret, quotiescunq; divitijs affluentem, &c. As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poore man is not miserable, if he be good, but therefore happy, that those euill occasions are taken from him.

Wherein now consists his happines, or what priuiledges hath hee more then other men? or rather what miseries, what cares and discontents hath he not more then other men?

*Non enim gaze, neq; consularis
Summovet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.*

Nor treasures, nor Mayors officers remoue

The miserable tumults of the minde:

Or cares that lye about, or flye about

Their high roof'd houses, with huge beames combinde.

Tis not his wealth can vindicate him, *sint Crassi & Crassi licet, non hos Paullus aureas undas agens, eripiet unquam è miserijs*, Crassus or rich Crassus cannot now command health, or get himsele a stomach. ^h His worship, as Apuleius describes him, in all his plenty and great provision, is forbidden to eate, or els hath no appetite, when as in the meane time, all his household are merry, and the poorest servant that he keepes, doth continually feast. Tis *Bracteata felicitas*, as ⁱ Seneca termes it, tin-foyl'd happinesse, if it be happines at all. His golde and guard, and clattering of harneis, and fortifications against outward enemies, cannot free him from inward feares and cares.

*Reveraq; metus hominum, curaq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges, regumq; potentes
Versantur, neq; fulgorem reuerentur ab auro.*

Indeed men still attending cares and feares,

Nor armors clashing, nor fierce weapons feare:

With Kings converse they boldly, and Kings Peeres,

Fearing no flashing that from gold appeares.

Looke how many seruants hee hath, and so many enemies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or enioy himsele as other men doe, his state is a seruitude. ^k A country man may trauell from kingdome to kingdome, Province to Province, Citty to Citty, and glut his eyes with delightfull objects, hauke and hunt, and vse al ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. A poore man takes more delight in an ordinary meales meat, which he hath but now and then, thē they doe with all their exoticke dainties and continuall Viandes, *Quippe voluptatem commendat rarior usus*, tis the rarity that makes a thing acceptable and pleasant. All excesse as ^{*} Epictetus argues, will cause a dislike, sweet will bee fewer, which made Epicurus sometimes voluntarily fast. But they being alwaies accustomed to the same ^l dishes, (which are nastely dressed by flouently cooks, that after their obscenities, neuer wash their hands) bee they fish,

flesh,

^h Florid. lib. 4.
Dives ille cibo
interdicitur, &
in omni copiâ
suâ cibum non
accipit: cum in
terea totum eius
seruitium hilare
sit, atq; epuletur
^a Epist. 115.

^k Hor. - & mibi
curto ire licet
multo vel si libet
usq; Tarentum.
^{*} Si modû ex-
cesseris suauissi-
ma sunt molesta
^l Et in cupidjs
gule, cocus &
pueri illotis ma-
nibus ab exone-
ratione ventris
omnia trahant
&c. Cardan. l. 8.
cap. 46. de rerû
varietate.

flesh, or what soeuer else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinke in a wooden dish, & eats his meat in wooden spoones, wooden platters, earthen Vessels, & such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write, to speake his minde, to doe his owne busines himselfe, *locuples mittit parasitum*, saith * *Philostatus*, a rich man imployes a parasite, and as the Maior of a Citty speakes by the Towne-clerke, or by Mr *Recorder* when he cannot expresse himselfe. † *Nonius* the Senator hath a purple cote as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 sesterces, and as * *Perox* the *Persian* King, an vnion in his eare worth 100^l waight of Gold: † *Cleopatra* hath whole boares and sheep serued vp to her table at once, drinks iewels dissolued worth 40000 sesterces, but to what end.

° *Num tibi cum fauces urit sitis, aurea queris Pocula?*——

Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him aswell, and keep him as warme, as all their filkes, sattins, damasks, taffaries, and tiffues? What's the difference? one's sicke, the other sound: such is the whole tenor of their liues, and that which is the consummation & vphlot of all, death it selfe. The rich man liues like *Dives*, louially here on earth, *temulentus diuitijs*, makes the best of it, and boasts himselfe in the multitude of his riches, *Psal. 49. 6. & 11.* hee thinks his house called after his owne name, shall continue for euer, but he perisheth like a beast, *vers. 20.* his way vtters his folly, *ver. 13.* *malè parata, malè dilabuntur*, like sheepe they lie in the Graue, *14. Punto descendunt ad infernum.* For all his Physitians & medicines inforcing nature, a sowning wife, families complaints, friends teares, Dirges, Masses, *venia's*, funerals, for all Orations, counterfeit hired acclamations, e-logiums, Epitaphes, herfes, blacke mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, he dies like a hog, goes to hel with a guilty conscience, and many a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolued, buried in his mothers lap, and hath a company ofⁿ Angells ready to convey his soule into *Abrahams* bosome, hee leaues an euerlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Cræsus* for his end, *Solomon* for his wisdom. In a word,

* *to get wealth is a great trouble, anxiety to keepe greefe to lose it.*

But consider all those other vnknowne, concealed happineses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the meane time if they would take notice of it, or make vse, or apply it to themselues. *A poore man wise is better then a foolish King*, *Ecdl. 4. 13.* ° *Pouerty is the way to heauen, the mistress of Philosophy*, the mother of religion, vertue, sobriety, sister of innocency, and an vpright mind. How many such & encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, and they account of it as a great

* *Epist.*

† *Plinius lib. 57 cap. 6.*

* *Zonaras, 3. annal.*

† *Plutarch. vit. eius.*

° *Hor. Ser. lib. 2 Sat. 2.*

in Ad generum
Cereris sine cede
& sanguine pau
ci Descendunt
reges, & sicca
morie tyranni,
° God shall
deliuer his
soule from the
power of the
grauē, Psal. 49.
15.

* *Contempl. Idi-*
ot cap. 37. diui-
tiarum acquisi-
tio magni labo-
ris, possessio mag-
nitudinis, amif-
sio magni doloris

° *Austin in Ps.*
76. omnis Philo-
sophie magistra,
ad celum via.

° *Bone mentis*
foror paupertas.
° Pedagogia pi-
etatis, sobria, pia
mater, cultu sim-
plex, habitu fe-
cunda, consilio be-
ne suada, Apule-
ius.

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* Cardan. Op-
probrium non
est paupertas:
quod latro cri-
pit, aut pater nō
reliquit cur mihi
vitio daretur?
si fortuna diui-
tias invidit, non
aquile, non, &c

* Tully,

† Epist. 74. ser-
uus sum mi ho-
mo seruus sum
immo contuber-
nalis, seruus sum
at humilis ami-
cus, immo con-
seruus si cogita-
ueris.

* Panormitan.
rebus gestis,
Alph.

† Lib. 4. num.

218. quidam de-
prehensus quod
federet loco no-
bilitatem, mea no-
bilitas ait, est
circa caput, ve-
stra declinat ad
caudam.

* Tanto beatior
es, quanto colle-
ctor.

* Non amori-
bus inferuit, non
appetit honores,
& qualitercūq;
relictus satis ha-
bet, hominem se
esse meminit,
invidet nemini,
neminem despi-
cit, neminem mi-
ratur, sermoni-
bus malignis nō
attendit aut ali-
tur. Plinius.

* Politianus in
Rustico.

† Gyges regno
Lydiæ instatus
suscitatum mi-
sit Apollinem
an quis mortali-
um se felicior
esset. Aglaum
Arcadium pau-
perumque Apol-
lo prætulit, qui
terminos agri
sui nunquam

disgrace, a shame and a reproach, but to whom, or why? If fortune hath en-
vied me wealth, the eues haue robbed me, my father haue not left me such reve-
newes as others haue, that I am a younger brother, basely borne, am I there-
fore to be blamed? an Eagle, a Bull, a Lion is not reiected for his pouerty, & why
should a man? 'Tis * fortune telum non culpa, fortunes fault not mine. Good se
I am a seruant (to vse † Seneca's words) howsoeuer your poore friend, a seruant,
and yet your chamberfellow, and if you consider better of it, your fellow seruant.
I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy bet-
ter, my soule is more pretious and I dearer vnto him. Thou art an Epicure, I
am a good Christian: Thou art many parasanges before me in meanes, fauor,
honor, but a word ouershot, a blowe in choler, a game at tables, a losse at
sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make vs equall
in an instant; howsoeuer take thy time, triumph and insult a while, cinis e-
quat, as * Alphonsus said, death will make vs equall at last. I liue sparingly, in
the meane time, am clad homely, fare hardly, is this a reproach? am I the
worse for it? am I contemptible for it? am I to bee reprehended? A learned
man in *Neuisanus* was taken downe for sitting amongst Gentlemen, but he
replied, *my nobility is about the Head, yours declines to the tayle*, and they were
silent. Let them mocke, scoffe and revile, 'tis not thy scorne, but his that
made thee so. *He that mocketh the poore, reproacheth him that made him.* Prou.
11. 5. and he that reioyceth at affliction, shall not be unpunished. For the rest,
the poorer thou art, the happier thou art, *ditior est & non melior*, saith *Epi-*
ctetus, he is richer, not better then thou art, nor so free from lust, envy, hatred
ambition. *Beatus ille qui procul negotijs*
Paterna rura bobus exercet suis.

Happy he, in that he is freed from the tumults of the world, hee seekes no
honours, gapes after no preferment, flatters not, envies not, temporizeth
not, but liues priuately, and well contented with his estate,

Nec spes corde auidas, nec curam pascit inanem
Securus quò fata cadunt,

He is not troubled with successions, feare of invasions, factions, emulations,

* *Felix ille animi, diuisq; simillimus ipsis,*
Quem non mordaci resplendens gloria furo
Sollicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, & paupere cultus
Exigit innocue tranquilla silentia vita.

An happy Soule, and like to God himselfe,
Whom not vaine glory macerates or strife,
Or wicked ioyes of that prowd swelling pelfe,
But leads a still, poore and contented life.

A secure, quiet, & happy state hee hath, if he could but acknowledge it. But
here is the misery, that he will not take notice of it, hee repines at rich mens
wealth, braue hangings, dainty fare, as a *Simonides* obiected to *Hieron*, hee
hath all the pleasures of the world, and it troubles him that he hath not the
like; there is a difference (he grumbles) betweene Laplolly and Phefants, to
tumble i'th' the strawe and lye in a downe bedde, betwixt wine and water, a
cottage and a pallace. *He hates nature* (as * *Pliny* characterizeth him) *that she*

excesserat, vire suo consentus. Valer. lib. 1. cap. 7. * Hor. --- *hæc est Vita solutorum misera ambitione, gravis.* * Prefat. lib. 7. *Odi*
rectam quòd infra deos sit, irascitur dijs quòd quicilli antecedit.

hath

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hath made him lower then a God, and is angry with the Goas that any man goes before him. And although he hath receaued much, yet (as † *Seneca* follows it) he thinks it an iniury that he hath no more, and is so farre from giuing thanks for his tribuneship, that he complaines he is not Priator, nether doth that please him, except he may be Consull. Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man haue so much more then another, one haue all, another nothing? one surfeit another starue, one liue at ease, another labour, without any hope of better fortune? Thus they grumble, mutter & repine: Not considering that inconstancy of humane affaires, or iudicially conferring one condition with another, or well waighing their owne present estate. What they are now, thou maist shortly bee, and what thou art they shall likely be. Expect a little, conferre future and times past with the present, and see the event, comfort thy selfe with it. It is as well to bee discerned in Commonwealths, Citties, Families, as in priuate mens estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaunted her selfe of two † myrriades of inhabitants, now that all commanding country is possessed by petty Princes, * *Rome* a smal Village in respect. *Greece* of old the seat of all civility, mother of sciences and humanity, now forlorne the nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Citties: *Athens*, *Corinth*, *Carthage*, how flourishing Citties, now buried in their owne ruines: *Venice* a poore fishertowne, *Paris*, *London*, small Cottages, in *Cesars* time, now most noble Emporiums. *Valois*, *Plantagenet* & *Scaliger* how fortunate families, how likely to continue? Now quite extinguished and rooted out. Hee stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrowe in prison, worse then nothing, his son's a beggar. Thou art a poore seruile drudge, *Fax populi*, a very slaue, thy sonne may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, rakest an almes of him, stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt bee his most honorable Patron, hee thy devout seruant, his posterity shall runne, ride, and doe as much for thine, as it was with † *Frisgobald* and *Cromwell*, it may bee for thee. Cittizens deuoure country Gentlemen, and settle in their seats, after two or three descents, they consume all in riot, it returnes to the City again. A Lawyer buyes out his poore Client, after a while his Clients posterity buy out him and his; so things goe round. *Ergò terrena calcanda, sitienda caelestia*. Therefore I say scorne this transitory state, look vp to heauen, think not what others are, but what thou art. * *Quà parte locatus es in re?* & what thou shalt be, what thou maist be. yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grind their soules, and an enuious eye that they cast vpon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? but in the meane time hee doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his false conceaued woes and wants, where-as if the matter were duely examined, ^b he is in no distresse at all, hee hath no

† *De Ira*, cap. 31 lib 3. *Ei si multum acceperit, iniuriam putat plura non accepisse, non agit pro tribunatu gratias, sed queritur quod non sit ad preturam perductus. neq; hoc grata si desit consularis.*

† *Lipsius* admir.

* Of some 90000 inhabitants.

† Read the story at large in *Iohn Fox* his Acts and Monuments.

* *Perfide*.

^b *Omnes diuites qui cuncta terrarum possident.*

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cause to complaine.

—^c tolle quorelas,*Pauper enim non est cui rerum suppetit usus.*

he is not poore, he is not in need. ^d Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse. Iacob desired no more of God but bread to eate, and cloathes to put on in his iourney, Gen. 28. 20. *Benè est, cui deus obtulit, Parcâ quod satis est manu*, bread is enough, ^e to strengthen the heart. And if you study Philosophy aright, saith ^f Maudarensis, what soeuer is beyond this moderation, is not usefull, but troublesome. & Agellius out of Euripides, accounts bread and water enough to satisfie nature, of which there is no surfeit, the rest is not a feast, but riot. ^h St Hierome esteemes him rich, that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it haue to eat, and thirst doth not preferre a cup of gold. It was no Epicurean speech of an Epicure, he that is not satisfied with a little, will neuer haue enough. And verie good counsell of him in the † Poet. *O my sonne mediocrity of meanes agrees best with men, too much is pernicious.*

*Divitiæ grandes homini sunt vivere parçè,**Æquo animo,* —

And if thou canst be content, thou hast

abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing.ⁱ *Si ventri benè, si lateri, pedibusq; tuis, nil**Divitiæ poterunt regales addere matas.*

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

'Tis thy want alone that keeps thee in health of body & mind, & that which thou persecutest and abhorrest as a feriall plague, is thy Physitian and ^k chieffest friend, Which makes thee a good man, a sound, a vertuous, an honest, an happy man. For when Vertue came from heauen (as the Poets faine) rich men kicked her vp, wicked men abhorr'd her, Courtiers scoffed at her, Citizens hated her, * and that she was thrust out of doores in every place, shee came at last to her Sister Pouerty, where shee found good entertainment. Poverty and vertue dwell together. — *ô vite tuta facultas*

*Pauperis, angustiq; lares, ô munera nondum**Intellecta deum* —

how happy art thou if thou couldst but be content. Godliness is great gaine, if a man can be content with that which he hath, 1. Tim. 6. 6. And all true happines is in a meane estate. I haue a little wealth, as he said, ^m *sed quas animus magnas facit*, a kingdome in conceit. — ⁿ *nihil amplius opto*

Maiâ nate, nisi ut propria hac mihi munera faxis.

I haue enough, and desire no more. * *Vestem & fortunam concinnam*, potius quam laxam probo, let my fortune and my garments be both alike fit for mee. And which † Sebastian Foscarinus sometime Duke of Venice, caused to be engrauen on his Tombe in St Markes Church; Heare O yee Venetians, and I wil tell you which is the best thing in the world: To contemne it. I wil engraue it in my heart, it shal be my whole study to contemne it. Let them take wealth Stercora stercus amet, so that I may haue security, *benè qui latuit, benè vixit*, though I liue obscure, ° yet I liue cleane and honest, and when as the lofty

^c Hor. lib. 1. ep.

12.

^d Seneca epist.

15. panem &

aquam natura

desiderat, & hæc

qui habet, ipso

cum Ioue de fe-

licitate contem-

dat, Cibus sim-

plex famem se-

dat vestis tenuis

frigus arceat.

Sen. epist. 8.

^e Plal. 84.^f Si rectè philo-

sophemini, quic-

quid aptam ma-

derationem su-

pergreditur, on-

eri potius quam

usui est.

^h Lib. 7. 16.

Cereris munus

& aque pocu-

lum mortales

querunt habere,

& quorum sati-

es nunquam est;

luxus autem

sunt cætera, non

epule.

ⁱ Satis est diues

qui pauæ non in-

diget, nimium

potens qui serui-

re non cogitur.

Ambitiosa non

est fames &c.

† Euripides Me-

naloip. O fili

mediocres divi-

tiae hominibus

conueniunt, ni-

mia verò moles

pernitiosa est.

^k Hor.

O noctes cæ-

næq; deum.

* Per mille

fraudes doctosq;

dolos eijcitur, a-

pud sociam pau-

peritatem eiusq;

cultores diver-

tens in eorum si-

nu, & tutelâ de-

litiatur.

† Apuleius.

ⁱ Lucan.

^m Lipsius miscell. ep. 40. ⁿ Sat. 6. lib. 2. * Chytreus in Europe delitijs: Accipite ciues Veneti quod est optimum in rebus humanis, res humanas contemneret. ° Vob vivere etiam nunc lubet, as Damea said Adelpb. Act. 4. quàm multū non nego, quàm multa non desidero, ut Socrates in pompâ, ille in nudinis.

Oake is blowne downe, the silly reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu fatum, * &c.* Lead mee O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices, *Perimus fortasse* (as hee comforted himselfe) *quando illi non erunt*, when they are dead and gone, and all their pompe vanished, our memory may flourish. Let him bee my Lord, Parron, Baron, Earle, & possesse so many goodly Castles, 'tis well for mee & that I haue a poore house, and a little wood, and a Well by it, &c.

Hic me consolator victurum suavis ac si

Questor avus pater atq; meus patruusq; fuissent.

Thus I thanke God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one, *qui Christum curat, non multum curat* quam de pretiosis cibis stercus conficiat, what care I of what stufte my excrements be made? *He that liues according to nature, cannot be poore, and he that exceeds, can never haue enough, totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly*, Psal. 37. 16. and better is a poore morsell with quietnesse, then abundance with strife, Prov. 17. 7.

Be content then, enioy thy selfe: and as Chrysostome adviseth, be not angry for what thou hast not, but giue God hearty thanks for what thou hast receaved.

† *Si dat oluscula*

Mensa minuscula

pace referta,

Nepete grandia,

Lantag. prandia

lute repleta.

But what wantest thou to expostulate the matter? Or what hast thou not better then a rich man? health, children, security, sleepe, friends, liberty, diet, apparell, and what not, and that which I am sure he wants, a merry heart. *Passing by a village in the Territory of Millan, saith St Austin, I saw a poore beggar that had got belike his belly full of meat, jesting & merry, I sighed and said to some of my friends that were then with me, what a deale of trouble, madnesse, paine, and grieve doe wee sustaine and exaggerate vnto our selues, to get that secure happinesse, which this poore beggar hath preuented vs of and which wee peradventure shall neuer haue. For that which hee hath now attained with the begging of some small peeces of siluer, a temporall happinesse, and present hearts ease, I cannot compasse with all my caresfull windings, and running in and out. And surely the beggar was very merry, but I was heavy: hee was secure, but I timorous. And if any man should aske me now, whether I had rather bee merry, or still so sollicitous and sad, I should say, merry. If he should aske me againe, whether I had rather be as I am, or as this beggar was, I should sure choose to bee as I am, tortured still with cares and feares, but out of peeuishnesse, and not out of truth. That which S. Austin said of himselfe here in this place, I may truly say to thee, thou discontented wretch, thou couetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peeuishnes which is the cause*

* Epictetus. 77.
cap. quod lumen de-
stinatus, & se-
quar alacriter.
P. Puteanus ep.
62.

† Hec erat in
rotis, modis a-
grum non ita par-
uus Hortus ubi
et tu flo vianus
ingis aque sens,
& paulum silue
& c. Hor. Sat. 6.
lib. 2. Ser.

† Hieron. m.
† Seneca consil.
ad Allium cap
11. qui continet
se in natura
limites, pauper-
tatem non sen-
tit, qui excedit,
cum in opibus
paupertas sequi-
tur.

† Hom. 12. pro
his que accepisti
gratias age, noli
irasci pro his
que non accep-
isti.

† Nat. Chytricus
delitius Europæ.
Guliony in adi-
bus Huius
in canaculo è re-
gione mensæ.

† Quid non ha-
bet melius pau-
per quam riches,
vitam, valentia-
nem, cibum,
sorum, liber-
tatem, & c. Car-
dan.

† Confess. lib. 6.
Transiens per
vicum quendam
Mediolanensem,
animaduerti
pauperem quendam mendicantem,
iam credo saturum, iocantem
atq; ridentem, et
ingenuum & lo-
quutus sum cum
amicis qui mecum
erant, & c.

† Et certe ille

letabatur, ego anxius, securus ille, ego trepidus. Etsi percontaretur me quispiam an exultare mallet, an metuere, responderem exultare:
& si rursus interrogaret, an ego talis essem, an qualis nunc sum, meipsum suis confectum eligerem, sed perveritate, non veritate,

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of thy woes, settle thine affection thou hast enough.

y Hor.

z O si nunc morer, inquit, quanta & qualia mihi imperfecta manerent: sed si mensibus decem vel octo

superuixeru, omnia redigam ad libellam, ab omni debito creditos, me explicabo, pretcreunt interim mensibus decem & octo

& cum illis anni & adhuc restant plura quã prius, quid igitur speras, o insane, finem quẽ rebus tuis non inuenias in inuentã, in senecti impossitum?

O dementia, quum ob curas & negotia tuo iudicio sis infelix, quid putas futurum quum plura supererint?

Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talia, quãdo me oculis captum uidetis.

Æsop.

† Hor. ep. lib. 1.

* Plutarch.

* Apud Stobæum, ser. 17.

* Non in paupertate, sed in pauvere (Seneca)

non re sed opinione laboras.

y Denig, sit finis querendi, quumq, habeas plus

Pauperiem metuas minus, & finire laborem

Incipias, parto quod auebas utere.

z Make an end of scraping, purchasing this manor, this field, that house, for this and that childe, thou hast enough for thy selfe and them,

† quod petis hic est,

Est Vlubris, animus si te non deficit aquus,

Tis at hand, at home already, which thou so earnestly seekest. O if I might but liue a while longer to see al things settled, some two or three yeare, I would pay all my debts, make all my reckonings euen, but they are come and past, & thou hast more businesse then before. O madnesse to thinke to settle that in thine old age when thou hast more, which in thine youth thou canst not now compose hauing but a little. † Pirrhus would first conquer Africke, and then Asia, & tum suauiter agere, and then liue merrily and take his ease, but when Cynæus the Orator, told him he might doe that already, id iam posse fieri, hee rested satisfied condemning his owne folly. Si parua licet componere magnis, thou maist doe the like, and therefore bee thou composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet if he bee flung into Tyber, or into the Ocean it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast, the minde is all, be content, thou art not poore, but rich. Non adijce opes, sed minue cupiditates (tis * Epicurus advise) adde no more wealth, but diminish thy desires. How many deafe and dumbe, halt and lame, blinde, miserable persons could I reckon vp, that are poore, and withall distressed, in imprisonment, banishment, gally-slauess, condemned to the mines, quarries, to giues in dungeons, perpetual thraldome, then al which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a Petty Prince, a be contented then I say, repine & murther no more, for thou art not poore in deed, but in opinion.

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke & get their liuing by the sweat of their browes by their trade, that haue something yet, hee that hath birdes, may catch birdes, but what shall wee doe that are slaues by nature, impotent and vnable to helpe our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no hope of deliury, or of better successe? as those old Brittons complained to their Lords and Masters the Romans, oppressed by the Pictes, mare ad Barbaros, Barbari ad mare, the Barbarians droue rhem to the Sea, the Sea droue them backe to the Barbarians; our present misery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a scornefull answer to our misfortune againe, and will take no pittie of vs, they will not, they cannot helpe vs. Instead of comfort they threaten vs, miscall vs, to aggrauate our misery, giue vs bad language, or if they do giue good words, what's that to relieue vs? According to that of Thales, Facile est alios monere, who cannot giue good counsell? tis cheape, it costs them nothing. It is an easy matter whẽ ones belly is full, to declaime against fasting, Qui satur est pleno laudat ieiunia ventre, Doth the wild Asse bray when hee hath grasse, or

lovecich

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loweth the Oxe when he hath fodder? *Iob. 6.5.* * *Neg. enim populo Romano quidquam potest esse letius*, No men liuing so iocund, so merry as the people of Rome when they had plenty, but when they came to want, to be hungerstarved, nether shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. *Seneca* pleaded hard for pouerty, and so did these Philosophers, but in the meane time ^b he was very rich, they had wherewithall to maintaine them selues; but doth any poore man extoll it? I would to God (as hee said) *No man would commend pouerty, but hee that is poore, or hee that so much admires it, would relieue, helpe, or ease others.*

† *Nunc si nos audis atq; es diuinus Apollo,
Dic mihi qui nummos non habet unde petat?*

Now if thou hear'st vs and art a good man,
Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably dejected,

* *Vix habet in nobis iam noua plaga locum,*

We can get no releife, no comfort, no succour,

† *Et nihil inueni quod mihi ferret opem,*

We haue tryed al meanes, yet finde no remedy: No man liuing can expresse the anguish and bitterneffe of our soules, but we that endure it, wee are distressed, forsaken, in torture of body, of minde, in another hell: & what shall we doe? *Quod male fers assuesce, feres bene,* — accustome thy selfe to it, and it will be tolerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna nocendo, I am in the extremity

of humane aduerlity; *Qui iacet in terrâ non habet unde cadat.* Comfort thy selfe with this yet, thou art at the worst, and before it bee long it will either overcome thee, or thou it. If it be violent, it cannot endure, *aut soluetur aut soluit*: Let the Diuell himselfe, and all the plagues of Egypt come vpon thee at once, *Ne tu cede malis sed contra audentior ito,* be of good corage, misery is vertues whetstone, — * *serpens, sitis, ardor, arena*

Dulcia virtuti. as *Cato* told his souldiers marching in the deserts of *Lybia*, thirst, heat, sands, serpents were pleasant to a valiant man, honorable enterprises are accompanied with dangers and damages, as experience evinceth, they will make the rest of thy life relish the better, or put case they continue? thou art not so poore as thou wast borne, and as some hold, much better to be pittied, then to be envied. But be it so thou hast lost all, poore thou art dejected, in paine of body, grieve of minde, thine enemies insult ouer thee, thou art as bad as *Iob*, yet tel me (saith † *Chrysostome*) was *Iob* or the Diuell the greater conquerer, surely *Iob*, the Diuell had his goods, he sat on the muckhill, and kept his good name, hee lost his children, health, friends, but he kept his innocency, he lost his mony but he kept his confidence in God, which was better then any treasure. Doe thou then as *Iob* did, triumph as *Iob* did,

* and be not molested as euery foole is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answeres, *facile si cælum cogitaueris*, with great facility, if thou shalt but meditate on heauen. And though thou beest now peradventure in extreame want ^c and misery, ^d it may bee 'tis for thy farther good to try thy parience as it did *Iob's*, and exercise thee in this life: trust in God, and rely vpon him, and thou shalt bee ^e crowned in the ende. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes

* *Vopiscus Aureliano, sed si populus famelicus mediâ labore;*
nec arma, leget pudor, magistratus, coercere valent.

^b One of the richest men in Rome.

† *Nemo paupertatē commat daret nisi pauper.*

† *Petrônus Catalec.*

* *Ouid.*

† *Ouid.*

* *Lucan. lib. 9.*

† *An quum super simo sedit Iob, an cum omnia abstulit diabolus &c.*

Pecunias privatus solutiam deo habuit omni thesauro pretiosiorcm.

* *Hæc videntes sponte Philosophemini nec insipientium affectibus aguemur.* James 1.2. My brethre count it an exceeding ioy when you fall into diuerse temptations,

^a *Afflictio dat intellectum, quos Deus diligit castigat. Deo optimam quemq; aut malâ valitudine aut inlucta afficit. Seneca,*

^c *Quam sordet mihi terra quâ cælum intueor,*

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all are gone, yet knowe this, that the very haire of thine head are numbred, that God is a spectator of all thy miseries, hee sees thy wrongs, woes, and wants, * *Tis his good will and pleasure it should be so, and hee knowes better what is for thy good then thou thy selfe.* The Tyrant tooke the City (saith † Chrysostome) God did not hinder it, led them away captiues, so God would haue it, he bound them, God yeelded to it, flunge them into the fornace, God permitted it, he at the Oven hotter, it was granted, and when the Tyrant had done his worst, God shewed his power, and the childrens patience: he freed them; so can he thee, and^f can helpe thee in an instant, when it seemes to him good. 8 Reioyce not against me O mine enemy, for though I fall, I shall rise, when I sit in darknesse, the Lord shall lighten me, Remember all thole Martyres what they haue endured, the v^most that humane rage and fury could invent, with what^h patience they haue borne, with what willingnes embraced it. Though he kill me, saith Iob, I will trust in him. *Iustus inexpugnabilis*, as † Chrysostome holdes, a iust man is impregnable, and not to be overcome. Take away his mony, his treasure is in heauen; banish him his country, hee is an inhabitant of that heavenly Ierusalem; cast him into bands, his conscience is free. Kill his body, it shall rise againe: he fights with a shadowe that contends with an vpright man. He will not be moued. ——— *si fractus illabatur orbis,*

Impavidum serient ruine,

Though heauen it selfe should fall on his head he will not be moued. He is impenetrable, as an anuile hard, as constant as Iob. Be thou such a one, let thy misery bee what it will, what it can, with patience endure it, thou maist be restored as he was. The poore shall not alway be forgotten, the patient abiding of the meeke shall not perish for euer, Psal. 10. 18. & vers. 9. The Lord will be a refuge of the oppressed, a defence in due time of trouble. † Seruus Epictetus, mutilati corporis, Irus

Pauper: at hac inter charus erat superis,

Lame was Epictetus, and poore Irus,

Yet to them both God was propitious.

Lodouicus Vertomannus that famous traueller, indured much misery, yet surely, saith Scaliger, he was *uir deo Charus*, in that he did escape so many daggers, God especially protected him, he was deare ynto him: *Modò in egestate, tribulatione, conualle deplorationis &c.* Thou art now in the vale of misery, in poverty, in agony, * *in tentation; rest, eternity, happinesse, immortality shall bee thy reward,* as Chrysostome pleades, *if thou trust in God and keepe thine innocency. Non si male nunc & olim, sic erit semper,* a good houre may come vpon a sudden, ^k expect a little.

Yea, but this expectation is it which tortures me in the meane time, ^l *supra expectans presentibus angor*, whilest the grasse growes, the horse starues: ^m *despauire not, but hope well. Spes alit agricolas,* he that sowes in teares, shall reape in ioy. Psal. 126. 7.

Si fortuna me tormenta,

Esperanza me contenta.

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet. A desire accomplished, delights the soule. Prov. 13. 19.

* *Grata superveniet quae non sperabitur hora.*

* Senec. de providentiâ cap. 2. Dicit ita visum, dy melius novant quid sit incommodum meum.

† Hom. 6. voluit urbem tyrannus evertire & deus non prohibuit, voluit captivos ducere, non impedivit, voluit ligare, concessit, &c.

† Psal. 113. De te vâ inopem, de stercore erigit pauperem.

8 Micah, 7. 8

h Preme, preme

ego cum Pindaro

ἀβυσσος εἰμι

φῶνός τε ὁ ὅτι

ἀλυσ, immortali-

bili sum sicut

super super maris

septem. Lipsius.

† Hom. 5. Auferet pecunias?

at habet in caelis, patriâ deiciet?

at in celestem civitatem

mittet: vincula

imiciet: at habet solut in conscientiâ.

Corpus interficiet at iterum resurget: cū

umbra pugnat qui cum isto pugnat.

† Hic vix, hic

seca, ut in eternum parcas.

Austin.

Dus fruitur iratus, superat & crevit malis.

Mutuum ignis, Fabricum paupertas. Regulum tormenta. So

cratem venenâ superare non possunt.

† Locrides.

* Modo in praesentibus

in tentationibus, erit postea bonum tuum requies, eternitas, immortalitas.

† Dabis Deum his quâq; finem.

† Seneca. Non desisteret meliora lapsus.

† Seneca. Non desisteret meliora lapsus.

† Seneca. Non desisteret meliora lapsus.

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† Ovid.

† Thales.

o Lib. 7. Flor.
hif. Omnium
feliciſſimus &
locupletiſſimus,
&c. incarcera-
tus ſæpè adoleſ-
centiam periculo
mortis habuit,
ſoli. itudinis &
diſcriminis ple-
nam, &c.

P Latioꝝ ſucceſſit ſecuritas que ſimul cum diuitijs cohabitare neſcit, Cambden.
 9 Pecuniam perdididiſti fortalliſ illa te perderet mareus. Seneca

Expediuntur es
ob pecuniarum
infortuniam. For-
tuna opes aufer-
re non animus
potest, Seneca.
† Hor.

*Inbet me post-
bac fortuna ex-
peditius Philoso-
phari.*

† In frag Qui-
rites, multa mibi
pericula domi,
militie multa
adversa fuisse,
quorum alia tole-
raui, alia deorū
auxilio repulsi
virtute meā :

fuit, nec decretis
 labor, nulla res
 nec prospera ne
 aduersa ingeni
 um mutabant.

* Qualis in
statis supra
semper serenus.

i Bona mens
 nullum trifidum
 fortuna recipit
 incursum, Vale
 lib. 4 cap. 1.

Qui nil potest
sperare' desperare;
nihil.

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⁴ Hor.

⁵ *Æquam mentio rebus in arduis Servare mentē.* l. 2. Od. 3.

† Epict. cap. 78.

⁶ Ter. Adel. act.

⁷ Sc. 7.

⁸ *Unaquęq; res diuisa habet animas, altera que teneri, altera que non potest in manu nostra quam volumus accipere.*

⁹ *Ut quimus, quod auius, quādo quod volumus non licet.* Ter.

And. Act. 4. sc. 6

† *Epictetus: imitatus ad conuivium, que apponitur comedis non queris ultra, in mundo multa rogitas que dii negant.*

ⁱ Cap. 6. de providentia. Morzales cum sint rerum omnium indigē, idē Deus aliis diuitias, aliis paupertatem distribuit, ut qui opibus pollent materiam subministrant, qui verō inopes, ex ercitas artibus manus admovent.

ᵇ *Si sint omnes æquales necesse est ut omnes fame pereant, quis aratro terram sulcaret, quis seminem faceret, quis plantas sereret, quis vinum exprimeret?*

ⁱ Liv. lib. 1.

ᵈ Li. 3. de cons.

ⁱ Heautontim.

Act. 1. Sc. 2.

† *Epict. 98. Omni fortuna valentior ipse animus, in utramq; partem res suas ducit, beatęq; ac miserę vitę sibi causa est.*

ⁱ *Durum sed leuius fit patientiā*ⁱ *quicquid corrigere est nefas.*

If it cannot be helped, or amended, ⁱ make the best of it, † *necessitati qui se ac commodat, sapit*, he is wise that suits himselfe to the time. As at a game at tables, so doe by all such inevitable accidents.

ⁱ *Ita vita est hominum, quasi cum ludas tesseris.*ⁱ *Si illud quod est maxime opus iactu non cadit,*ⁱ *Illud quod cecidit forte, id arte ut corrigas,*

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing saith ⁱ *Epictetus* hath two handles, the one to be held by, the other not, tis in our choice to take and leaue which wee will, (all which *Simplicius* his commentator, hath illustrated by many Examples,) and tis in our owne power, as they say, to make or marre our selues. ⁱ Conforme thy selfe then to thy present fortune, and cut thy coate according to thy cloath. Be contented with thy losse, state and calling whatsoeuer it is, & rest as well satisfied with thy present condition in this life, as he that is invited to a feast, † he eates what is set before him and lookes for no other, enioy that thou hast, and aske no more of God, then what he thinks fit to bestow vpon thee. *Non cuius contingit adire Corinthum*, we may not all be Gentlemen, all *Cato's*, *Scipio's*, or *Lelij*, as *Tully* telleth vs, all honourable, illustrious & serene, all rich, but because mortall men want many things, ⁱ *Therefore*, saith *Theodoret*, hath God diuersly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poorer men a worke, poorer men might learne seuerall trades to the common good. As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, cruell of diuerse colours, all to serue for the exornation of the whole: Musicke is made of severall discords and keyes, a totall summe of many small numbers: so is a Commonwealth of severall inequall trades and callings. ᵇ If all should be *Cresi* and *Darij*, all idle, all in fortunes equall, who should till the land? As ⁱ *Menenius Agrippa* well satisfied that tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members. Who should build houses make our severall stufes for rayments? We should all be staru'd for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. All things then being rightly examined and duly considered as they ought, there is no such cause of so generall discontent, tis not in the thing it selfe but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith *Cardan*) *quā ut te miserum credas*, Let thy fortune be what it will, tis thy minde alone that makes thee poore or rich, miserable or happy. So for all other things, they are as old ⁱ *Chremes* told vs, as we vse them.

ⁱ *Parentes, patriam, amicos, genus, cognatos, diuitias,*ⁱ *Hæc perinde sunt ac illius animus qui ea possidet,*ⁱ *Qui uti scit, ei bona, qui utitur non recte, mala.*

Parents, friends, fortunes, country, birth, aliance, &c. ⁱ ebbe and flow with our couceits, please or displease, as we accept and conster them, or apply them to our selues. *Faber quisq; fortune sue*, and in some sort I may truely say, prosperity and aduersitie are in our owne hands. *Nemo leditur nisi à seipso*, and which *Seneca* confirms out of his iudgement and experience, † *Every mans*

minde

minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life. But will we or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity, of two extreames it is the best. *Luxuriant animi rebus plerumq; secundis*, men in^f prosperity forget God & them selues, they are besotted with their wealth, as birds with henbane, * miserable if fortune forsake them, but more miserable if shee tarry and overwhelm them. In aduersity many mutter and repine, despaire, &c: both bad I confesse, — *Et ut calceus olim*

Si pede maior erit subvertet, si minor uret.

And as a shooe too bigge or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Adversitie is to be preferred, *hec freno indiget, illa solatio, illa fallit, hæc instruit*. The one deceiues, the other instructs, and therefore many Philosophers haue voluntarily sought aduersitie, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicities, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset aduersi*. Adversitie then is not so heavily to be taken, & we ought not in such cases so much to macerate our selues; there is no such ods in povertie and riches. To conclude inⁱ *Hieromes* words, *I will aske our magnifico's that build with marble and bestow a whole manor on a thred, what difference betwixt them and Paul the Ermite, that bare old man: they drinke in Jewels, he in his hand; he is poore and goes to Heaven, they are rich and goe to Hell.*

^f *Fortuna quem nimium fovet stultum f. cit. Pub. M. mus.*

^g *Simca de beat. 2. it. cap. 14. m. si si delectatur ab ea, m. vires si obruantur.*

^h *Hor.*

ⁱ *E. lib. lib. 2.*

ⁱ *Epist. lib. 3. vit. Paul Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt precia, huic seni modò quid unquam defuit? vos gemas bibitis, ille canis manibus nature satisfacit, ille pauper paradum capit, vos avaros gehenna suscipiet.*

M E M B. 4.

Against servitude, losse of liberty, Imprisonment, Banishment.

Servitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and servants the best of vs all: as we do reverence our masters, so doe our masters their superiors; Gentlemen serue Nobles, and Nobles are subordinate to Kings, *Omne sub regno graviore regnum*, Princes them selues are Gods servants, *reges in ipsos imperium est Iovis*. They are subiect to their owne laws, and as the Kings of *China*, endure more then slavish imprisonment, to mainetaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistris, rich men to their mony, Courtiers to lust and ambition, and all slaues to our affections, who is free? Why then dost thou repine? *Satis est potens*, *Hierome* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in vetitum*, we must all eate of the forbidden fruit. Were we enioyned to goe to such and such places, we would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that we may not goe. A cittizen of ours, saith^k *Cardan*, was 60 yeares of age, and had never beene forth of the wals of the city of *Milan*, the Prince hearing of it commaunded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he died for griefe.

What I haue said of servitude, I say againe of imprisonment. We are all

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10 Generose,
quid est vita nisi
carcer animi.
Herbaſteir.

11 Vertomannus
navig. lib. 2. c. 4.
Commercia in
mundis noctu
horâ ſecundâ, ob
nimios qui ſevi-
unt interditi a-
ſſus exerceant.

12 Vbi ſerior
contemplatio
quàm in ſolitu-
dine, ubi ſtudiū
ſolidius quàm in
quiete?

13 In Pf. 76. non
ita laudatur Io-
ſeph cum fru-
menta distribu-
eret, ac quum car-
cerem habitaret.

14 Boetius.

15 Philoſtratus
in deliciis, pere-
grini ſunt im-
bres in terrâ, &
fluvi in mari,
Iuppiter apud
Ægyptios, Sol a-
pud omnes, ho-
ſpes anima in
corpore, luſcinia
in aere, vivundo
in domo, Gari-
medes in celo, &c.

prisoners. What is our ¹life but a priſon? We are all imprifoned in an Iland. The world it ſelfe to ſome men is a priſon, our narrow ſeas as ſo many ditches, & when they haue compaſſed the Globe of the earth, they would faine goe ſee what's done in the Moone. In ^mMuſcovie & many other northerne partes; all over *Scandia* they are imprifoned halfe the yeare in Stoues, they dare not peepe out for cold. At ⁿAden in *Arabia* they are penned in all day long with that other extreame of heate, and keepe their markets in the night. What is a ſhip but a priſon? And ſo many citties are but as ſo many hives of Bees, Anthils, but that which thou abhorreſt many ſeek. Women keep in all winter, and moſt part of ſummer to preſerve their beauties, ſome for loue of ſtudy: *Democritus* ſhaved his beard becauſe he would cut off all occaſion of going abroad: how many Monks and Friers, Anachorites, abandon the world? *Monachus in urbe piſcis in arido*. Art' in priſon? make right uſe of it, and mortifie thy ſelfe; ^owhere may a man contemplate better then in ſolitarineſſe, or ſtudy more then in quietneſſe. Many worthy men haue beene imprifoned all their liues, and it hath beene occaſion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boetius* never writ ſo elegantly as in priſon, *Paule* ſo devoutly, for moſt of his Epistles were dictated in his bands. *Ioſeph*, ſaith *P. Auſtin*, got more credit in priſon, then when he diſtributed corne, and was Lord of *Pharaoh's* houſe. It brings many a lewd riotous fellow home, many wandring rogues it ſettles, that would otherwiſe haue beene ſo many ranging Tygers, and haue ruined themſelves and others.

Baniſhment is no grievance at all, *Omne ſolum forti patria, &c. & patria eſt ubicunq; bene eſt*, That's a mans countrey where he is well at eaſe. Many travell for pleaſure to that cittie, ſaith *Seneca*, to which thou art baniſhed, and what a part of the Citizens are ſtrangers borne in other places, ¹*Incolentibus patria*, it's their countrey that are borne in it, and they would thinke themſelves baniſhed to go to the place which thou leaveſt, and from which thou art ſo loath to part. 'Tis no diſparagement to be a ſtranger, or ſo irkſome to be an exile. † *The raine is a ſtranger to the earth, rivers to the ſea, Iuppiter in Egypt, the Sunne to vs all. The ſoule is an aliene to the body, a Nightingale to the aire, a Swallow in an houſe, and Ganimede in heaven, an Elephant at Rome, a Phoenix in India,* and ſuch things commonly pleaſe vs beſt, which are moſt ſtrange and come fartheſt of. Thoſe old *Hebrewes* eſteemed all the world *Gentiles*, the *Greekes* held all *Barbarians* but themſelves, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach, they ſcorne thee and thy countrey which thou ſo much admireſt. 'Tis a childiſh humour to hone after home, to be diſcontent at that which others ſeek, to preferre, as baſe *Iſlanders* and *Norwegians* doe their owne ragged Iſland, before *Italie* or *Greece*, the Gardens of the world, 'tis want of iudgement. All places are diſtant from heaven alike, the Sunne ſhines happily as warme in one cittie as in another, and to a wiſe man there is no difference of climes: friends are every where to him that behaues himſelfe wel, and a Prophet is not eſteemed in his owne countrey. *Alexander, Caſar, Traian, Adrian*, were as ſo manie land leapers, now in the Eaſt, now in the Weſt, little at home, & *Polus Venetus, Lod. Vertomannus, Pinxonus, Cadamuſtus, Columbus, Americus Veſputius, Vaſcus Gama, Drake, Candish, Oliver Anort, Schoutien*, got all their honor by

volum.

voluntary expeditions. But you say such mens travell is voluntary, wee are compelled, and as malefactors must depart: yet know this of * *Plato* to bee true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better and find more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, *Tully*, *Aristides*, *Themistocles*, *Theseus*, *Codrus*, &c. as have beene banished, will giue sufficient credit vnto it.

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* *Lib. 5 de legibus. Cumq; cognatis careat & amicis, maiorem apud deos & apud homines misericordiam merebitur.*

Memb. 5.

Against Sorrow for death of friends or otherwise, vaine feare, &c.

DEath and departure of friends are things generally grievous, *Omnia quæ in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, and most irksome and troublesome vnto vs. † *Homo toties moritur, quoties amittit suos*. And though we hope for a better life, eternall happynesse, after these painefull and miserable daies, yet we cannot compose our selues willingly to die, the remembrance of it is most grievous vnto vs, espec ally to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with † *Metexuma* that Indian Prince, *Bonum est esse hic*, they had rather be here. And many generous spirits, and graue staide men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting many months after, howling as those *Irish* women and *Greekes* at their graues, commit many vndecent actions, and almost goe besides themselves. My deare father, my sweete husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum*.

† *Cardan. de consol. lib. 2.*

† *Seneca.*

† *Berzo.*

* *Summo mane vinctasum oriuntur, pectora percutientes &c. miserabile spectaculum exhibentes Ortelius in Grecia.*

* *Calanthe.*

* *Virg.*

* *Lucan.*

* *Virg.*

Quis dabit in lachrymas fontem, &c.
What shall I doe?

* *Sed totum hoc studium luctu fraterna mihi mors abstulit, heu misero frater adempte mihi.*

My brothers death my study hath vndone,
Woes is me, alas my brother he is gone.

Mezentius would not liue after his sonne.

* *Nunc vivo, nec adhuc homines lucemq; relinquo; Sed linguam.*

and *Pompey's* wife cryed out at the newes of her husbands death

* *Turpe mori post te solo non posse dolore.*

So shee woulde needes runne vpon the swordes point after *Eurialus* departure.

* *Figite me, si qua est pietas, in me omnia tela Conjicite o Rutili.*

O let me die, some good man or other make an ende of me. How did *Achilles* take on for *Patroclus* departure? A blacke clowde of sorrowes overshadowed

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dowed him, saith *Homer*. *Iacob* rent his cloathes, and put sack-cloath about his loynes, and sorrowed for his sonne a long season, and would not be comforted, but would needes goe downe into the graue vnto his sonne. *Gen. 37. 34.* Many years after, the remembrance of such friends, of such accidents is most grievous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that he never read *Socrates* death, in *Platoes Phædon*, but he wept: ^a *Austin* shed teares when he read the destruction of *Troy*. But howsoever this passion of sorrow be violent and bitter, and seizeth familiarly on wise, valiant, discrete men, yet it may be withstood, it may be diuerted. For what is there in this life, that it should bee so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are commō society, to enioy one anothers presence, feasting, hawking, hunting, woods, hills, musicke, dancing, &c: all this is but vanitie and losse of time, as I haue sufficiently declared.

^a Confess. lib 1.

† *Iuuenalis.*
Amator scorum
vite propo-
nit, iracundus
vindictam, para-
fitus gulam, am-
bitiosus hono-
res, avarus opes,
miles rapinam,
fur prædam,
morbos odimus
& accersimus.
Card.

† *Seneca, quum*
nos sumus mors
non adest, cum
vero mors adest,
cum nos non si-
mus.

* *Bernard. cap. 3.*
med. nasci mis-
erum, vivere pe-
na, angustia mo-
ri.

* *Comedi ad sa-*
tietatem, gravi-
tas me offendit,
periculis edi, non
est expletum de-
siderium, vene-
reus delictis se-
quor, hinc mor-
bus, lassitudo,
&c.

* *Bern. cap. 13.*
med. de tantilla
letitia, quant a
tristitia; post
tantam volup-
tatem quam
gravis miseria.

* *Est enim mors*
piorum felix
transitus de la-
bore ad refrige-
rium, de expo-
sitione ad pre-
mium, de agone
ad braviu.

----† *dum bibimus, dum ferta, vaguenta puellas*
Poscimus, obrepi non intellecta senectus.

Whil'st we drinke, prancke our selues, with wenches dally,
Old age vpon's at vnwares doth sally.

As *Alchemists* spend that little which they haue to get gold, and never finde it, we loose and neglect eternitie, for a little momentarie pleasure which we cannot enioie, nor shall never attaine to in this life. We abhorre death, paine and griefe, all, and yet we will doe nothing of that which should vindicate vs from it, but rather voluntarily thrust our selues vpon it. ^b *The lasciuious* preferres his whore before his life, or good estate, an angry man his reuenge, a parasite his gut, ambitious, honours; covetous, wealth; a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs. We are never better or freer from cares then when we sleepe, & yet, which we so much avoid and lament, death is but a perpetuall sleepe, and why should it as ^c *Epicurus* argues, so much affright vs? *when we are, death is not, but when death is, then we are not*: our life is tedious and troublesome vnto him that liues best: ^d *this* a miserie to be borne, a paine to liue, a trouble to die, death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. ^e *If I feed liberally I am likely sicke or sur-fer; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; if I liue honest I burne in lust; If I take my pleasure, I tire and starue my selfe, and doe iniurie to my body & soule.† Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great miserie.* 'Tis both waies troublesome to me to rise and goe to bed, to eate & provide my meat, cares and contentions attend me al day long, feares and suspicions all my life, I am discontented, and why should I desire so much to liue? But an happy death will make an end of all my woes and miseries,

Omnibus una meis certa medela malis.

why should not I then say, with old *Simcon*, since I am so well affected, Lord now let thy servant depart in peacc, or with *Paule*, I desire to bee dissolved and to be with *Christ*. Beata mors quæ ad beatam vitam aditum aperit; 'tis a blessed houre that leads vs to a ^d blessed life, and blessed are they that die in the Lord. But life is sweete, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horreur, &c. and many times the

manner

manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead. *Facilis iactura sepulchri*. I care not so long as I feele it not, let them set mine head on the pike of *Tenariffa*, and my foure quarters in the foure parts of the world, ——— *pascam licet in cruce coruos*
let *Wolues* or *Bears* deuoure me.

——— *• Cælo tegitur qui non habet urnam.*

The Canopy of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and why then dost thou lament, as those doe, whom *Paule* taxed in his time, 1. *Theff. 4. 13. that haue no hope*. 'Tis fit there should be some solemnity, and 'tis a naturall passion to weepe for our friends, an irresistibile passion to lament, and grieue. *I know not how* (saith *Seneca*,) *but sometimes 'tis good to be miserable in miserie; and for the most part all grieve euacuat it selfe by teares.* ——— ** est quadam flere voluptas,*

Expletur lachrymis egeriturq; dolor.

yet after a daies mourning or two, comfort thy selfe for thy heauines, *Eccles. 38. 17.* When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which hee perceiving asked them what they meant, & for that very cause he put all the women out of the roome, upon which words of his they were abashed, and ceased from their teares. *Lodovicus Cortesius*, a rich Lawyer of *Padua* (as † *Bernardinus Scardeonius* relates) commaunded by his last will, and a great mulct if otherwise to his heire; that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrels to be provided, and in steede of blacke mourners he tooke order * that twelve virgins clad in greene should carry him to the Church. His will and testament was accordingly perfourmed, and he buried in *S^t Sophies Church*. ^h *Tully* was much grieved for his daughter *Tulliola's* death at first, vntill such time that hee had confirmed his minde with some Philosophicall precepts, ⁱ and then he began to triumph ouer fortune and grieue, & for her reception into heaven to be much more ioyed, then before hee was troubled for her losse. If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why dost thou so macerate thy selfe? 'Tis an inevitable chance, an everlasting act of Parliament, all must † die.

^k *Constat aternâ positumq; lege est*

Vt constet genitum nihil.

It cannot be revoked, we are all mortall, and these all commanding Gods & Princes die like men. O weake condition of humane estate! *Sylvius* exclaimes, ^l *Ladislaws* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many ^m Physitians, now ready to be ⁿ married, in 36 houres sickned and died. Tombes and monuments haue the like fate, *data sunt ipsis quoq; fata sepulchris*, Kingdomes, Provinces, Townes, and Citties haue their periods, and are consumed. In those flourishing times of *Troy*, *Mycena* was the fairest cittie in *Greece*, *Græcia cuncta imperitabat*, but it alas, and that * *Affyrian Niniue* are quite overthrowne; The like fate hath that *Egyptian* and *Borian Thebes*, *Delos*, common *Græcia conciliabulum*, the common councell house of *Greece*, and † *Babilon* the greatest cittie that ever the sunne shone on, hath now no-

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• *Luc.*† *Lib. 10. cont. 2.*• *Ouid. 4. Trist.*† *Pheidon.*• *Ob hanc causam*• *mulieres ab*• *legarant in ital. a*• *facerent, nos hac*• *audientes cru-*• *brimus & de-*• *stitimus a la-*• *chrymis,*† *Lib. 1. class. 8.*• *de clarif. Iurif.*• *cor. 1. atar inis.*• *12. Janupte*• *puella amilla*• *viridibus pannis*• *&c.*• *Lib de consol.*• *Præceptis phi-*• *losophi confir-*• *matus aduersus*• *omnem fortune*• *vim & te cor se-*• *cratâ in cælum q;*• *receptâ, tantâ*• *afflictus letitiâ*• *sum ac voluptate,*• *quantum a-*• *nimo capere pos-*• *sum, ac exultare*• *planè mihi vide-*• *o, viderq; de*• *omni dolore &*• *fortuna triump-*• *phare.*† *Vt lignum vi-*• *natum, atista se-*• *uari, sic homines*• *movent.*• *Boeth. lib. 2.*• *met. 3.*• *Nic. Henselius*• *Breslaur. fol. 47.*• *20 Then*• *present.*• *To Magdalen*• *the daughter*• *of Charles the*• *7. of France*• *Obiit noctesq;*• *dieq; &c.*• *Affyriorum*• *regio funditus*• *deleta.*† *Omnium quos*• *vixit am Sol as-*• *pexit urbium*• *maxima.*

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thing but walles and rubbish left. Thus † *Pausanias* complained in his times.
 † *Arcad. lib. 8.* And where is *Troy* it selfe now, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those
Grecian citties? *Syracuse* and *Agrigentum*, the fairest townes in *Sicily*, which
 had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*,
Empedocles, &c. of those mighty numbers of people, onely left. One *Ana-*
charsis is remembred amongst the *Scythians*, the world it selfe must haue an
 end. And as to a traveller great mountaines seeme plaines a farre of, at last
 are not discerned at all, citties, men, monuments decay, the names are onely
 left, and those at length are forgotten, and involed in perpetuall night.

o *Epist. Tull. 3.*

P Quum tot op-
 pidorum cada-
 vera ante oculos
 proiecta iaceant.

o Returning out of *Asia*, when I sayled from *Agina* toward *Megara*, I began
 (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) to view the
 country round about. *Agina* was behinde me, *Megara* before, *Pyræus* on the
 right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrat
 and overwhelmed before mine eyes. I beganne to thinke with my selfe, *Alas*
 why are we men so much disquieted with the departure of a friend, whose life is
 much shorter? P When so many goodly Citties lie buried before vs. Remember o
Servius thou art a man, and with that I was much confirmed, and corrected my
 selfe: Correct then likewise, and comfort thy selfe in this, that we must ne-
 cessarily die, and all die, that we shall rise againe; as *Tully* held *Lucundiorq;* mul-
 to congressus noster futurus, quàm insuavis & acerbus digressus. Our meeting
 againe shall be much more pleasant, then our departure was grievous.

q De remed. for-
 suit.

r Erubescere tan-
 ti tempestate
 quod ad unam
 anchoram stabas
 & Vis ægrium
 morbidum & si-
 tibundum---

gaude potius
 quod his malis
 liberatus sit.
 & Vxorem bonā
 aut inuenisti,
 aut sic fecisti; si
 inueneris, aliam
 habere te posse
 ex hoc intelliga-
 mus: si feceris
 benè speres, sal-
 uus est artifex.
 u Stulti est com-
 pedes licet aure-
 os amare.

* Cap. 19. Si id
 studes ut uxor,
 amici, liberi per-
 petuo uiuant,
 stultus es.

I but he was my most deare and loving friend, my sole friend. Thou maist
 be ashamed, I say with q *Seneca* to confesse it, in such a r tempest as this to
 haue but one anchor, goe seeke another: and for his part thou dost him great
 injury to desire his longer life, t wilt thou haue him crased and sickly still, or to
 be freed from his miseries? thou hast more need reioyce that he is gone. Another
 complaines of a most sweete wife, such a wife as no mortall man euer had,
 so good a wife: I reply to him in *Seneca's* words, if such a woman at least e-
 ver was to be had, c He did either so finde her or make her, if he found her, hee
 may as happily finde another; if he made her, as *Critobulus* in *Xenophon* did by
 his, he may as good cheape informe another, he need not despaire, so long as
 the same master is to be had. But was she good? had she beene so tryed per-
 aduenture as that *Epheſian* widdow in *Petronius*, by some swaggering soul-
 dier, she would not haue held out. Many a man would be willingly ridde of
 his: before thou wast bound, now thou art free, u and tis but a folly to loue thy
 fetters, though they be of gold. Come into a third place you shall haue an a-
 ged father sighing for a sonne, or a forlorne son for his deceased father. But
 why? Prior exijt, prior intravit, hee came first and hee must goe first. What,
 would'st thou haue the lawes of nature altered, and him to liue alwaies? *Iul.*
Cæſar, *Augustus*, *Alcibiades*, *Galen*, *Aristotle*, lost their fathers young. And
 why on the other side should'st thou so heauily take the death of thy little
 sonne, was he not mortall? Heare that diuine * *Epictetus*, If thou covet thy
 wife, friendes, children should liue alwaies, thou art a foole. Hee was
 a fine Childe indeed, but who can tell whether hee would haue beene
 an honest man? Hee might haue proued a theefe, a rogue, a spend-
 thrift, a disobedient sonne, vexed and galled thee more then all the world be-
 side, he might haue wrangled with thee and disagreed; or with his brothers,
 as *Eteocles*, and *Polynices*, and broke thy heart; he is now gone to eternitie as
 another

another *Ganymede* in the flowre of his youth ^z, as if hee had risen; saith *Plutarch*, from the midst of a feast, before he was drunk, the longer he had liued, the worse he would haue beene, & *quò vita longior* (*Ambrose* thinkes) culpa numerosior, more sinnefull, more to answer for he would haue had. If hee was naught, thou maist be glad he is gone, if good, be glad thou hadst such a son. Or art thou sure he was good? It may be hee was an hypocrite as many are, and howsoeuer he spake thee faire; peradventure hee prayed amongst the rest that *Icaro-menippus* heard at *Iupiters* whispering place in *Lucian*, for his fathers death. Or put case he was good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same ^z *Lucian*. why dost thou lament my death, or call me miserable, that am much more happier then thy selfe, what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? what, haue I lost some of your good cheere, gay cloathes, muscke, singing, dancing, kissing, merry meetings, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to be a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuer, loue, conuetsnesse, hatred, enuy, malice, that I feare no more theenes, tyrants, enemies as you doe. *VVhat good doe your teares, to what end?*

Excessi è vita arumnis facilisq. lubensq.,

Ne peiora ipsa morte dehinc videam.

I left this irksome life with all mine heart,

Least worse then death should happen to my part.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to bee inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. *VVeepe* no more then, 'tis to no purpose. And as *Tully* aduiseeth vs in the like case, *Non quos amissimus, sed quantum lugere par sit cogitemus*. Thinke what we doe, not whom we haue lost. So *Dauid* did 2. *Sam.* 22. *While the child was yet a liue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* The *Thracians* wept still when a child was borne, and feasted and made mirth when any mā was buried: and so should wee rather be glad for such as dye well, that they are so happily freed from the miseries of this life. If our present weaknes be such, we cannot moderate our passions in this behalfe; we must diuert them by all meanes by doing something, thinking of some other subiect. The *Italians* most part sleep away care & grieffe, if it vnseasonably sease vpon them; *Danes*, *Dutchmen*, *Polanders*, and *Bohemians* drinke it downe; our countrymen goe to Plaies: doe something or other, let it not transpose thee, or by ^b premeditation make such accidents familiar, as *Vlysses* that wept for his dog, but not for his wife, *quòd paratum esset animo obfirmato*, (*Plut.* lib. de anim. tranq.) accustome thy selfe, and harden before hand by seeing other mens calamities, and applying them to thy present state. I will conclude with † *Epictetus*. If thou louest a pot, remember 'tis but a pot thou louest, and thou wilt not be troubled when tis broke: If thou louest a sonne, or wife, remember they were mortall, and thou wilt not be so impatient. And so for false feares and all other fortuit inconveniences, mischances, calamities, to resist and prepare our selues, not to faint, * *Stultum est timere quod vitare non potes*, 'tis a folly to feare that which cannot be avoided, or to be discouraged at all.

^z *Deus quos diligit inuenientur.* Me. w. der.

^y *Consil. ad Apol.* *Arclorinus filius tuus in flore decessit, ante nos ad eternitate digressus, tãquam è conuivio abiens, triuiscum in errorem cliquem è Temulentia incideret, quales in longa senectã accidere solent.*

^z *Tom. 2. tract. de luctu.* *Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus, senex, vt tu, facie rugosus, incurvus, &c.*

O demens quid tibi videtur in vita boni nimium amisi dicis canas, &c. Longe melius reseruire quàm edere; non sitire, &c. Gaude potius quòd morbos & febres esugerim angore animi, &c. Eiuslatus quid prodest, quid lacryme, &c.

† *Chitreus delit.* ^a *Sardius de mor. gent.*

† *Cap. 8. Si ollã diligas memento te ollam diligere non perturbabis eã contrãctã si filium aut uxorem, memento hominem à te diligere, &c.*

^b *Premeditatione facilem redere quẽq. casum.* *Plut. consil. ad Apolloniũ* *Assuescere nos casibus debemus.* *Tully 3. Tusc.*

^c *Nam* ^z *Seneca.*

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^c Boeth. lib. 1.
p. 4.

*Nam quisquis trepidus paucet vel optat,
Abiecit clypeum, locog, motus
Necit quā valeat trahi catenam.*

For he that so faints and feares, & yeelds to his passion, flings away his own weapons, makes a cord to binde himselfe, and pulls a beame vpon his owne head.

MEMB. 6.

*Against Envy, Livor, Emulation, Hatred, Ambition,
Selfe-loue, and all other affections.*

^a Qui invidiam
ferre non potest,
ferre contemptum
cogitur.

Against all those other ^d passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest; to furnish our selues with Philosophicall and Divine precepts: to ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of envy, liuor, spleene, hatred, with those opposite vertues, as wee bend a crooked staffe another way. To oppose [†] *sufferance to labour, patience to reproach*, bounty to couetousnes, fortitude to pusillanimity, meeknesse to anger, humility to pride, to examine our selues for what cause wee are so much disquieted, on what ground, what occasion is it, a iust or a fained cause, and then either to pacify our selues by reason, or to divert by some other obiect or contrary passion, or premeditation. *In secundis meditare, quo pacto seras aduersa*; or out of mature iudgement to avoid the effect, or disanull the cause.

[†] Epictetus cap
14. Si labor obiectus fuerit tolerantie, conui-
tium patientie,
&c. si ita consi-
deris, vicis non
obtemperabis.

[†] Alciat. Embl.

*† Vt vivat Castor sibi testes amputat ipse;
Tu quoq, si qua nocent, abijce, tutus eris.*

The Beauer bites of stones to saue the rest:

Doe thou the like with that thou art oppress.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blowes: arme our selues against all such violent incursions, which may invade our mindes. A little experience and practise will in-
vire vs to it, *vetula vulpes*, as the proverbe saith, *laqueo haud capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world mee thinkes should not be disquieted, but ready to receaue all fortunes, incounters, and with that resolute Captaine, come what may come, to make answer,

[†] Virg. Æn.

—* *non vlla laborum*

*O virgo nova mi facies inopinaq, surgit,
Omnia percepi atq, animo mecum ante peregi.*

No labour comes at vnawares to me,

For I haue long before cast what may be.

[†] Nat. Chyrenus
delitijs Europe,
Felix civitas
que tempore pa-
cis de bello cogi-
tat.

The Commonwealth of [†] Venice in their Armory haue this inscriptiō, *Happy is that Citty which in time of peace thinkes of warre*, a fit Motto for euery mans priuate house, happy is that man that prouides for a future assault. But many times we complaine, repine and mutter without cause, wee giue way to passions, we may resist and will not. *Socrates* was bad by nature, enuious, as he confessed himselfe, lasciuious, but as hee was *Socrates*, hee did correct and amend himselfe. Thou art malicious, enuious, couetous, impatient,

no

no doubt, and lasciuious, yet as thou art a Christian correct and moderate thy selfe. 'Tis something I confesse, and able to moue any man, to see himselfe contemned, neglected, disgraced, ^d left behind, some cannot indure it, not *Lipsius* himselfe, a man discreet otherwise, yet too weake and passionate in this, as his words expresse, *collegas olim quos ego sine fremitu non intueor, nuper terra filios, nunc Macemates & Agrippas, — summo iam monte potitos.* But he was much to blame for it, to a wise staid man all this is nothing, wee cannot all be honoured and rich, all *Casars*, if we can be content, our present state is good, and in some mens opinion to be preferred. Let them goe on, get wealth, offices, titles, honours, preferments, & what they wil themselves, by chance, fraud, imposture, simony, and indirect meanes, as many doe, by bribery, flattery, and parasitical insinuation, by impudence, and time-seruing, let them goe before, *grosse me on euery side, f me non offendunt modò non in oculòs incurrunt*, as he said, correcting his former error, they doe not offend me, so long as they runne not into mine eyes. I am inglorious & poore, *composita paupertate*, but I liue secure and quiet: they are dignified, and haue great meanes, pompe and state, they are glorious, but what haue they with it? & Envy, trouble, anxiety, as much labour to maintaine their place with credit, as to get it at first. I am contented with my fortunes, *spectator è longinquo*, & loue *Neptunum procul à terrâ spectare furentem*: he is ambitious and not satisfied with his: but what ^h gets he by it? to haue all his life laid open, his reproaches seene, not one of a thousand but he hath done more worthy of dispraise and animaduersion, then worthy of commendation, no better meanes to help this then to be priuate. Let them runne, ride, striue as so many fishes for a crum, scrape, climbe, catch, and snatch, cosen, and colloque, temporize and fleire, take all amongst them, ⁱ and get what they can, it offends me not, — ^k *me mea tellus Lare secreto tutoq, tegat.* I am well pleased with my fortunes.

———— ^l *Vivo & regno simul ista relinquens.* I haue learned in

what state soeuer I am therewith to be contented. *Philip. 1. 11.* Come what can come, I am prepared, *Naue ferar magnâ an parua, ferar vnus & idem.*

I am the same. I was once so mad my selfe to bussell abroad, and seek about for preferment, tyre my selfe and trouble all my friends, sed nihil labor tantus prolecit, nam dum alios amicorum mors avocat, alijs ignotus sum, his inuisus, alij largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe laccant, dum alios ambio, hos capto, illis innoteseo, ætas perit, anni defluunt, amici fatigantur, ego deferor, & jam mundi tæsus, humanæq; satur infidelitatis acquiesco. And now as a myred horse that struggles at first with all his might and maine to get out, but when he sees no remedy, that all his beating will not serue, lies still, I haue laboured in vaine, rest satisfied, and if I may vsurpe that of [†] *Prudentius*,

Inueni portum, spes & fortuna valete,

Nil mihi vobiscum. Iudite nunc alios.

Mine haue's found, fortune and hope adue,

Mock others now for I haue done with you.

^c Occupet extremum scabellum, mihi i. e. e. linqui est. Hor. Lipsius epist.

^f Lipsius epist. ^g Gloria contentum habet inuidiam, parit enim reprimere. v. retinendo ac acquirendo.

^h Quia aliud ambitosus sibi parat quam reprobria eius pateant, i. e. videntur qui non habet in vitâ plura vituperatione quam laudedigna, i. e. malis non melius occurritur, quam si tenet latueris.

ⁱ Et omnes fama per vrbes garrula laudet. ^k Sen. Her. fur. ^l Hor.

[†] Distichon eius in militem Christianum. Engrauen on the Tombe of Fr. Puccius the Florentine in Rome. Chitreaus in delitium.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

Repulse.

I May not yet conclude, or hope to remoue passions, or quiet the minde, till such time as J haue likewise remoued some other of their more eminent and ordinary causes, which produce such grienous tortures and discontent: to divert all I cannot hope, to point alone at some few of the chiefest, is all J ayme at.

^m Pederatus in

300 Lacedemoniorum numeru non electus vixit,

gratulari se dicentem civitatem habere 300 ciues se meliores.

ⁿ Kissing goes by fauour.

^{*} Aeneas Sylv.

de miser. curial.

Dantur honores in curiis non secundum bonores & virtutes,

sed ut quisq; ditior est atq; potentior, eo magis honoratur.

† Sestilius lib. 2.

de repub. Gallorum. Favore apud nos & gratia plerumq; res agitur, & qui commodum aliquem nacti sunt in excessorem, additum ferè habent ad omnes praefecturas.

^{*} Imperitus periti munus occupat, & sic apud vulgus habetur. Ille proficitur mille coronatis, cum nec decem mereatur: alius è diverso mille dignus, vix decem consequi potest.

† Ministri locupletiores sunt his quibus ministratur.

† Hor. lib. 2.

Sat. 5.

o Solomon Eccl. 9. 11.

Repulse and Disgrace are two maine causes of discontent, but to an vnderstanding man not so hardly to bee taken, Caesar himselfe hath beene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grienously? It hath beene a familiar thing for thee thy selfe to deny others: If every man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vaine hope suggests, vn-satiable appetite affects, our preposterous iudgement thinks fit, should be granted, we should haue another Chaos in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or for worth, but for loue, affinity, friendship, affection, & great mens letters, or, as commonly they are bought and sold. Honours in Court are bestowed not according to mens vertues and good conditions (as an old Courtier obserues) but as every man hath meanes, or more potent friends so he is preferred. With vs in France († for so their owne countryman relates) most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, he runs away with all the preferment. Indignissimus plerumq; praefertur, Vatinius to Cato, illaudatus laudatissimo. — serui dominantur, aselli*

Ornantur phaleris, dephalerantur equi.

An illiterate foole sits

in a wise mans seat, & the common people hold him learned, graue, & wise. One professeth (* Cardan well notes) for a thousand crownes, but he deserves not tenne, when as he that deserues a thousand cannot get tenne. Salarum non dat multis salem. Many times too the seruants haue more meanes then the masters whom they serue, which † Epictetus counts an eye-fore and inconvenient. But who can helpe it? It is an ordinary thing in these times to see a base, impudent asse, illiterate, vnworthy, vn-sufficient, to bee preferred before his betters, because he can put himselfe forward, because he lookes big, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, & better deseruing man shall haue a repulse. 'Twas so of old and euer will be, and which Tiresias advised Vlysses in the † Poet. — Accipe qua ratione queas discescere, &c. is still in vse, lye, flatter, and dissemble. If not, as hee concludes, — Ergo pauper eris, the goe like a beggar as thou art. Erasmus, Melancthon, Lipsius, Budaeus, Cardan, liu'd and died poore, Gesner was a silly old man, baculo innixus, amongst all those huffing Cardinals and swelling Bishops that flourished in his time, & rid on foot cloathes. It is not honesty, learning, worth, wisdom, that preferres men, but as the wise man said, o Chance, and sometimes a ridiculous chance.

chance. * *Casus plerumq; ridiculus multos eleuauit.* 'Tis Fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera uirius, ergò nihil quàm uerba eras, atqui ego te tanquam rem excercebam, sed tu seruiebas fortune.* Beleeue it hereafter ô my friends ! Vertue serues Fortune. Well be it so, they haue wealth and honour, yet *Cardan* comforted himselfe with that *p the starre Fomahant would make him immortall*, and that † after his decease his bookes should be found in Ladies studdies.

* *Dignum laude uirum musa uetat mori.*

But why shouldst thou take thy Canvas so to heart ? It may bee thou art not fit. But as a † childe that weares his fathers shooes, hat, headpeece, brest-plate, or breeches; or holds his speare, but is nether able to weild the one, or weare the other; so wouldst thou doe by such an office or Magistracy, thou art vnfit. *And what is dignity to an unworthy man*, but (as * *Salvianus* holds) *a gold ring in a swines snout*: Thou art a brute. Like a bad actor (so ° *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur*: Thou wouldst play a kings part, but actest a clowne, speakest like an asse. *Magna petis Phaethon & que non uiribus istis, &c.* as *Iames* and *John* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine own conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any other, God in his prouidence hath reserued thee for some other fortunes, *sic superis uisum*. Thou art humble as thou art, it may be hadst thou beene preferred, thou wouldst haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, † beene a block, or a tyrant, or a demigod, *sequiturq; superbia formam*. There-fore, saith *Chrysostome*, good men doe not alwaies finde grace and fauour, least they should be puffed vp with turgent titles, growe insolent and proud.

Iniuries, abuses, are very offensiue, & so much the more in that they think *veterem ferendo inuitant novam*, by taking one they prouoke another: but it is an erroneous opinion: for if that were true, there would bee no end of abusing each other, *lis litem generat*; 'tis much better with patience to beare, or quietly to put it vp. If an asse kicke me, said *Socrates*, shall I strike him againe, and when ° his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates eia Xantippe*, as we doe when dogges fight, animate them the more by clapping of hands. Many men spend themselues, their goods, friends, fortunes, vpon smal quarrells, and sometimes at other mens procurements, with much vexation of spirit & anguish of minde, that with good advise, or mediation of friends might haue beene happily composed, or if patience had taken place. Patience in such cases is a most soueraigne remedy, put it vp, conceale, or dissemble it, to * forget and forgieue, † not 7 but 77 times, as often as he repents forgieue him, *Luk. 17.3.* as our Saviour inioynes vs stroken, to turne the other side: as our 2 Apostle perswades vs, to recompence no man euill for euill, but as much as is possible to haue peace with all men: Not to avenge our selues, and wee shall heape burning coales vpon our aduersaries head. For if you put vp wrong (as † *Chrysostome* comments) you get the victory, hee that looseth his mony, looseth not the conquest in this our Phylosophy. If hee contend with thee, submit thy selfe

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* *Sat. Menip.*

p *Stella Fomahant in montaliu: dabit.*
† *Lib. de lib. propriis.*

* *Hoc.*

† *Qui iradit thorac eut ge- leam, &c.*

* *Lib 4. de gub. dei. Quid est dignitas indigno nisi circulus aureus in navibus suis.*

° *In Lysandre.*
9 *Ouid. Met.*

† *Magistratus uirum indicat.*
† *Ideo bñi uiri aliquando gratiam non accipiunt, ne in superbiam eleuentur et ostentate iactant, ne altitudo muneris negligentiores efficiat.*

° *Ælian.*

* *Iniuriarum remedium est oblitio.*

† *Mat. 18. 22.*

Mat. 5. 39.

2 *Rom. 12. 17.*

† *Si toleras iniuriam, uictor eris, qui enim pecuniis priuatus est, non est priuatus uictoria, in hac pbilosophia.*

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selfe vnto him first, yeeld to him. *durum & durum non faciunt murum*, as the diuill is, two refractory spirits will never agree, the onely meanes to overcome is to relent, *obsequio vinces*. Euclide in *Plutarch* when his brother had angered him, swore he would be revenged, but he gently replied, † *Let mee not liue if I doe not make thee loue me againe*, vpon which meeke answer he was pacified.

* *Flectitur obsequio curuatus ab arbore ramus,*
Frangis, si vires experire tuas.

A branch if gently bended yeelds to thee
Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the citty by that furious *Alexander* the 6th, gaue the bending branch therefore as an Imprese with this motto, *Flecti potest frangi non potest*, to signifie that hee might breake them by force, but so neuer make them stoupe, for they stied in the midst of their hard vsage to the kingdome of *Naples*, and were honourably entertained by *Fredericke* the king according to their callings. Gentlenesse in this case might haue done much more, and let thine aduersary be neuer so perverse, it may be by that meanes thou maist winne him, *a favore & benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terror and scourge alone to such as are stubborne and make resistance. It was the symbole of *Emanuel Philibert* Duke of *Savoy*, & hee was not mistaken in it, for

* *Quo quisq; est maior magis est placabilis ira,*
Et faciles motus mens generosa capit.

A greater man is soonest pacified,
A noble spirit quickly satisfied.

It is reported by *Gualter Mapes* an old Historiographer of ours, that liued 400 yeares since, that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an Interview neere *Aust* vpon *Severne* in *Glostershire*, and the Prince sent for, refused to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, *c went vp to the armes in water*, and embracing his boat, would haue carried him out vpon his shoulders, adding that his humility & wisdom had triumphed ouer his pride and folly: And therevpon was reconciled vnto him, & did his homage. If thou can'st not so win him, put it vp, if thou beest a true Christiā, a good diuine, an imitator of Christ, † (*For he was reviled and put it vp, whipped and sought no revenge*) thou wilt pray for thine enemies, *d and blesse them that persecute thee*, bee patient, meeke, humble, &c. An honest man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his fashion so to doe, *quo quisq; stultior, eo magis insolenscit*, the more sottish he is, still the more insolent: *e Doe not answere a foole according to his folly*. If he be thy superiour, *f beare it by all meanes*, grieue not at it, let him take his course, *Anytus* and *Melitus* * *may kill mee, they cannot hurt me*; as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tonges, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppresse, iniure, tyrannise, to take what liberty they list, and who dare speake against them? *Miserum est ab eo ladi, a quo non possis queri*, from whom is no appeale: † and not safe to write against

† *Dispercam nisi ultus fuero: dispercam nisi ut me deinceps ames effecero.*
* *Ioach. Camerarius Emblem.*
21. cent. 1.

* *Heliodorus.*
† *Reipsa reperi nihil esse homini melius facilitate & clementia.* *Ter. Adelp.*
* *Ouid.*
b *Camden in Glove.*

c Vsq; ad pectus ingressus est, a quam & cimbā amplectens, sapientissime rex ait tua humilitas meam vicit superbiā, & sapientia triumphauit ineptiam collum asende, quod contra te fatu exi, intrabis terram, quam hodie fecit tuam benignitas &c.

† *Chrysostome.*
Contumelias affertus est & eas pertulit; opprobriis, nec ulla est, verberibus, caesus nec vicem reddidit.

d Rom. 12. 14.
e Pro.

f Contend not with a greater man, Pro.

* *O cedere possunt: le cre non possunt.*

† *Non facit aut entum in cum scribere: qui possent proferbere.*

against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* writ against him. 'Tis hard I confesse to be so iniur'd: One of *Chilo's* three difficult things. † *To keepe counsell,* spend his time well, put up iniuries, but be thou patient, and leaue revenge vnto the Lord. & *Vengeance is mine and I will repay,* saith the Lord. I knowe the Lord, saith * *David,* will avenge the afflicted and iudge the poore. No man (as † *Plato* farther addes) can so seuerely punish his aduersary, as God will such as oppresse miserable men. † *Iterum ille rem iudicatam iudicat,*

Maioreq; multâ multat.

If there be any religion, any God, and that God be iust it shall bee so; if thou beleuest the one, beleue the other: *Erit, erit,* it shall bee so. *Nemesis* comes after, *serò, sed serio,* stay but a little, and thou shalt see Gods iust iudgement overtake him. Thou shalt see that of *Samuel* to *Agag*, 1. *Sam. 15. 33.* thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women. It shall be done to them as they haue done to others, and that to their desert. * *Ad generum Cereris sine cade & sanguine pauci*

Descendant reges & siccâ morte tyranni.

Few Tyrants in their beds doe dye,

But stab'd or main'd to hell they hie.

And a base contemptible fellow is the instrument of Gods iustice to punish them, to torture and vex them, as an *Ichneumon* doth a *Crocodile*. They shall be recompenced according to the workes of their hands, they shall haue sorrow of heart, and be ^h destroyed from vnder the heauen, *Thre. 3. 64. 65. 66.* onely be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a most hard matter to doe this, flesh and bloud may not abide it, 'Tis graue, graue; no (*Chrysostome* replies) *non est graue ô homo,* tis not so grievous, † *nether had God commanded it, if it had beene so difficult.* but how shall it be done? Easily as he followes it, if thou shalt looke to heauen, and behold the beauty of it, and what God hath promised to such as put up iniuries. But if thou resist, and goe about *vim vi repellere*, as the custome of the world is, to right thy selfe, or hast giuen iust cause of offence, tis no iniury then but a condigne punishment, thou hast deserued as much. *Ate principium, in te recidit crimen quod à te fuit, peccasti, quiesce,* as *Ambrose* expostulates with *Cain. l. 3. de Abel & Cain.* * *Dionysius* of *Syracuse* in his exile was made stand without doore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus,* he wisely put it vp, and laid the fault where it was, in his owne pride & scorne, which in his prosperity he had formerly shewed others. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formica sua bilis inest,* The least flye hath a spleene, and a little Bee a sting.

† An asse flung downe a Thistlewarpes nest, the little bird pecked his gaul'd backe in revenge; and the Humble-bee in the Fable, flung downe the Eagle's egges out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse nest, and hurt her young ones, she bit him by the finger. * *I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* 'Tis *lex talionis*, and the nature of all things so to doe; and if thou wilt liue quietly thy selfe † doe no wrong to others. If any be done to thee put it vp, with patience endure it. For ¹ *this is thanke worthy,* saith our Apostle, *if a man for conscience towards God, endure grieve, and suffer wrong undeserued: for what praise is it,*

Pp

if

† *Arcana tacere,* otium rectè collocare, iniuri m posse ferre difficultum.

† *Pl. 45. Rom. 12.*

† *Pl. 139. 12.*

† *Nullus tam securus inimicorum suum vltro potest, quam deus solet miseros oppressores.*

† *Arcturus in Plautus.*

* *Iuvenalis.*

^h *Haman* shall be hanged on that gallows hee prouided for *Mardocheus*, *Esther. 7.*

† *Apud Christianos non qui patitur, sed qui facit iniuriam miser est.* *Leo ser.*

† *Neg, precepisset deus si graue fuisset, sed quâ ratione potero? facile si cælum suspexeris, & eius pulchritudinem, & quod pollicetur deus &c.*

* *Valerius lib. 4. cap. 1.*

† *Camerarius emb. 75. cent. 2.*

* *Pape, inquit, nullum animal tam pusillum quod non cupiat vltisci.*

† *Quod tibi ferri non vis alteri ne feceris.*

¹ *1. Pet. 2.*

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if when yee be buffeted for your faults, you take it patiently: but if when you doe well, yee suffer wrong, and take it patiently, there is thanks with God, for hereunto verily we are called. *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, he that cannot beare iniuries, witnesseeth against himselfe that he is no good man, as Gregory holds. *'Tis the nature of all wicked men to doe iniuries, as it is the property of all honest men patiently to beare them. Improbitas nullo flectitur obsequio*, The goate in the † Embleme sucked a Wolfe (so the shepherd would haue it) but hee kept neuerthelesse a Woolfes nature, * a knaue will be a knaue. Iniury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lackey followes him wheresoeuer hee goes. Besides, *misera est fortuna quae caret inimico*, hee is in a miserable estate that wants enimies, it is a thing not to be avoided, and therefore with more patience to be endured. If there were no other respect then that of Christianity, religion, and the like, to induce men to be long suffering, and patient, yet methinks the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, dangers that attend vpon it, the common experience might stay them. ^m The more they contend, the more they are involued in a Labyrinth of woes, 'tis an Hydras head, the more they strue the more they may; and as *Praxiteles* did by his glasse, when hee saw a scurvy face in it, brake it in peeces: but for that one, he saw many more as bad in a moment: for one iniury done, they provoke another *cum favore*, and twenty enimies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast receaued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

o I say the same of scoffes, slanders, contumelies, obloquies, pasquilling libells, and the like, which may tend any way to our disgrace, 'tis but our opinion, if we could neglect or contemne them, or with patience digest them, they would reflect on those that offered them first. As he that had a scold to his wife, when she brawled, he plaid on his drumme, & by that meanes madd her more, because she saw that he would not bee moued. *Diogenes* in a crowd when one called him back, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but hee laughed as if it concerned him not, and as *Ælian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in, or comming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good & bad reports to immortality, o not to be moued. Yea but I am shamed and disgraced, degraded, exploded, I haue beene stigmatified, whipt at post, arraigned and condemned, I am a common obloquy, I haue lost mine cares, odious, execrable, abhorr'd of God and men. Be content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one clowd another, one rumor is expelled by another: It will be forgotten in an instant, be it theft, rape, murder, incest, treason, thou art not the first offender, nor shalt bee the last, 'tis no wonder, euery day such malefactors are called in question, nothing so common,

Quocumq; in populo, quocumq; sub axe,

Comfort thy selfe thou art
not

* *Siquidem malorum proprium est inferre damna, & bonorum pedissequa est iniuria.*

† *Alciat embl.*

* *Naturam expellas furcâ licet usq; recurret.*

† *By many indignities wee come to dignities.*

Tibi subicito que sunt alijs furum, convitia &c. & in ijs in te admissis non exardescas. E-pistetus.

^m *Hoc scio pro certo quod si cū stercore certo, Vinco seu vincor, semper ego maculor.*

ⁿ *Obloquentus est, probumq; tibi inulit quispiam, siue vera is dixerit, siue falsa, maximam tibi coronam tenueris, si mansuetè convicium tuleris. Chrys. in 6. cap. ad Rom. ser. 10.*

o *Tullius epist. Dolabellæ, tu fortis sis animo, & tua moderatio, constantia, eorum infamat iniuriam.*

not the sole man. If hee that were guiltlesse himselfe should fling the first stone at thee, & he alone should accuse thee that were faultlesse; how many executioners, how many accusers wouldst thou haue? If euery mans sinnes were written in his forehead, & secret faults knowne, how many thousands would parallell, if not exceed thine offence? It may bee the Judge that gaue sentence, the Jury that condemned thee, the spectators that gazed on thee, deserued much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to be made a publike example of Justice, to bee a terror to the rest, yet should euery man haue to his desert, thou wouldst peradventure be a Saint in comparisori, *vexat censura columbas*, poore souls are punished, the great ones doe 20 thousand times worse, and are not so much as spoken of. Be not dismaied, *humanum est errare*, wee are all sinners, dayly and hourelly subiect to temptations, the best of vs all is an hypocrite, a grievous offender in Gods sight, how many mortall sinnes doe we commit? Shall I say, be penitent, aske forgiuenesse, and make amendes by the sequele of thy life for that fowle offence thou hast committed; recouer thy credit by some noble exploit, become a new man and seeke to be reformed. Hee that runnes away in battle, as *Demosthenes* said, may fight againe, & he that hath a fall, may stand as vpright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man, hee is odious in present, hissed out, an exile, may be receaued with all mens fauours, & singular applause. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vex, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *deesse robur arguit dicacitas*. If thou be guiltlesse it concerns thee not:

† *Irrita vaniloque quid curas spicula lingue,*

Latrantem curatne alta Diana canem?

Doth the Moone care for the barking of a dogge? They scoffe and rayle at me, saith one, p and barke at me on every side, but I, like that *Albanian* dogge sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleepe, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus*. As a Tortoise in his shell, *virtute mea me involvo*, † or an Vrchin round, *nil moror iclus*, ° a Lizard in Cammole, I decline their fury and am safe.

Integritas virtusq, suo munimine tuta,

Non patet aduersa moribus invidia.

Virtue and integrity are their owne fence,

Care not for envy, or what comes from thence.

Let them raile then, scoffe & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knowes, *contra Sycophanta morsum non est remedium*, there is no remedie for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, all are so served alike. ¶ *O Iane à tergo quem nulla ciconia pinxit*, God himselfe is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum benè feceris malè audire*, the chiefeest men, and most vnderstanding are so served, let him take his † course. And as that lusty courser in *Esop*e, that contemned the poore Asse, came by and by after with his bowels burst, a packe

† *Cameracensis*, 61. cent. 3.

* *Catullus*.

° *Tullius* epist.

Dolabelle, tu

forti sis animo,

¶ *tua moderatio*, constantia,

corum infames

iniuriam.

¶ *Lippus* elect.

lib. 2. cap. ult.

Latrant me, iac-

eco actaceo, &c.

° The symbole

of *I. Kerulander*

a *Carinthian*

Baron

saith *Sambucus*

* The symbole

of *Gonzaga*

duke of *Man-*

tua.

¶ *Pers. Sat. 1.*

* *Magni animi*

est iniuriis des-

picere. *Seneca* de

ira, cap. 32.

† *Quid turpius*

quam sapientia

vitam ex insipi-

entia sermone

pendere? *Tullius*

2. de *Finibus*.

* Tuā te consci-
entia solare, in
cubiculum in-
gredere, ubi se-
cure requiescas.
Minuit se quo-
dammodo proba-
ntia conscien-
tie secretum.

Boetius lib. 1.
prof. 4.

* Ringatur licet
& maledicant,
Palladium illud
pectori oppono.
Non Moveri:
consisto modestie
veluti sudi inni-
tens, excipio &
frango stultissi-
mum impetum
livoris. Putean.
lib. 2. epist. 58.

* Mil. glor. Act.
3. Plautus.

* Bion said his
father was a
rogue, his
mother a
whore to pre-
vent obloquy,
and to shew
that nought
belonged to
him but goods
of the minde.

on his backe, and was derided of the same Affe, *contemnentur ab ijs quas ipsi prius contempserunt, & irridentur ab ijs quos ipsi prius irriserunt*, they shall bee contemned and laughed to scorne of those whom they haue formerly derided. Let them curse and sweare, faine and lie, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, a good conscience is a continuall feast, innocencie will vindicate it selfe. *Elogium mihi pro foribus*, my posie is, not to be mooued, that I my Palladium, my brestplate, my buckler, with which I warde all iniuries, offences, lies, slanders, I leane vpon that stake of modestie, and so receiue and breake asunder all that foolish force of *Livor and Spine*. And he whosoever he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe. In fine, if Princes would doe iustice, Iudges be vpright, Cleargie men be truly devout, & so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would be patient, rich men would be liberall and humble, Cittizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kinde to their children, and they againe obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wiues modest, Husbandes would be loving and lesse iealous: If we could imitate *Christ* and his Apostles, liue after Gods laws, these mischiefes would not so frequently happen amongst vs; but being most part so irrecōcileable as we are, perverse, proud, insolent, factious and malicious, prone to contention anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testie by nature, apt to mistake, apt to quarrell, apt to provoke & misinterpret to the worst, every thing that is said or done, and therevpon heape vnto themselves a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, * *Et suam partem itidem tacere, cum aliena est oratio*: and by those bad courses accumulate much evil to their own soules, (*qui contendit, sibi convitium facit*,) their life is a perpetuall brawle, they snarle like so many dogges with their wines, children, servants, neighbours, and all the rest of their friends, they can agree with no body; But to such as are iudicious, meeke, and quiet, these matters are easily remedied: they will forbear vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmitie, disgrace, reproach, the best way is to speake of it first thy selfe, and so thou shalt surely take away all occasions from others to iest at, or contemne it, that they may perceiue thee to bee carelesse of it. *Vatinius* was wont to scoffe at his owne deformed feete, to prevent his enemies obloquies and sarcafmes in that kind; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should be overmuch moved when they were broken by chance. And sometimes againe, so that it be discreetly and moderatly done, it shall not be amisse to make resistance, to take downe such a sawcie companion, no better means to vindicate himselfe to purchase finall peace: for he that suffers himselfe to be ridden, or through

through pusillanimity or softishnes will let every man baffle him, shall bee a common laughing-stocke for all to frowne at. As a curre that goes through a Village, if hee clap his taile betweene his legs, and run away, every curre will insult over him, but if hee bristle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dogge dare medle with him: much is in a mans courage and discrete carriage of himselfe.

Many other grievances there are, which happen to man in this life, from friends, wiues, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speciall antidotes both in Scriptures and humane Authors, which who so will obserue, shall purchase much ease and quietnesse vnto himselfe, I will point at a few. Those Prophetical, Apostolical admonitions, are wel known to all, what Solomon, Siracides, our Saviour Christ himselfe hath said tending to this purpose: as Feare God, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashion not your selues to this world. &c. apply your selues to the times: strue not with a mighty man: recompence good for euill: let nothing be done through contention or vaine glory, but with meekenesse of minde every man esteeming of others better then himselfe. Or that Epitome of the Law and the Prophets, which our Saviour inculcates, loue God above all, thy neighbour as thy selfe. And whatsoever you would that men should doe vnto you, so doe vnto them, which Alexander Severus writ in letters of Gold, and vsed as a motto, and Hierome commends to Celantia as an excellent way, amongst so many intisements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, ^a Know thy selfe. ^y Be contented with thy lot. ^z Trust not wealth, beauty nor parasites, they will bring thee to destruction. ^a Haue peace with all men, war with vice. ^b Be not idle. ^c Looke before you leape. ^d Beware of had I wist. ^e Honor thy parents, speake well of friends. Be temperate in 4 things, lingua, loculis, oculis, & poculis, watch thine eie, & moderate thine expenses, Heare much, speake little, ^f sit, time & abstine. If thou seest ought amisse in another, mend it in thy selfe. Keepe thine owne counsell, reueale not thy secrets, be silent in thine intentions, ^g Give not eare to tale-tellers, bablers, be not scurrilous in conversation: ^{* iest} without bitternesse: giue no man cause of offence: set thine house in order. ^h Take heed of surerityship. [†] Fide & diffide, as a Fox on the yce, take heed whom you trust. ⁱ Liue not beyond thy meanes. ^k Giue chearefully. Pay thy dues willingly. ^l Be not a slave to thy money. ^l Omit not occasion, embrace opportunitie, loose no time. Be humble to thy superiour, respectiue to thine equall, affable to all, ^m but not familiar. Flatter no man. ⁿ Lie not, dissemble not. Keepe thy word and promise, be constant in a good resolution. Speake truth. Be not opinatiue, mainetaine no factions. Lay no wagers, make no comparisons. ^o Finde no faults, meddle not with other mens matters. Admire not thy selfe. ^p Be not proude or popular. Insult not. Fortunam reuerentèr habe. ^q Feare not that which cannot be avoided. [†] Griue not for that which cannot be recalled. ^{*} Vnder-value not thy selfe. ^r Accuse no man, commend no man rashly. Goe not to Law without great cause.

^a Lib. 2. ep. 24.

^x Nosce teipsum

^y Sorte tua contentus abis.

^z Ne fidas opibus, neq. parasti irachia in precipitium.

^a Pacem cum hominibus habe, bellum cum vitijs. Otho 2. Imperat. symb.

^b Damoa te nunquam otiosum inueniat. Hieron.

^c Dilectum quod statueris, est semel.

^d Insipientis est dicere non putarant.

^e Amos parente si equum, aliter feras, praestes parentibus pietatem, amicis dilectionem.

^f Comprime linguam. Quid loquar, vnde loqui dicas, sepe caveo. Libentius audias quam loquaris, vive ut vivas.

^g Epictetus: optime feceris si ea feceris quae in alio reprehendis. Nemini dixeris quae nolis offerri.

^h Fuge insurrexeris. Percutator fugito, &c.

ⁱ Sint sales sine dente, ioci sine vilitate, Sen.

^k Sponde, praesto noxa.

^l Tecum habita.

^m Bis dat qui cito dat.

ⁿ Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas. Epicharmus.

^o Post est occasio calva.

^p Nimia familiaritas parit contemptum. ^q Mendacium servile vitium. ^r Arcanum neq. tu scruteris vilius unquam, Commisumq. tegetes. Hor. li. 1. ep. 19. Nec tua laudabis studia aut aliena reprehendes. Hor. ep. lib. 18. ^s Ne te quiesiveris extra. ^t Stultum est timere, quod vitari non potest. [†] De re amissa irreparabili ne dolas. ^{*} Tanti eris alijs quanti tibi fueris. [†] Nemini cito laudes vel accuses.

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Cast not off an old friend, take heede of a reconciled enemy. ^c If thou come as a guest stay not too long. Be not unthankfull. Be meeke, mercifull and patient. Doe good to all. Be not fond of faire words. ^{*} Be not a neuter in a faction. Moderate thy passions. [†] Thinke no place without a witnesse. ^u Admonish thy friend in secret, commend him in publike. Keepe good company. ^z Loue others to be beloved thy selfe. Ama tanquam osurus. Amicus tardò fias. Provide for a tempest. Noli irritare crabrones. Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Cronie or a foole for money. Be not over sollicitous or curious. [†] Seeke that which may bee found. ^{*} Seeme not greater then thou art. [†] Take thy pleasure soberly. Ocymum ne terito. ^y Liue merrily as thou canst. ^z Take heede by other mens examples. Goe as thou wouldst be met, sit as thou wouldst be found. ^a Yeeld to the time, follow the streame. Wilt thou liue free from feares and cares? ^b Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c. Looke for more in Isocrates, Seneca, Plutarch, Epictetus, &c. and for defect, consult with cheefe-trenchers, and painted cloathes.

¹ Nullius in opibus grata est mora longa.

² Solaris lex apud Aristotelem. Gellius, lib. 2. cap. 12.

³ Nullum locum prius sine teste, semper adesse deum cogita. ^u Secretò amicos admone, lauda pilam.

^z Ut amicus mobilis esto Eros & Anteros gemelli Veneris, id est, amatis & redemptio. Plat. ^y Dum fata sinunt vivite leti, Seneca.

^a Id apprime in vita utile, Ex alijs obseruare sibi quod ex usu fiet. Ter.

^z Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temperibus serui, nec contra flamina stato.

^u Nulla certior custodia innocentia, inexpugnabile munimentum munimento non egere.

^c Vnicuique suum onus intolerabile videtur.

^d Plautus.

MEMB. 8.

Against Melancholy it selfe.

Every man, saith Seneca, thinks his owne burthen the heaviest, and a melancholy man about all others complains most, Wearines of life, abhorring all company and light; feare, sorrow, suspition, bashfulness, and those other dread Symptomes of body and minde, must needes aggravate this misery: yet conferred to other maladies, they are not so hainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue lucida intervalla, sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as Erasmus comforted himselfe, when he was grievously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensive to others, not loathsome to the spectators, gasty, fulsome, terrible, as plagues, Apoplexies, leprogies, wounds, sores, tetters, pestilent agues are, which either admit of no company, or terrifie or offend those that are present. In this maladie that which is, is wholly to themselves: and those symptoms not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c: therefore no such ambitious, impudent intruders, as some are, no smel-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity compels the to be honest. They are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspition wary, which is a necessary humor in these times, ^d Nam pol qui maxime cavet, is sape cautior captus est, he that takes most heed, is often circumvented and overtaken. Feare and sorrow, keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnes thrust men vpon: They are therefore no sicary, theeves or assassins. As they are soone dejected, so they are as soone, by soft words & good perswa-

perswasions reared. If they dote in one thing they are wise and well vnderstanding in most other. If it be inveterate, they are *insensati*, most part dotting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *hic furor ô superi, sit mihi perpetuus*. Some thinke fooles and disards liue the merriest liues, as *Aiax* in *Sophocles*, *Nihil scire vita iucundissima*, 'tis the pleasantest life to know nothing: they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: and in some^f countries, as amongst the *Turkes*, honored as *Saints*, and abundantly maintained out of the common stocke. They are no dissemblers, liars, hypocrites, for fooles and madmen tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, *quàm sapere & ringi*, to bee wise and still vexed; better to be miserable then happy: of two extreames it is the best.

^c *Petronius* *Cal.*

¹ *Busbequius*,
Sanges lib. 1.
fol. 86.

[†] *Quis bodie*
beatior, quàm
cui licet stultum
esse, & eorum
deni immunita-
tibus frui. Sat.
Menip.

SECT. 4.

MEMB. I. SUBSEC. I.

Of Physicke which cureth with Medicines.

After a long and tedious Discourse of these six non-naturall things, & their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kind of Physick which cureth by medicines, which Apothecaries most part make or mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it vnneccessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as *Hector Boëthius* relates of the *Iles of Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, *† they are very painfull, long-lived, sound &c.* ** Martians Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) *bigger then ordinary men, bred courstly, very long lived, in so much, that he that died at 100 yeeres of age, went before his time, &c.* *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that liue in *Norway*, *Lapland*, *Finmarke*, *Biarmia*, *Corelia*, all ouer *Scandia*, and those Northerne Countries, they are most healthfull, and very long-lived, in which places there is no vse at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Iceland* 1607, makes mention amongst other matters, of the Inhabitants and their manner of living, ^h *which is dried fish instead of bread, butter, cheese, and salt meates, most part they drinke water and whay, & yet without Physick or Physitian, they liue many of them 250 yeares.* I find the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iovius* in his description of *Brittaine*, and *Levinus Lemnius*, obserue as much of this our *Iceland*, that there was of old no vse of Physick amongst vs, and but

^g *Lib. 1. hist.*

[†] *Parvo vixentes, laboriosi, longævi, suo contenti, ad centum annos vivunt.*

^{*} *Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixo, ut immaturè, pereat qui centenarius moritur, &c.*

^h *Vitæ eorum casto & lacte consistit, potus aqua & serum, pisces loco panis habent, ita multos annos sepe 250. absq. medico & medicina vivunt.*

^f *Lib. de 4. complex.*

little

little at this day, except it be for a few nice idle citizens, sursetting Courtiers, and staulfed Gentlemen lubbers. The country people vse kitchin Physicke, and common experience tels vs, that they liue freeest from all manner of infirmities, that make least vse of Physicke. Many are ouerthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped; * some thinke Physitians kill as many as they saue, and who can tell

* Per mortes agunt experientia, & animas nostras negotiantur, & quod aliis exitiale hominibus occidere, eis impunitas summa.

Plinius.

* Furem.

† Omnis morbus lethalis aut curabilis, in vitam desinit, aut in mortem. Vtrogue igitur modo medicina inutilis, si lethalis curari non potest; si curabilis, non requirit medicum, Natura expellet.

* Quot Themison egros autumno occiderit uno?

many that did ill vnder the Physitians hands, haue happily escaped, when they haue bin giuen ouer by them, and left to God & Nature, & themselves. T'was *Pliny's dilemma* of old, ¹ Every disease is either curable or incurable, a man recouers of it, or is killed by it, both wayes Physicke is to be reiected. If it bee deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe. *Plato* made it a great signe of an intemperate and corrupt common-wealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their city, as *Pliny* and *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The *Diuell* himselfe was the first inventor of it. *Inuentum est medicina meum*, said *Apollo*, & what was *Apollo* but the *Diuel*. The *Greekes* first made an Art of it, & they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may beleuee *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his oracles. *Esculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, he was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another god) by charmes, spels, and ministry of bad spirits, did most of their cures. The first that euer wrote in Physicke to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them both, immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, & now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, ⁿ & good opinion they had of them, then out of any skill of theirs, which was very small, he saith, and they themselves *Jdiots* and *Infants*, and all their *Academicall* followers. The *Arabians* receiued it from the *Greekes*, and so the *Latines*, adding new precepts & medicines of their own, but so imperfect still, either through ignorance of Professors, Impostors, Mountebanks, Empiricks, disagreeing of Sectaries, envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, disease, and causes of it, they giue quite contrary Physicke, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour. Besides, there is much imposture and malice amongst them, *All arts* (saith *P. Cardan*) admit of cosening, Physicke amongst the rest, doth appropriate it to her selfe; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis*

^m Prefat. de contradi. med.

ⁿ *Opinio facit medicos*: a faire gowne, a velvet cap, the name of a Doctor is all in all.

• *Contrarias profuerunt sententias. Cardan.*

^p Lib. 3. de ap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.

hum.

humida, pro purgantibus astringentia, binders for purgatiues, *omnia perturbant*. If the party miscarried, *Curtium damnabant*, then *Curtius* killed him, that disagreed from them: If he recovered, then ⁹ they cured him theſelues. Much emulation, imposture, malice, there is amongst them: or if they be honest, and meane well, yet a knaue Apothecary, that administers the Physick, and makes the medicine, may doe infinite harme, by their old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo*, &c. see *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's examen simpl. &c.* But it is their ignorance that doth most harme, their Art is wholly coniecturall, vncertaine, imperfect, and got by killing of men, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram.

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to iudge of it. If by Pulses, that doctrine some hold, is wholly suspitious, and I dare boldly say with ^r *Andrem Dudeth*, that variety of pulses describe by Galen, is neither obserued nor understood of any. And for vrine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* and some other Physitians haue proued at large. I say nothing of Criticke dayes, errors in Iudications &c. The most rationall of them, and most skilfull, are so often deceiued, that as ^r *Tholosanus* inferres, I had rather beleene and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all the Patients to the market to be cured. Which *Herodotus* relates of the Egyptians, *Strabo*, *Sardus*, and *Anbanus Bohemus* of many other nations. *Cambises* in [†] *Xenophon* told *Cyrus*, that to his thinking, Physitians were like Taylors and Coblers, the one mended our sicke bodies, as the other did our cloathes: but I will vrge these cavilling and contumelious arguments no farther, lest some Physitian should mistake me, and deny mee Physicke when I am sicke: for my part, I am well perswaded of Physicke. I can distinguish the abuse from the vse, in this and many other Arts and Sciences, [†] *aliud vinum, aliud ebrietas*, wine and drunkenesse are two distinct things. I honour the name, and magnify the calling, as I am inioyned to honor the Physitian for necessities sake. The knowledge of the Physitian lieth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles. 58. 1.* Only this I will adde, that this kind of Physicke is very moderately and advisedly to be vsed, vpon good occasion, when the former of Diet will not take place. And t'is no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorif. ¹ *A discreet and godly Physitian doth first endeaunour to expell a disease by medicinall diet, then by pure medicine: and in his ninth, ² hee that may be cured by Diet, must not meddle with Physicke: and in his 11. Aphorif. ³ A modest and wise Physitian, will neuer hasten to vse medicines, but vpon urgent necessity, and that sparingly too: because as he addes in his 13. Aphor. ⁴ whosoeuer takes much Physicke in his youth, shall soone bewaile it in his olde age: Purgatiue Physicke especially, which doth much debilitate Nature. For which causes some Physitians refraine from the vse of Purgatiues, or els sparingly vse them. ⁵ *Henricus Ayrenus* in a consult. for a melancholy person, would haue him take as few purges as he could, because there be no such me-*

⁹ Omnis agrotus, propria culpa perit, sed ne mo nisi medici beneficiis restituitur. Agrippa. Li. 3. Ciat. epist. 11. inceslao Kaphano. Assim duere, tot pulorum differentias, que describuntur a Galeno, nec a quoque intelligi, nec obseruari posse.

Lib. 28 cap. 7. Syntax. at. mirab: Alalem ego expertis credere solam, quam me re ratiocinantis, neg, satis laudare possum institum Babylonien. &c. [†] *Yus*, lib. 1. Velut ameli. n refractio um re- farcinatores. &c. [†] *Chrysof* bon. 2 ¹ Prudens & pius medicus, morbum ante expellere statuit, ex his medicinalibus, quam puris medicinis. ² Cuiusq. potest per alimenta restitui s. nitas, fugiendum est penitus vsum medicamentorum. ³ *Diodeslus* & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate ⁴ Quicunq. pharmacatari in iuventute, deſtebit in senectute ⁵ *Hildish* sic 2. de me! fil. 276. Nulla est ferme medicina purgans, que non aliquam de viribus, & partibus corporis depradat.

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^a Lib. 1. & Barr.
lib. 1. cap. 12.
^b 2. de vict.
acut. Omne pur-
gans medicamē-
tum corpori pur-
gato contrarium
&c. (succos &
spiritus addu-
cit, substantiam
corporis auferit.

dicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia, which ^a Celsus and others obserue, or ill digestion, and bad iuyce through all the parts of it. Galen him- selfe confesseth, that purgative Physicke is contrary to Nature, and takes away some of our best spirits, and consumes the very substance of our body. But this without question, is to be vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, aswell as most other infirmities. Of Alteratiues & Cordials, no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in euery Pharmacopœa, euery Physitian, Herbalist &c. single out some of the chiefeft.

SVB SEC. 2.

Simples proper to Melancholy, Against
Exoticke Simples.

^c Hesiod. op.
^d Hernius pref.
prax med. Quot
morbo um sunt
Ideæ, tot reme-
diorum genera
varijs potentijs
decorata.

^e Penotius de-
nar. med. Que-
cunq; regio pro-
ducit simplicia,
pro morbis regi-
onis. Crescit raro
absinthium in
Italia, quod ibi
plerumq; morbi
calidi, sed circa
ta, papauer, &
herbe frigide,
apud nos Ger-
manas & Pola-
nos ubiq; proue-
nit absinthium.
^f Quum in vil-
lam venit, consi-
deravit que ibi
crescebant me-
dicamenta, sim-
plicia frequen-
tia, & iis ple-
rumq; vsus di-
stilla. & alie-
re, alimbecum
iddo argenteum
circum er ns.
^h Herbe medi-
cis utiles omni-
um in Aulâ
feracissime.

ⁱ Georg. Ad quos
magnus herba-
riorum numerus
indig. consuit
Sincerus Iliner.
Gallus.

Medicines properly applied to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alteratiue* or *Purgatiue*. *Alteratiues* are such as correct, strengthen Nature, alter, or any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities, continually vexing vs,

^c Νῆπι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἡδ' ἐν' ἔνδι
Αὐτῶματι φοιῶσι, καὶ ἐν νηλοῖσι θέρουσι
Σιγῇ, ἔπει φωνῇ ἐξέλκτο μάλιστα Ζεὺς.

Diseases steale both day and night on men,
For *Iupiter* hath taken voice from them.

So there be feuerall remedies, as ^d he saith for euery disease a medicine, for euery humour; and as some hold, every clime, euery country, and more then that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As ^e one discourseth, *Wormwood* growes sparingly in Italy, because most part there they bee misaffected with hot diseases, but *henbane*, *poppy*, and such cold hearbes. with vs in Germany, Poland, great store of it in euery waste. *Baracellus Horto geniali*, and *Baptista Porta Physiognomica*, lib. 6. cap. 23. giue many instances and examples of it, and bring many other proofes. For that cause belike that learned *Fuchsius* of *Noremberge*, ^f when he came into a Village, considered alwaies what hearbes did growe most frequently about it, and those he distilled in a silver Limbecke, and made vse of others amongst them as occasion serued. I knowe that many are of opinion, our Northerne simples are weake, vnperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be vsed in Physicke, and will therefore fetch their druggs a farre off, *Sena*, *Cassia* out of *Egypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*, *Turbith*, *Agerick*, *Mirabolanes*, *Hermodaetils*, from the *East Indies*, *Tobacco* from the *West*, and some as farre as *China*, *Hellebor* from the *Ansyrcira*, or that of *Austria* which beares the purple flowre, which *Mathiolus* so much commendeth, and so of the rest. In the kingdome of *Valence* in *Spaine*, ^g *Maginnus* commendeth two mountaines, *Mariota* and *Rena Golosa*, famous for sim-
ples,

ples. *Leander Albertus*, † *Baldus* a mountaine neere the lake *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flocke. *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*: others *Montpelier* in *France*, *Prosper Altinus* preferres *Egyptian* simples. *Garcias ab Horto*, *Indian* before the rest, another those of *Italy*, *Crete*, &c. Many times they are ouer curious in this kinde, whom *Fuchsius* taxeth, *Instit. lib. 1. sec. 1. cap. 1.* that thinke they doe nothing, except they rake over all *India*, *Arabia*, *Aethiopia* for remedies, and fetch their physicke from the three quarters of the world, and from beyond the *Garamantes*. Many an old wife or country woman doth often more good with a few knowne and common garden hearbes, then our bumbast Physicians, with all their prodigious, sumptuous, farre fetched, rare, coniectural medicines. Without all question if we haue not these rare Exoticke simples, we haue that at home which is in vertue equivalent vnto them, ours will serue as well as theirs if they be taken in a proportionable quantity, be fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are carelesse of that which is neere vs, and follow that which is a farre off. to knowe which we will trauell and sayle beyond the seas, wholly neglecting that which is vnder our eyes.* *Opium* in *Turkie* doth scarce offend, with vs in a small quantitie it stupifies: *cicuta* or hemlocke is a strong poyson in *Greece*, but with vs it hath no such violent effects: so that I conclude with † *Io. Voschius*, (who as hee much inueyes against those Exoticke medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases, à capite ad calcem) nostra regio nis herba nostris corporibus magis conducunt, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cures to our proper and domesticke physick. So did † *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, T.B. with vs, as appeareth by a Treatise of his diuulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our drugges bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs, as in those countries whence now we haue them, as well as *Cherries*, *Artichokes*, *Tobacco*, and many such. There haue beene many worthy Physicians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Gerard*, &c. but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in fieri, at the cost and charges of the right Honorable the Lord *Danuers*) are much to be commended, wherein all Exoticke plants almost are to be seene, & a liberall allowance yearely made for their better maintenāce, that yong students may be the sooner informed in the knowledge of them: which as † *Fuchsius* holds, is most necessary for that exquisite manner of curing, and as great a shame for a Physician not to obserue them, as for a workeman not to knowe his axe, saw, squire, or any other tooke, which he must of necessity vse.

† *Baldus* mons prope Benacum be bilegis maxime notus.

* Quise nihil effecisse arbitramur nisi Indianam Aethiopiam, Arabiam, & ultra Garamantes à tribus mundi partibus exquisita remedia curradant.

Tutius sepe medetur rustica animus una, &c.

* *Epist. lib. 8.* Proximorum incuriosi languina seclantur, & ad ea cognoscenda iter ingredi & mare transmittere solemus, at que sub ocula posita negligimus.

Part. 2. de pest. cap. 17.

† *Exotica reiecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. eius.*

† *Instit. lib. 1. cap. 3. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Alteratiues. Hearbes. Other Creatures, &c.

Amongst those 800 simples, which *Galeottus* reckons vp, lib. 3. de pro-
misc. doct. cap. 3. and many exquisite Herbalists haue written of, these
few following alone, I finde appropriated to this humour: Of which
some be alteratiues, ⁿ which by a secret force, saith *Renodius*, and speciall qua-
lity expell future diseases, perfectly cure those which are, & many such incurable
effects. This is as well obserued in other plants, stones, minerals, & creatures
as in hearbs, in other maladies as in this. How many things are related of a
mans skulke what seuerall vertues of cornes in a horse legge, ° of a Woolfes
liver, &c. of diuerse P excrements of beasts, all good against seuerall diseases?
What extraordinary vertues are ascribed vnto plants? *Satyrium* & *eruca*, *Pe-
nem* erigunt, *virex* & *nymphaea* semen extinguunt, ° some hearbes provoke
lust, some againe, as *agnus Castus*, water-lilly, quite extinguisheth seed, poppy
causeth sleep, Cabbage resisteth drunkenesse, &c. and that which is more
to be admired, that such and such plants, should haue a peculiar vertue to
such particular parts, ^f as to the head Aniseeds, foalefoot, Betony, Calamint
Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For
the lungs Calamint, Lichoras, Enula campana, Hyssop, Horehound, water
Germander, &c. For the heart, Borage, Buglosse, Saffrō, Bawm, Basill, Rose-
mary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony,
Bawme, Centaury, Sorell, Purselane. For the liuer, Darts spineor *Camepitys*,
Germander, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries. For
the spleene, maiden-haire, fingerfearne, dodder of thyme, hops, the rinde of
ash. For the kidneyes, grumell, parslly, saxifrage, plantaine, mallowe. For
the wombe, mugwort, pennyriall, fetherfew, savine, &c. For the ioynets, Ca-
momile, St Johnswort, organ, rue, couslips, centaury the lesse, &c. And so to
peculiar diseases. To this of melancholy you shall find a Catalogue of herbs
proper, and that in every part. See more in *Wecker*, *Renodius*, *Hernius* lib. 2.
cap. 19. &c. I will briefly speake of some of them, as first of alteratiues, which
Galen in his third booke of diseased parts, preferres before diminutiues, and
Trallianus brags, that hee hath done more cures on melancholy men ° by
moistning, then by purging of them.

In this Catalogue, Borage and Buglosse may chalenge the chiefe place,
whether in substance, iuice, roots, seeds, flowres, leaues, decoctions, distilled
waters, extracts, oyles, &c. for such kinde of hearbs bee diuersly varied. Bug-
losse is hot and moist, and therefore worthily reckoned vp amongst those
hearbs, which expell melancholy, and ° exhilarate the heart. *Galen* lib. 6. cap.
80. de simpl. med. *Dioscorides* lib. 4. cap. 123. *Pliny*, much magnifie this plant.
It may be diuersly vsed; as in Broth, in ° Wine, in Conserues, Syrups, &c. It
is an excellent cordiall, and against this malady most frequently prescribed.

Melissa Bawme, hath an excellent vertue to alter Melancholy, bee it stee-
ped in our ordinary drinke, extracted, or otherwise taken. *Cardan*, lib. 8. much
admires this hearbe. It heats and dries, saith ° *Hernius*, in the second degree,
and with a wonderfull vertue it comforts the heart, and purgeth all melan-
choly

° Que cecidit vi-
ac specificā qua-
litate morbos
futuros arcent
Lib 1. cap. 10.
Instit. Phar.
° *Galen* lib. e-
par lupi epati-
cos curat.
° *Stercus peco-
ris* ad Epilepsi-
am &c.
° Prestipintle,
rocket.
° *Sabina* fetum
educit.
° *Wecker*. Vide
Ospaldum Crol-
lum lib. de In-
cernis re um sig-
naturis de her-
bis particulari-
bus parti cuiq;
conuenientibus.

° *Idem* *Lauren-
tius* cap 9.
Borage.

° *Dicor* Borage,
gaudia semper
ago.

° *Vino* infusum
hilaritatem fa-
cit.

Bawme.

° Lib 2. cap. 2.
prax. med. ° *Virā*

vilatitiam pre-
bet. & cor con-
firmat, apores
ne anacholico
purget. & spiriti-
bus.

choly vapors from the spirits, *Mathiol. in lib. 3. cap. 10. in Dioscoridem*. Besides they ascribe other vertues to it, ² as to helpe concoction, to cleanse the braine, and expell all carefull thoughts, and anxious imaginations: The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Dela-campius*, and every Herbalist. Nothing better for him that is melancholy then to steepe this and Borage in his ordinary drinke.

Mathiolus in his fift booke of medicinall Epistles, reckons vp *Scorzomera*, ^a not agasnst poyson only, falling sicknesse, and such as are vertiginous, but to this malady; the root of it taken by it selfe expells sorrow, & causeth mirth & lightnesse of heart.

Lupulus, hop, is a soueraigne remedy, *Fuchsius cap. 58. Plant. hist.* much extolls it, ^b it purgeth all choler, and purifies the blood, *Mathiol. cap. 140. in 4. Dioscor.* wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth: we vse it in our ordinary beare, which before was thick and fulsome.

Wormwood, Centaury, Penniriell, are likewise magnified and much prescribed, as I shall after shew, especially in Hypochondriake melancholy, daily to be vsed sod in whay: and as *Ruffus Ephesius*, ^c *Arcteus* relate, by breaking wind, helping concoction, many melancholy men haue beene cured by the frequent vse of them alone.

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria* Cuscuta, Ceteratche, Mugwort, Liuerwort, Ashe, Tamerisk, Genist, Maydenhaire, &c. which much help and ease the spleene.

To these I may adde Roses, Violets, Capers, Fetherfewe, Scordium, Staechas, Rosemary, Ros Solis, Betony, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. And to such as are cold, the ^d decoction of Guacum, Salsaperilla, Sassafras, the flowres of *Carduus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Agubinus*, and others. ^e *Bernardus Penottus* preferres his *Herba Solis*, or dutch Sindawe, before all the rest in this disease, and will admit of no hearbe upon the earth to be comparable vnto it. It excells *Homers* Moly, and cures this, falling sicknesse, and almost all other infirmities. The same *Penottus* speakes of an excellent Balme out of *Apponensis*, which taken to the quantity of three drops in a cup of wine. ^f will cause a sudden alteration, driue away dumps, and cheare vp the heart. *Ant. Guianerius* in his Antidotary hath 3 many such, and *Jacobus de Dondis* the Aggregator, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires Rue & commends it to haue excellent vertue, ^g to expell vain imaginations, Diuells, and to ease afflicted soules. Other things are much magnified by ⁱ writers, as an old Cock, a Rammes head, a Wolves hart borne or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of Nilus, *Gommesius* all Sea water, and at seasonable times to bee sea sicke: Goates milke, Whay, &c.

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¹ Proprium est eius animum bilarem reddere, concitacionem inuere, cerebri obstructionis rescare, solitudines fugare, sollicitas imaginationes tollere.

Scorzomera.

^a Non solum ad viperarum morsus cecitiales et vertiginosos, sed per se occumdata radix tristitiam di'cutit, hilaritatemq. conciliat.

Gerard.

Hop.

^b Bilem vitramq. detrahit, sanguinem purgat.

^c Lib. 7. cap. 5.

^d Herba us lib. 2. consil. 185. Scolopendria consil. 77.

^e Praef. denar. med. Omnes capitis dolores et phantasmata tollit, scias nullam herbam in terra huic comparandam viribus et bonitate nasci.

^f Optimum medicamentum in celerit cordis confortatione, et ad omnes qui tristantur &c.

^g Rondoletius Elenum quod vim habet miram ad hilaritatem, et multi pro secreto habent. *Schenkenius* obser. med. cen. 5. obser. 86.

^h Afflictas mentes releuat, animi Imaginationes et Demones expellit.

ⁱ *Schenkenius* Asiaticus. Rhabis.

Pretious stones, Mettals, Minerals, Alecratives,

Pretious stones are diuersly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monavius*, *that stones can worke any wonders, let them beleue that list, no man shal perswade me, for my part I haue found by experience there is no vertue in them.* But *Matthiolus* in his Comment vpon *Diocorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodeus*, *Alardus*, *Encelius*, *Marbo. deus*, &c. *Matthiolus* specifies in Corall: and *Oswaldus Crollius* *Basil. chym.* preferres the salt of Corall. *Christoph. Encelius lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against Melancholy, sorrowe, feare, dulnesse, and the like. *Renodeus* admires them, besides they adorne Kings Crownes, grace the fingers, enrich our hushhold stufte, defend vs from enchantments, preserue health, cure diseases, they driue away grieffe, cares, and exhilarate the minde. The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the *Iacinthe* and *Topaze*, they allay anger, grieffe, diminish madnesse, and much delight and exhilarate the mind. *If it be either carried about, or taken in a potion, it will increase wisdom,* saith *Cardan*, expell feare, he brags that hee hath cured many mad men with it, which when they laid by the stone, were as mad againe as euer they were at first. *Petrus Bayerus, lib. 2. c. 13. Veni tecum*, saith as much of the *Chrysolite*, a friend of wisdom, an enimie to folly. *Pliny lib. 37. Solinus cap. 55. Albertus lapid. Cardan. Encelius, lib. 3. c. 66.* much magnifies the vertue of the *Beryll*, it much auails to a good vnderstanding, and represseth vaine conceits, euill thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called *Chelidonium*, which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes and mad men, and make them amiable and merry.

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, and auails much against phantasticke illusions which proceed from melancholy, and preserues the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to slicken their gold with, borne about, or giuen to drinke, hath the same properties or not much vnlike.

Levins Lemnius Institut. ad vit. c. 58. amongst other Jewels makes mention of two. *Carbuncle* and *Corall*, which driue away childish feares, Diuels, overcome sorrow, and hung about the necke represseth troublesome dreames, which properties almost *Cardan* giues to that Greene coloured *Emmetru*, if it be carried about, or worne in a ring.

Cratonis epist. vol. 1. Credat qui vult gemmas mirabilia efficere, mihi qui & ratione & experientia didicialiter rem habere, nullus facile persuadebit falsum esse verum.

Lib de gemmis Margarite & corallum ad melancholiam precipue valent

Margarite & gemme spiritus confortant & cor, melancholiam fugant.

Præfat. ad lap. præc. lib. 2. sec. 2. de mat. med.

Regum coronas ornant, digitos illustrant, supellectilia dant, a fascino timentur, morbis medentur, sanitatem conferunt, mentem exhilarant, tristitiam pellunt.

Encelius lib. 3. c. 4. Suspensus vel bibitus tristitie multum resistit, & cor recreat.

Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat, & animi tristitiam pellit.

Lapida hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos

hic sanant, & quævis lapidem abiecerint, erupit iterum stultitia. Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos iuuat. Confert ad bonum intellectum comprimit malas cogitationes, &c. Alacres reddit. Albertus, Encelius cap. 44. lib. 3. Plinius lib. 37. cap. 10. Iacobus de Nondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos. Valet contra phantasticas illusiones ex melancholia. Amentes sanat, tristitiam pellit, iram, &c. Valet ad fugandos timores & deuotiones, turbulentia somnia abigit, & nocturnos puerorum timores compescit. Somnia leta facit argenteo annulo gestatus.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the minde, others the *Saphire*, which is the ^b fairest of all pretious stones, of skie colour, and a great enemy to blacke choler, frees the minde, mends manners, &c. *Iacobus de Dondis* in his Catalogue of simples, hath *Amber Greece*, as in *Corde cerui*,^c the bone in a Stagges heart, a *Monoceros* horne, *Bezoars* stone^d of which elsewhere, it is found in the belly of a beast in the East *Indies*, brought into *Europe* by *Hollanders* and our countrymen Marchants. *Renodeus* cap.22. lib.3. de ment.med. saith he saw two of those beasts aliue, in the Castle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* because they purge, shall bee mentioned in their place.

Of the rest in brieft thus much I will adde, out of *Cardan*, *Renodeus*, cap.23 lib.3. *Randoletius* lib.1. de Testat. cap.15. &c. That ^e almost all Jewells and pretious stones, haue excellent vertues to pacifie the affections of the minde, for which cause rich men so much couet to haue them: ^f and these smaller unious which are found in shells amongst the *Persians* and *Indians*, by the consent of all writers, are very cordiall, and most part auail to the exhilaration of the heart.

Most men say as much of Gold, and some other Mineralls, as these haue done of pretious stones. *Erastus* still maintaines the opposite part. *Disputat. in Paracelsum* cap.4. fol.196. he confesseth of Gold, & that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simul ac nummos contemplor in arcâ, as he said in the Poet: aurum potabile, he discommends and inueighs against, by reason of the corrosiue waters which are vfed in it. Which argument our *D. Gwinne* vrgeth against *D. Antonius*.ⁱ *Erastus* concludes all their Philosophicall stones and potable Gold, &c. to bee no better then poyson. *Paracelsus* and his Chymisticall followers, will cure all manner of diseases with Mineralls, accounting them the onely Physicke on the other side.† *Paracelsus* calls *Galen*, *Hippocrates*, and all their adherents, Infants, idiots, Sophisters, &c. not worthy the name of Physitians, for want of these remedies, and bragges that by them he can make a man liue 160 years, or to the worlds end: That he was *primus medicorum*, and did more famous cures then all the Physitians in *Europe* besides, * a droppe of his preparations, should goe farther then a dramme, or ounce of theirs. But these are both in extreames, the middle sort approue of Mineralls, though not in so high a degree. *Lemnius* lib.3. cap.6. de occult. nat. mir. commends Gold inwardly and outwardly vfed, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith *Wecker*. *Antid. spec. lib.1.* to whom *Renodeus* subscribes, lib.2. cap.2. *Ficinus* lib.2. cap.19. *Fernel. meth. med. lib.5. c.21. de Cardiacis*, *Andernacus*, *Libanius*, *Quercetanus*, *Oswaldus Crollius*, *Eunonymus*, *Rubens*, and *Mathiolus* in his fourth booke of his Epistles, *Andreas à Blawen* epist. ad *Mathiolum*, as commended and formerly vfed by *Avicenna*, *Arnoldus*, and many others. ^k *Mathiolus* in the same place approues of potable gold, *Mercury*, and many other Chymicall confections, and goes so farre in approbation of them, that he holds ^l no man can bee an excellent Phy-

^a Atra bili aduersatur, omnium gemmarum pulcherrima, celi colorem refert, animam ab errore liberat, mores in melius mutat.

^c Longis maioribus feliciter medetur, deliquis &c.

^d Sec.5. Mem.1. Subl.5.

^e Gestant lapidum & gemmarum maximum fert auxilium & iuuant, unde quidites sunt gemmas secum ferre studium.

^f Ma garita & unione que a combus & piscibus apud Persas & Indos, valde cordiales sunt, &c.

Minerals.

^g Aurum letitiam generat, non in corde, sed in arcâ avaritiæ

^h Aurum non aurum. Noxium ob aquas rodentes.

ⁱ Epist. ad Monachum. Metallica omnia inuenerunt quousu modo parata, nec tuid, nec commodè intra corpus sumi.

† In pararg.

Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester *Galenus* & *Avicenna*, barba mea plus experta est quam vestre omnes

Academie. * Plus proficiet gutta mea, quam tot eorum drachme & uncie. ^k Nonnulli huic supra modum indulgent, usum etsi non adeo magnum non tamen abiciensdum censent. ^l Ausim dicere neminem medicum excellentem qui non in hac dissillatione chymica sit versatus. Morbi Chronici devinci citra metallicâ vix possunt, aut ubi sanguis corrumpitur.

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sitian that hath not some skill in Chymicall distillations, and that Chronicke diseases can hardly be cured without minereall medicines. Look for Antimony amongst purgers.

SUBJECT. 5.

Compound Alteratiues, censure of Compounds and mixt Physicke.

Pliny lib. 24 c. 1. bitterly taxeth all compound medicines. Mens knavery, imposture, and captious wits have invented these shops, in which every mans life is set to sale: and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as far as the red Sea, &c. And 'tis not without cause which he saith, for without question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as ^o Fuchsius notes, They thinke they get themselves great credit, and excell others, and to bee more learned then the rest, because they make more variations, but bee accounts them fooles, and whilst they bragge of their skill, and thinke to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared & vnderstood, are farre better then such a heape of non-sense confused compounds, which are in Apothecaries shops ordinatily sould. In which many vaine, superfluous, corrupt, exotere things out of date are to bee had (saith ^{*} Cornarius) a company of barbarous names given to Symples, Julips, an unnecessary company of mixt medicines; rudis indigestaq; moles. Many times (as Agrippa taxeth) there is by this meanes, P more danger from the medicine then from the disease, when they put together they knowe not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horreur for health. Those old Physitians had no such mixtures, a simple potion of Hellebor, in Hippocrates time, was the ordinary purge, and at this day, saith ^r Mat. Riccius, in that flourishing commonwealth of China, Their Physitians giue precepts quite opposite to ours, not unhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their physicke in a manner is comprehended in an herball, no science, no schoole, no art, no degree, but like a trade, euery man in priuate is instructed of his master. † Cardan crakes that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rationall Physitians demonstrate, and giue a sufficient reason of those intricate mixtures, why iust so many simples in Mithrydate, or Treacle, why such or such quantity, may they not be reduced to halfe, to a quarter? Frustra fit per plura (as the saying is) quod fieri potest per pauciora. 300 simples sometimes in a Julip, potion, or a little pill, to what end or purpose? I knowe what ^r Alkindus, Capiuaccius, Montagna, and Simon Eitoner, the best of them all, & most rationall haue said in this kinde; but neither he nor they, nor any one of them, giues his Reader, in my iudgement, that satisfaction which hee ought, why such, so many simples. Rog. Bacon hath taxed some errors in his tract de graduat[i]onib[us], ex-
in Fraudes hominum & ingeniorum capture, officinis inuenire istas, in quibus sua cuiq[ue] uenalis promittitur vita, statim compositiones & mixture inexpl[icab]iles ex Arabia & India, ulceri paruo medicina à rubro mari importatur.
^r Arnoldus Aphor. 15. Fallax medicus qui potens meritis simplicibus, composita dolose aut frustra querit.
^o Lib. 1. sec. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, & in hoc studio alter alterum superare conantur, dum quissim quò plura miscuerit, eò se doctiorem putet, & inde fit, ut suam prodant inscitiam, dum ostendat peritiam, & se ridiculos exhibeant &c.
^r Multo plus periculi à medicamento quàm à morbo, &c.
^r Exodit in Simas lib. 1. cap. 5. Precepta medici dant nostris diuersa, in medicando non infelices, pharmacia reuntur simplicibus herbis, radicibus, &c. tota eorum medicina nostre barbarie preceptis continetur nullus ludus breuius, quisq[ue] priuatim à quolibet magistro eruditur. † Lib. de Aqua. [Opusc. de Dof.

plained

plained some things but not cleared. *Mercurialis* in his book *de compos. medicin.* giues instance in some, *Hamech*, and *Philonium Romanum*, which *Hamech* an Arabian, and *Philonius* a Roman long since composed, but crasse as the rest. If they be so exact, as by him it seemes they were, & those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other absolute?

¹ *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriacum Andromachi*, & we as iustly may carp at all the rest. *Galen's* medicines are now exploded and reiected, and what *Nicholas Meripsa*, *Mesue*, *Celsus*, *Scribanius*, *Actuarius*, &c. writ of old, are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states haue their severall receipts, and Magistralls: They of *Noremberge* haue theirs, and *Augustana Pharmacopœa*, peculiar medicines to the Meridian of their City: *London* hers, every City, Towne, almost euery priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe, but every man must correct and alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, be it what it will. *Delirant reges, plectuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceiue out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as ^u one answeres, this of compound medicines, is a most noble and profitable invention, found out, & brought into Physicke, with great iudgement, wisdom, counsell and discretion. Mixt diseases must haue mixt remedies, and such simples are commonly mixt, as haue reference to the part affected, some to qualify, the rest to comfort, some one part, some another. *Cardan* and *Brassivola* both hold, that *Nihil simplex medicamentum sine noxa*, no simple medicine without hurt or offence, and although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this Art, were content with ordinary simples, yet now, saith *Ætius*, necessity compelleth to seeke for new remedies, and to make compounds of simples, as well to correct their harmes, if cold, dry, hot, thicke, thinne, insipid, noysome to smell, to make them sauory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last months and yeares for severall uses. In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allow of it. *¶ If simple cannot, necessity compels vs to use compounds*, and for receipts and magistralls, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet usus*: Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.

Quisq. suum placitum quo capiatur habet.

Euery man as he likes, and so many men, so many mindes, and yet all tending to good purpose, though not the same way. As all arts and sciences, so Physick is dayly perfected amongst the rest, *horæ musarum nutrices*, and experience teacheth vs euery day many things, which our Predecessors knew not of. Nature is not so effæete, as he saith, or so lauish, to bestow all her gifts vpon an age, but hath reserued some for posterity, to shew her power, that she is still the same, and not old or consumed. But I digresse.

² Subtil. cap. de scientijs.

^u *Quercetæ Pharmacop. re-stitut. cap. 2. Nobilissimum & utilissimum inuentum, summum cum necessitate ad inuentum & introductum.*

^x Cap. 25. *Tetrabib. 4. ser. 2.* Necessitas nunc cogit aliquando noxia querere remedia, & ex simplicibus composita facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuris usum, conseruationem, &c. *¶ Cum simplicia non possunt, necessitas cogit ad composita.*

^z *Lips. Epist.*

* Sanguinem
 corruptam em-
 aculat, scabiem
 abolet, lyp-
 curat, spiritus
 recreat, & ani-
 mum exhilarat.
 Melancholicos
 humores per u-
 rinam educit, &
 cerebrum à cras-
 sis, erumofis,
 melancholicis su-
 mis purgat, qui-
 bus addi, demen-
 tes, & furiosus
 vinculis retinen-
 dos plurimum
 iuvat, & ad ra-
 tionis usum du-
 cit Testis est mi-
 hi conscientia,
 quod viderim
 matronā quan-
 dam hinc libe-
 ratam, que fre-
 quentius ex ira-
 cundia dementis,
 & impos animi
 dicenda, iacenda
 loquebatur, adeo
 furens, ut ligari
 cogerebatur. Fuit
 ei prestantissimo
 remedio, vini
 istius usus, indi-
 catus à peregrino
 homine menda-
 dico, elemosinā
 pro foribus dis-
 cit matrone im-
 plorante.
 * Ille qui tristan-
 tur sine causa,
 & videntur ami-
 corum facie ai-
 & tremunt cor-
 de.
 * Modo non in-
 flammatur Me-
 lancholia, aut ca-
 lidiore tempera-
 mento sint.

Compound medicines, are inwardly taken, or outwardly applyed. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid*, or *consisting*. Fluid, as Wines & Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, and *Buglossatum*, wine made of Borage and Buglosse. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Buglosse, Cinamom, &c. And highly commended for his vertues. * *It drives away Leprosie, Scabbes, cleares the blood, recreates the spirits, exhilarates the minde, purgeth the braines of those anxious, black, melancholy fumes, and cleanseth the whole body of that blacke humour by urine. To which I adde, saith Villanovanus, that it will bring madde men, and such raging Bedlams as are tied in chaines, to the use of their reason againe. My conscience beares me witnesse, that I doe not lye, I saw a graue matron helped by this meanes, shee was so cholericke, and so furious sometimes, that shee was almost mad, and beside her selfe, shee said and did she knew not what, scolded, beate her maide, and was now ready to be bound till shee dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a silly beggar taught her by chance, that came to craue an almes from doore to doore.* The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes sliced and steeped, &c. saith *Ant. Mizaldus* *art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his Regiment of health. Such another excellent compound water I finde in *Rubeus de distill sect. 3.* which hee highly magnifies out of *Savanarola*, ^b for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place, ^c if their melancholy be not inflamed, or their temperature ouer hot. *Euonymus* hath a precious *Aquavita* to this purpose, for such as are cold. But he & most commend *Aurum potabile*, and euery writer prescribes clarified whay, with Borage, Buglosse, Endiue, Succory, &c. of Goats milke especially, some indefinitely at al times, some 30 dayes together in the spring, every morning fasting, a good draught. Syrupes are very good, and often vsed to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King *Sabor* obsolet, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizuntine, &c. These are most vsed for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Julips other wise.

Consisting, are conserues or confections conserues of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections, hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latifians Galeni* & *Rhasis*, *Diagalanga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinamomum*. Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarhodum abbatii*, *Diadodion* &c. as euery *Pharmacopœia* will shew you, with their tables or listings that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Starchado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake &c. to be vsed after bathing, or to procure sleepe:

Oyntments composed of the said species, oyles and wax, &c. ^{as} *Alabastrium*, *Populeum*, some hot, some cold, to moisten, procure sleepe, and correct

test other accidents.

Liniments are made of the same matter to the same purpose, Emplasters made of hearbs, flowres, rootes &c. with oyles, and other liquors mixt and boyled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applyed to the Hypochondries, and other parts when the body is empty.

Cærotēs, are applyed to seuerall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or sponges, wet in some decoctions. Epithemata, or those moist medicines laid on linnen, to bathe and coole seuerall parts mis-affected.

Sacculi, or little bagges of hearbes, flowres, seedes, roots, and the like, applyed to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their seuerall vses in melancholy, as shal be shewed, when I treat of the cure of the distinct Species by themselves.

MEMB. 2. SUBJECT. I.

Purging simples Vpward.

Melanagoga, or melancholy purging medicines, are either Simple or Compound, and that gently, or violently, purging upward or downward. These following purge vpward. ^d *Asarum*, or *Astrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whay, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to auoide the fullsomnesse of the taste, or as *Diaferum Fernelij*. *Brassivola* in *Catart*. reckons it vp amongst those simples that onely purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth ^e black choller, like *Hellebor* it selfe. *Galen lib. 6. simplic.* & ^f *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

^d *Hecurnius*. datus in sero lactis aut vino.

^e *Veratri* modis expurgat cerebrum, roborat memoriam.

Fuchs.

^f *Craffos* & *li* liosos humores per vomitum educit.

^g *Vomitum* & menses cit. valet ad *Hydrop.* &c.

Laurell, by *Hecurnius method. ad prax. l. 2. cap. 24.* is put amongst the strong purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion. it is commonly corrected with his opposites, cold and moist, as iuyce of *Endiue*, *Purslane*, and is taken in a potion to seuen graines and a halfe. But this and *Astrabecca*, euery Gentlewoman in the Countrey knowes how to giue two common vomits.

Scilla, or Sea-onyon, is hot and dry in the third degree. *Brassivola* in *Catart.* out of *Mesue* and others, out of his owne experience, will haue this simple to purge ^h melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with *Rubell* in a little white-wine.

^h *Materia* & tracta educit.

ⁱ *Ab arte* ided regendum, & periculum suffocationis.

^k *Cap. 16.* magis vi educit, & molestia cum summa.

^l *Quendam* terribile.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reiect, as being too violent, *Mesue* and *Auerroes* will not admit of it, ⁱ by reason of danger of suffocation, ^k and great paine and trouble it puts the poore patient to, saith *Nodonius*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed ^l terrible in former times, as *Pliny*

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Multi studio-
rum gratia ad
providenda a-
crius que com-
mentabantur.

Medetur co-
mitialibus, me-
lancholicis, po-
dagricis, vetatur
senibus, pueris,
valibus & ef-
feminatis.

Collect. lib. 8.
cap. 3. In affecti-
onibus his que
difficiliter curan-
tur, Helleborum
damus.

Non sine sum-
mi cautione hoc
remedio utemur,
est enim validi-
ssimum, & quum
vires Antimonij
contemnit mor-
bos, in auxilium
evocatur, modo
valide vires ef-
floreant.

Ætius tetra-
bib. cap. 119.

ser. 2. Iis solum
dari vult Helle-
borum albus,
qui secus spem
non habent, non
iis qui Syncopen
timent &c.

Cum salute
morum.

Cap. 12 demor-
bis cap.

Nos felicissime
mimus nostro
preparato Helle-
boro albo.

In lib. 5. Dios-
cor. cap. 39 Om-
nibus opulatur
morbis, quos atra
bilis excitavit,
comitialibus iisq;
presertim, qui
Hypocondriacis
obtinuit passio-
nes.

Andreas
Gallus, Triden-
tinus medicus,
salutem huic
medicamento
post deum debet.

Integre sanitati, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt. Qui melancholicus saltem
plane desipiebat, multaq; stultè loquebatur. huic exhibitum 12 gr. stibium, quod paulo post, atram bilem ex aluo eduxit (ut ego vidi, qui
vocatus inquam ad miraculum ad sui restari possum) &amenta tanquam carnis dissecta in partes, totum excrementum tanquam
sanguinem nigerrimum representabat.

notes, but now familiar, inso much that many tooke it in those dayes, ^m that were students, to quicken their wits, which Persius Sat. 1. obiects to Accius the Poet, *Illic Acci ebria veratro.* ⁿ It helps Melancholy, the falling sicknes, madnesse, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with headach, high coloured, or feare strangling, saith Dioscorides. ^o Oribasius an olde Physitian, hath written very copiously, and approues of it, in such affections, which can otherwise hardly bee cured. *Hernius lib. 2. prax. med. de vomitorijs.* will not haue it vsed but with great caution, by reason of its strength, and then when Antimony will doe no good, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues c. 7. comment. de Helleb.) that will see all his souldiers goe before him, and come *post principia*, like the bragging souldier, last himselfe, & when other helps faile in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be ^r securely giuen at first. ^s *Mathiolus* bragges, that hee hath often to the good of many, made vse of it, and *Hernius*, that he hath happily vsed it, prepared after his owne prescript, and with good successe. *Christophorus à Vega lib. 3. cap. 14.* is of the same opinion, that it may be lawfully giuen, and our countrey Gentlewomen finde it by their common practise, that there is no such great danger in it. *Dr Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary Recept among goodwiues, to giue Hellebor in powder to ij ^d weight, and he is not much against it. But they doe commonly exceed, for who so bold as blind *Bayard*, and prescribe it by pennyworths, and such irrationall wayes, as I haue heard my selfe market folkes aske for it in an Apothecaries shoppe: but with what successe God knowes, they smart often for their rash boldnesse and folly, breake a veine, make their eyes ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will know therefore, when to vse it, how to prepare it aright, and in what dose, let him read *Hernius lib. 2. prax. med. Brasivola de Catart.* *Godefridus Stegus* the Emperour *Rodolphus* Physitian c. 16. *Mathiolus* in *Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diuersity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. & much prescribed in this disease. It helps all infirmities, saith ^u *Mathiolus*, which proceed from blacke choler, falling sicknesse, and all Hypochondriacall passions, and for farther prooffe of his assertion, he giues seuerall instances, of such as haue beene freed with it. ^x One of *Andrew Gallus*, a Physitian of Trent, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handsius*, that in like sort, when other medicines failed, was by this restored to his former health, and which of his knowledge, others haue likewise tryed, & by the helpe of this admirable medicine, haue been recovered. A third of a Parish Priest at Prage in Bohemia, ^z that was so farre gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 graines of Sti-

bium, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deale of black choler, like little gobbets of flesh, and all his excrements were like blacke blood (a medicine fitter for a horse then a man) yet it did him so much good, that the next day hee was perfectly cured. This very story of this Bohemian Priest, Skenkius relates *verbatim*, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it be taken after meat to 6 or 8 graines, of such as are apt to vomit. *Iacobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis confut.* explodes all this, and saith he rooke 3 graines onely vpon *Mathiolus* and some others commendation, but it almost killed him, whereupon he concludes, ^a *Antimony is rather a poyson then a medicine.* Th. *Erastus* concurs with him in his opinion, & so doth *Eliaz Montanus cap. 30. de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of authors *pro* and *con*. I will conclude with ^b *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak as the party is that prescribes it, or vseth it, *a worthy medicine if it be rightly applyed to a strong man, otherwise poyson.* For the preparing of it, looke in *Evonimi thesaurus*, *Quercetan*, *Oswaldus Crollius Basil. Chim. Basil. Valentius &c.*

^a *Antimonium venenum, non medicamentum.*

^b *Cratonis epist. sec. vol. ad Menarium epist. In utraque partem dignissimum medicamentum, si recte usentur, sicut venenum.*

Tobacco, diuine, rare, superexcellent *Tobacco*, which goes farre beyond all their *Panaceas*, potable gold, and Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous herbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as *Tinkars* doe ale, 'tis a plague, a mischiefe, a violent purger of goods, lands, health; hellish, deuilish and damned *Tobacco*, the ruine and ouerthrow of Body and Soule.

SVBSEC. 2.

Simples purging melancholy downward.

Polypodye and Epithyme, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them purge fleagme, but *Brassivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple, mixt &c.

Mirabolanes, all five kindes, are happily ^c vsed against melancholy and quartan agues, *Brassivola* speaks out of a thousand experiences, he gaue them in pills, decoction &c. looke for peculiar Receipts in him.

Stœchas, *Fumitory*, *Dodder*, herbe *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, *Origan*, fetherfew, ammoniack ^e salt, saltpeter. But these are very gentle, *alypus*, dragon root, centaury, ditany, *Colutea*, which *Fuchsius cap. 168.* and others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it, ^f *a wonderfull herbe against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine,* as *Dodonæus* termes it, invented by the *Arabians*, and not heard of before. It is taken diuers wayes in powder, infusion, but most commonly in the

^c *Marores fuggant, utilissime dantur melancholicis & quartanariis.*

^d *Millies horum vires expertus sum.*

^e *Sal niterum, sal ammoniacum, Dracontii radix, dictanum.*

^f *Calet ordine secundo, siccat primo, adversus omnia vitia atrebilis valet, sanguinem mundat, spiritus illustrat, mororem discit, herba mirifica.*

^g *Cap. 4. lib. 2.*

infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broth, with an old cock, or in whay, which is the common conveyer of all such things as purge blacke choller, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

ⁿ Recentiores negant ora venarum rescare.

ⁱ An aloë apertiat ora venarum lib. 9. con. 3

^k Vapores abstergit à vitalibus partibus.

^l Tract. 15. cap. 6. Bonus Alex-

ander, tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet, & ego inde sapissime usus sum, & in eius exhibitione nunquam fraudatus fui.

^m Maurorum medici hoc lapide plerumq; purgant melancholicam &c.

ⁿ Quo ego sepe feliciter usus sum, & magno cum auxilio.

ⁿ Si non hoc, nihil restat nisi Helleborus, & lapis Armenus.

^p Consil. 184. Scoltzi.

^q Multa corpora vidi gravissimè hinc agitata, & stomacho multum obsuisse.

^r Cum vidisset ab eo curari causas furentes, &c.

^s Lib. 6. simpl. med.

Aloes by most, is said to purge choller, but *Aurelianus lib. 2. cap. 6. de morb. chron.* *Arculanus cap. 6. in 9. Rhasis. Iulius Alexandrinus, consil. 185. Scoltz. Cra- to consil. 189. Scoltz.* prescribe it to this disease, as good for the stomacke, and to open the Hæmroids, out of *Mesue, Rhasis, Serapio, Avicenna. Manardus ep. lib. 1. epist. 1.* opposeth it, *Aloes* doth not open the veines, or moue the Hæmroids, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirms; but *Brassivola* and *Dodonaus* defend *Mesue* out of their experience, let ^k *Valesius* end the controversie.

Lapis Armenus and *Lazuli*, are much magnified by ^k *Alexander l. 1. cap. 16.* and *Avicenna, Aëtius, Actuarius*, if they be well washed, that the water be no more coloured, fifty times some say. ^l That good *Alexander* (saith *Guianerius*) put such confidence in this one medicine, that he thought all melancholy passions might be cured by it, and I for my part, have oftentimes happily used it, and was neuer deceiued in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the ^m Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus epist. lib. 3.* ⁿ brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*, ^o and if this will not serue (saith *Rhasis*) then there remaines nothing, but *Lapis Armenus*, and *Hellebor* it selfe. *Valesius* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *James Damascen lib. 2. cap. 12. Hercules de Saxoniâ &c.* speake well of it. *P Crato* will not approue of it, this and both *Hellebors*, hee saith, are no better then poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience ^q to be very noysome, to trouble the stomacke, and hurt their bodies that take it ouermuch.

Blacke *Hellebor* that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by *Melanpodius* a shepheard, as *Pliny* records, *lib. 25. cap. 5.* ^r Who seeing it to purge his Goats when they rauced, practised it vpon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neere the fountaine *Cleitorius*, and stored them to their former health. In *Hippocrates* time it was in onely request, insomuch that he writ a booke of it, a fragment of which remaines yet. *Theophrastus*, ^s *Galen, Pliny, Celsus, Aurelianus*, as ancient as *Galen, lib. 1. cap. 6. Areteus, lib. 7. cap. 5. Oribasius, lib. 7. suorum collect.* a famous Greeke, *Aëtius ser. 3. cap. 112. & 113. P. Egineta Galens Ape, lib. 7. cap. 4. Actuarius* and *Trallianus lib. 5. cap. 15. Cornelius Celsus* only remaining of the olde Latines, *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or any way doted to the *Anticyra*, to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*. A common prouerbe amongst the *Greekes* and *Latines*, to bid a disard or a mad man goe take *Hellebor*, as in *Luciã Menippus to Tantalus, Tantale desipio, hellebero epoto tibi opus est, con. sanct*

meraco. Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespi*, drinke *Hellebor*. &c. & *Harpax* in the Comcedian, told *Simo* and *Ballio*, two doting fellowes, that they had need to be purged with this plant. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks vpon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred vnto him. They that were found commonly tooke it to quicken their wits, (as our Poets drinke sacke to improue their vnderstandings) I finde it so registred by *Agellius lib. 17. cap. 15*, *Carneades* the *Academicke* when hee was to write against *Zeno* the *Stoicke*, purged himselfe with *Hellebor* first, which *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Mesue* and some other *Arabians* beganne to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by *Crato* and some *Junior* Physitians. Their reasons are, because *Aristotle lib. 1. de plant. cap. 3.* said Henbane and Hellebore were poyson, and *Alexander Aphrodisens* in the preface of his Problems, said (speaking of Hellebor) *Quales fedde on that which was poyson to men*, *Galen lib. 6. Epid. com. 5. Tex. 35.* confirms as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice, and rats, flies and mouldewarpes, and so *Mizaldus*. *Nicander* of old, *Gerninus*, *Skenkius*, and some other *Neotericks* that haue written of poysons speake of Hellebor in a chiefe place. *Nicholas Leonicus* hath a story of *Solon* that beseiging I know not what citie, steeped Hellebor in a spring of water, which by pipes was conuayed into the middle of the towne, and so either poysoned them, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cauels and obiections, most of our late writers doe much approue of it. *Garriopontus lib. 1. cap. 13.* *Codronchus com. de helleb.* *Falopius consil. 15.* *Trincavelly*, *Montanus 239.* *Frisemelica consil. 14.* *Hercules de Saxonia*, so that it bee opportunely giuen. *Iacobus de Dondis, Agg. Amatus Lusit. cent. 2. cent. 66.* *God. Stegius cap. 13.* *Hollerius* and all our *Herbalists* subscribe. *Fernelius meth. med. lib. 5. cap. 16.* confesseth it to be a terrible purge and hard to take, yet well giuen to strong men, and such as haue able bodies. *P. Forestus* and *Capitanius* fobid it to bee taken in substance, but allow it in decoction or infusion, both which waies *P. Monavius* commends aboue all others, *Epist. 231.* *Scoltzj.* *Iacchius in 9.* *Rasis*, commends a receipt of his owne preparing; *Hildesheim spicel. 2. de melancholia*, hath many examples how it should be vsed, diversity of receipts. *Heurnius lib. 7. prax. med. cap. 24.* calls it an innocent medicine howsoeuer, if it bee well prepared. The roote of it is only in vse, which may be kept many yeares, & by some giuen in substance, as by *Brassivola* amongst the rest, who *c* brags that hee was the first that restored it againe to his vse, and tells a story how hee cured one *Melastasta* a madman, that was thought to bee possessed, in the Duke of *Ferrara's* court with one purge of blacke Hellebor in substance: the receipt is there to be seene, his excrements were like inke, *f* hee perfectly healed at once. *Vidus Vidius* a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which hee preferres before the rest, and calls *suave medicamentum*, a

sweet

Pseudolo. act. 4. scen. 2. de helleboro bisce hominibus opus est.

In Satyr.

Crato consil. 16 lib. 2. Etsi multi magni viri probent, in bonam partem accipiant medicum non probent. Vescuntur et ratibus coturnices, quod hominibus toxicum est. Lib. 23. cap. 7. 12. 14. De var. bist.

Corpus incolame reddis, & inuenile efficit. Veteres non sine causa vsifunt: Difficilis ex Helleboro purgatio, & terroris plena. sed vobis ista datur tamen &c. Innocens medicamentum, modo rite paratur. Absit iactantia, ego primus praeberé capi, &c. In Catarr. Ex una sold evacuatione furor cessavit & quietus inde vixit. Tale exemplum apud Skenkium & apud Scoltzium epist. 231. P. Monavius se solidum curasse iactas hoc exoto tribus aut 4. vicibus.

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Ultimum refugium, extremum medicamentum, quod cetera omnia claudit, quicquid ceteris laxativis pellere non possunt ad hunc pertinent, si non huic, nulli cedunt. Testi possunt mesenterici hominibus Helleborum nigrum exhibuisse, nullo profusus in conspectu, &c.

sweet medicine, an easie, that may be securely given to women, children and weaklings. Baracellus *horto geniali*, calls it *maxima praestantia medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many others tell wonders of this Extract, *Paracelsus* about all the rest is the greatest admirer of this plant; and especially the extract; he calls it *Theriacum, terrestre Balsamum*, another Treacle, a terrestrial Bawme, *instar omnium, all in all, the safe and last refuge to cure this malady, the gout, Epilepsie, leprosie, &c.* If this will not helpe, no Physicke in the world can but minereall, it is the vphlot of all. *Matthiolus* laughs at all those that except against it, & though some abhorre it out of the authority of *Mesue*, & dare not adventure to prescribe it, yet I (saith hee) have happily used it six hundred times without offence, and have communicated it to diverse worthy Physicians, who have given me great thanks for it. Look for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassiola*, *Baracellus*, *Codronchus*, and the rest.

SVBSRC. 3.

Compound purgers.

i Pharmacop.

Optimum est ad maniam & omnes melan. bolicos effectus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactus tepide admotum.

Epist. Math. lib. 3. Tales Syrupi nocentissimi & omnibus modis extirpandi.

Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrills. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum*, *Helleboratum*, which *Quercetan* so much applauds, for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. *Oximel Scilliticum*, *Syrupus Helleboratus maior* and *minor* in *Quercetan*, and *Syrupus Genistae* for Hypochondriacal melancholy in the same author, compound Syrupe of Succorie, of Fumitory, Polypody, &c. *Hernius* his purging cock-broth. Some except against these Syrups, as appeares by *Valerius Leonoras* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippocrates*, *cocta mouere, & medicari non cruda*, no raw things to be used in Physicke; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Julips, potions, Receipts, are composed of these, as you shall finde in *Hildebrandi specul.* 2. *Hernius lib. 2. cap. 14.* *George Skenkius Ital. med. prax.* &c.

Solid purgers are confections, electuaries, pills by themselves or compound with others, as de lapide Lazulo, Armeno, Pil. Inda, of Fumitorie, &c. Confection of Hamech, Diasena, Diapolypodium, Diacassia, Diacatholicon, *Wickers Electuary* de Epithymo, *Ptolomies Hierologadium*, of which diverse receipts are dayly made.

Aetius 22. 33. commends *Hieram Ruffi*, *Trincavelinus consil.* 12. lib. 1. approves of *Hiera*, non, inquit, invenio melius medicamentum, I finde no better medicine, he saith. *Heurnius* addes pil. *Aggregat.* pilles de Epithymo, pil. Ind. *Mesue*, described in the Florentine Antidotary, *Pilula sine quibus esse nolo*, *Pilula Cochiae cum Helleboro*, *Pil. Arabica*, *Færidæ*, de quing. generibus mirabolorum &c. More proper to Melancholy: not excluding in the meantime, Turbeth, Manna, Rubarbe, Agaricke, Elefcoppe, &c. which are not so proper to this humour. For as *Montaltus* holds cap. 30. and *Montanus*, cholera etiam purganda

purganda, quod atra sit pabulum, choler is to bee purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, ¹ *that no physicke doth purge one humor alone, but all alike or what is next.* Most therefore in their receipts and magistralls which are coyned here, make a mixture of severall simples and compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humor, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this iuyce is not so easily drawn by dry remedies, & as *Montanus* adviseth 25. *cons.* *All^m drying medicines are to be repelled as Aloe, Hiera,* and all pills whatsoever, because the disease is dry of it selfe.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incur the censure of *Forestus lib.3. cap.6. de urinis*, ⁿ *against those that divulge and publish medicines in their mother tongue*, and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

Such as are not swallowed, but onely kept in the mouth, are Gargarismes vsed commonly after a purge when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrills, *Errhina* are liquid or drie, iuyce of Pimpernell, Onyons, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boyled to a consistence, or stronger of Scammony, Hellebor, &c.

These are all vsed, and prescribed to this malady vpon severall occasions, as shall be shewed in his place.

MEMB. 3.

Chirurgicall Remedies.

IN letting of blood three maine circumstances are to be considered, *who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that is, that hee bee of a competent age, not too young nor too old, ouer weak, fat or leane, sore laboured, but to such as haue need, are full of bad blood, and noxious humours, and may be eased by it.

The quantitie depends vpon the parties habite of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it bee best fasting or full, whether the moones motion or aspects of planets be to be obserued, some affirme, some deny, some grant in acute but not in Chronick diseases, whether before or after physicke. 'Tis *Heurnius* Aphorisme, *à Phlebotomia auspicandam esse curationem, non à pharmaciâ*, you must beginne with blood-letting and not physicke; some except this peculiar malady. But what doe I?

Sf

Horatius

¹ *Purgantia cē-
sebant medica-
menta, non unū
humorem attra-
here, sed quem-
cūq; attigerint
in suam natu-
ram convertere.*

^m *Religantur
omnes exsican-
tes medicina, vt
Aloe, Hiera, pi-
lule quęcūq;.*

ⁿ *Contra eos quī
linguā vulgari
& Vernaculā
remedia & me-
dicamenta pre-
scribunt, & qui-
busuā commu-
nias faciunt.*

^o *Quis, quan-
tum, quando.*

^p *Cum cruditudo
absit à ventri-
culo.*

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Horatius Augenius, a Physitian of *Padua*, hath lately writ 17 bookes of this subiect, *Iobertus*, &c.

¹ *Fernelius lib.*
2. cap. 19.

Particular kindes of blood-letting in vse 9 are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit.

Cupping-glasses with or without scarification, *ocysimè compescunt*, saith *Fernelius*, they worke presently, and are applyed to severall parts, to divers humours, aches, winde, &c.

Horse-leeches, are much vsed in melancholy, applied especially to the hem-ronds. *Horatius Augenius lib. 10. cap. 10.* & many others, 'preferre them before any evacuations in this kinde.

² *Renodens lib.*
5. cap. 21. de his
Mercurialis lib.
3. de composi.
med. cap. 24.
Hernius lib. 1.
prax. med. wec-
ker, &c.

³ *Canteries* or searings with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax* & *Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustard seed, & the like.

Issues still to be kept open, and made as the former, and applied in and to severall parts, haue their vse here on severall occasions, as shall be shewed.

SECT. 5.

MEMB. I. SUBSEC. I.

Particular cure of the three severall kindes
of head Melancholy.

THE generall cures thus briefly examined and discussed, it remains now, to apply these medicins to the three particular species or kinds, that according to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I wil treat of head melancholy first, in which, as in all other good cures wee must beginne with Diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I haue read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which haue gotten the vpper hand or an habit, the manner of liuing is to more purpose, then whatsoever can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I haue said, is not only in choice of meat and drinke, but of all those other non-naturall things. Let ayre bee cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, nor to strong nor to small. *Make a melancholy man fat, as Rhases saith, and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil. 44.* about the rest to avoid all passions and perturbations of the minde. Concerning the medicinall part, hee that will satisfie himselfe, at large (in this precedent of diet) and see all at once; the whole cure and manner of it in euery distinct species; let him consult with *Gordonius*, *Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Cæsium*, *Laurentius cap. 8. & 9. de mela.* *Alian Montaltus de mel. cap. 26. 27. 28. 29. 30.* *Donat ab Altomari cap. 7. artis med.* *Hercules de Saxonia in Panth. cap. 7. & Tract. cius peculiar. de melan. per Bolze-*

⁴ *Cont. lib. 1. cap.*
9. festines ad im-
pugnationem,
& cum impin-
guantur, remo-
uetur malum.
⁵ *Beneficium*
ventris.

sumedit. Venetijs 1620. cap. 17. 18. 19. Sauonarola Rub. 82. Tract. 8. cap. 1. Sckenkius in Prax. curat. Ital. med. Heurnius cap. 12. de morb. cap. Victorius Faventinus Pract. Magn. & Empir. Hildisheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Capivaccius, Iason Pratensis. Salust. Salviat. de re med. lib. 2. cap. 1. Iacchinus in 9. Rhafis, Piso, Hollerius &c. That haue culled out of those old Greekes, Arabians, and Latines, whatsoever is obseruable or fit to be vsed. Or let him read those counsells and consultations of Hugo Senensis consil. 13. & 14, Renerus Solinander consil. 6. sec. 1, & consil. 3. sec. 3. Crato consil. 16. lib. 2. Montanus consil. 20. 22. 229. and his following counsels, Lelius à Fonte Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Iul. Caesar Claudinus, Mercurialis, Frambesarius, &c. Wherein he shall finde particular receipts, the whole method, preparatiues, purgers, correctors, auerters, cordials in great variety and abundance. Out of which, because every man cannot attend to read or peruse them, I wil collect for the benefit of the reader, some few notes.

S V B S E C T. 2.

Blood-letting.

Phlebotomy is promiscuously vsed before and after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For Galen and many others make a doubt of bleeding at all in this kinde of head melancholy. If the malady, saith Piso cap. 23. & Altomarus cap. 7. Fuchsius cap. 33. ^u shall proceed primarily from the mis-affected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to run mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxoniâ cap. 17. will not admit of Phlebotomy. Laurentius cap. 9. approues it out of the authority of the Arabians, but as Mesue, Rhafes, Alexander, appoint, & especially in the head, to open the veines of the fore-head, nose and eares, is good. They commonly set cupping glasses on the parties shoulders, hauing first scarrified the place, they apply horseleeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the hæmrods to be opened, hauing the eleuenth Aphorisme of the 6 booke of Hippocrates, for their ground & warrant, which saith, that in melancholy and mad-men, the varicous tumour or hemorroïdes appearing doth heale the same. Valescus prescribes blood-letting in all three kinds, whom Salust. Salviat followes, ^y If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue dayes after, open the head veine, and the veines in the forehead, or provoke it out of the nostrills, or cupping glasses, &c. Trallianus allowes of this, ^z if there haue beene any suppression or stopping of blood at nose, or hæmrods, or womens monthes, then to open

^u Si ex primario cerebri affectu melancholici enaserint, sanguinis detractio non indiget, nisi ob alias causas sanguis mittatur, ut si multus in vasis &c. frustra enim fatigatur corpus &c.

^x Competit ijs phlebotomia frontis.

^y Si sanguis abundet quod scitur ex venarum repletione vicinis ratione precedente, risu egrî, etate &c. Tundatur mediana & si sanguis appareat clarus & ruber supprimatur, aut si vere, si niger aut crassus permittatur fluere

pro viribus egrî, dein post 8 vel 12 diem aperiatur cephalica pars magis affecta, & vena frontis aut sanguis provocetur setis per nares. &c. ^z Si quibus consuetudine suppressæ sunt menses &c. talo secare oportet aut vena frontis si sanguis peccet cerebro.

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^a Nisfortum ducit à sanguine, ne morbus inde augeatur phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum

a veine in the head or about the ankles. Yet hee doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, ^a except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face. Therefore I conclude with *Arctæus*, ^b before you let blood, deliberate of it: and well consider all circumstances belonging to it.

^b Cum sanguinem detrahere oportet, deliberatione indiget. *Arctæum*, lib. 7. cap. 5.

SVBSEC. 3.

Preparatiues and purgers.

After blood-letting we must proceed to other medicines, first prepare and then purge, *Augea stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis*, *Montaltus* cap. 30. &c. proceed from lenitiues to preparatiues, & so purges. Lenitiues are well known, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. preparatiues are usually syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated and vsed for many dayes together. Purges come last, which must not be vsed at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giuing of them, ^c we must beginne with the gentlest first. Some forbid all hot medicines as *Alexander* and *Salvianus*, &c. *Ne insaniore inde fiant*, Hot medicines increase the disease ^d by drying too much. Purge downward rather then vpward, vse potions rather then pills, and when you beginne Physicke, perseuere and continue in a course, for as one ^e obserues, *monere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies natura*, they must sometimes remit, and let nature haue some rest. The most gentle purges to beginne with, are ^f *Sena*, *Cassia*, *Epithyme*, *Myrabolanes*, *Catholicon*: If these preuaile not, wee may proceed to stronger as the confection of *Hameche*, *Pil. Inda*, *Fumitorie*, de *Assaieret*, of *Lapis Armenus* and *Lazuli*, *Diasena*, Or if pills be too dry; ^g some prescribe both *Helieboris* in the last place, amongst the rest *Arctæus*, ^h because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last, ⁱ if the party be strong, and it warily giuen. ⁱ *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5. sub-*scribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly reiects it.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse

^c A lenioribus auspicandum.

(*Valescus*, *Piso*, *Bruel*) rariisq; medicamentis purgantibus vtendum, nisi sit opus.

^d Quia corpus exiccant, morbum augent.

^e *Guianæus* Tract. 15. cap. 6

^f *Piso*.

^g *Rhazis*, sepe valent ex *Helieboro*.

^h Lib. 7. *Exiguus* medicamentis morbus non obsequitur.

ⁱ Modò caute detur & robustus.

ⁱ *Consil. 10. lib. 1*

hearse. † To be Sea sicke first is very good at seasonable times. *Helleborifinus Matthioli*, with which he vaunts and boasts he did so many severall cures, ^k I neuer gaue it (saith he) but after once or twice, by the helpe of God, they were happily cured. The manner of making of it, he sets downe at large in his third booke of Epist. to George Hanksius a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, and so doth *Skenkius* in his memorable cures, and experimentall medicines, cent. 6. obser. 37. That famous *Helleborifine* of *Montanus*, which he so often repeats in his consultations and counsels, as 28. pro melan. sacerdote, & consil. 248. pro Hypochondriaco, & cracks, ^m to be a most soueraine remedy for all melancholy persons, which hee hath often giuen without offence, and found by long experience and obseruation to bee such.

Quercetan preferres a Syrupe of Hellebor in his *Spagirica pharmac.* and Hellebors Extract cap. 5. of his invention likewise (a most safe medicine, ⁿ and not unfit to be giuen children) before all remedies whatsoeuer.

Paracelsus in his booke of blacke Hellebor, admires this medicine, but as it is prepared by him. ^o It is most certain (saith he) that the vertue of this herb is great, and admirable in effect, and little differing from Balme it selfe, and hee that knowes well how to make vse of it, hath more Art then all their bookes containe, or all the Doctōrs in Germany can shew.

Alianus Montaltus in his exquisite worke de morb. capitis, cap. 31. de mel. sets a speciall receipt of Hellebor of his owne, which in his practise ^p hee fortunately used, because it is but short, I will set it downe.

R Syrup de pomis ʒ ij, aquæ borag. ʒ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8. gr. manè factâ colaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires pulvis *Hali*, and *Iason Pratensis* after him, the confection of which, our new London Pharmacopea hath lately reuiued. ^r Put case (he saith) all other medicines faile, by the helpe of God this alone will doe it, and ^s it is a crowned medicine, which must be kept in secret.

R Epithymi ʒ ʒ, lapidis lazuli agarici ana ʒ ij,
Scammonij, ʒ j, Chariophyllorum numero 20. pulveri-
sentur omnia, & ipsius pulveris scrup. 4. singulis septimanis
assumat.

To these I may adde *Arnoldi vinum Buglossatum*, or Borrage wine before mentioned, which ^t *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchsafes to repeate verbatim amongst other receipts. *Rubens* his ^u compound water out of *Savanarola*: *Pinetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke de curis admirandis, he boasts that hee had cured many melancholy persons in eight dayes, which ^v *Skenkius* puts amongst his obseruable medicines. *Altomarus* his Syrupe, with which ^x he calls God so solemnly to witnesse, hee hath in this kinde done many excellent cures, and which *Skenkius* cent. 7. med. obser. 80. mentioneth. *Rulandus* admirable water for melancholy, which cent. 2. cap. 96. he calls *Spiritus vitæ*

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† *Plinius* lib. 31 cap. 6. Naviga-
tiones ob tormen-
tationem profuit
plurimis morbis
capitis, & omni-
bus ob quæ Hel-
lebor in b. b. inur.
Idem de escori-
des lib. 5 cap. 13
Avicenna ter-
tia imprimis.

^k Nunquam
dedimus, quin
ex una aut alte-
ra assumpcione,
Deo inv. n. e.,
fuerint ad salu-
tem restituti.

^m Lib. 2. Inter
composita pur-
gentia melan-
cholicam.

ⁿ Longo experi-
mento a se ob-
servatum esse,
melancholicos
sine offensa gre-
giè curandos va-
lere.

^o Idem Respon-
sione ad Auber-
tum, veratrum
nigrum, alias si-
midum & pevi-
culosum, vini
finitu etiam &
oleo commodum
sic usui reddi-
tur, ut etiam pu-
eris tuto admi-
nistrari possit.

^p Certum est
huius herbe vir-
tutem maximâ
& mirabilem
esse, parumq;
distare à balsa-
mo. Et qui novit
eo rectè uti plus
habet artis, quâ
tota scribentiu
cohors aut em-
nes Doctores in
Germaniâ.

^q Quo facili-
ter
usus sum.

^r Hoc posito quod
aliæ medicinae
non valeant, ista
tunc Dei miseri-
cordia valebit,
& est medicina

coronata, quæ secretissimè tenentur. ^s Lib. de artifice. med. ^t Sect. 3. Optimum remedium aqua composita *Savanarolæ*, ^u *Sken-
kius* obser. med. cent. 2. obser. 31. ^x Donatus ab *Altomari* cap. 7. Testor Deum, me multis melancholicos, huius solius syrupi uso
curasse, factâ prius purgatione.

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† Cœcum ova
& unum, quolibet
mane sumant ova forbi-
lia, cum sequenti
pulvere supra o-
rum aspersa, &
continuant quo-
usq; assumpserint
centum & unū.
maniacis & me-
lancholicis uti-
lissimum reme-
dium.

‡ Quercetan
cap. 4 Phar. Of-
f. v. d. Crollius
a Cap. 1. Licet
tota Galenista-
rum schola, mi-
neralia non sine
impio & ingra-
to fastu, à sua
practica dete-
stentur, tamen
in gravioribus
morbis, omni ve-
getabilium dere-
lictis subsidio, ad
mineralia con-
fugiant, licet ea
temerè, ignavi-
ter, & inutiliter
usurpent. Ad
finem libri.

b Cod. onchus
de sale ab synthij.
c Idem Para-
cellus in medi-
cina, quod Lu-
therus in 1 heo-
logia.

d Dispnt. in e-
undem parte 1.
Magus, ebrius,
illiteratus, de-
morem præcep-
torem habuit,
demonas fami-
liares &c.

aureum, Panaceam, what not, and his absolute medicine of 50 Egges, *curat. empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. ¶ *Fa- ventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three and three in like sort, which *Salust Salviat* approves *de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and madmen.

R *Epithymi, thymi ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam, misce fiat pulvis.*

All these yet are nothing to those 2 Chymicall preparatiues of *Aqua Chelidonia*, quintessence of Hellebor, salts, extraets, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab. edit. 1600.* is all in all for it. a And though all the schoole of Galenists, with a wicked and vntthankfull pride and scorne, detest it in their practise, yet in more grieuous diseases, when their vegetals will doe no good, they are compelled to seeke the helpe of mineralls, though they vse them rashly, slackely, unprofitably, and to no purpose. *Rhenanus*, a Dutch Chymist, in his booke *de sale puteo emergente*, takes vpon him to Apologize for *Anthony*, and sets light by all that speake against him. But what doe I meddle with this great Controuersie, which is the subiect of many Volumnes? Let *Paracelsus, Quercetan, Crollius*, & the brethren of *S^c Roses crosse* defend themselves as they may. *Crato, Erastus*, and the *Galenists* oppugne. *Paracelsus*, hee bragges on the other side, he did more famous cures by this meanes, then all the *Galenists* in Europe, and calls himselfe a Monarch; *Galen, Hippocrates*, infants, illiterate &c. b One drop of their Chymicall preparatiues, shall doe more good, then all their fulsome potions, *Erastus*, and the rest of the *Galenists*, vilifie them on the other, as Hereticks in Physicke, c *Paracelsus* did that in Physicke, which *Luther* in Diuinity. d A drunken roague he was, a base fellow, a Magitian, he had the diuell for his master, diuels his familiar companions, and what hee did, was done by the helpe of the diuell. Thus they contend and raile, and euery Marten write bookes Pro and Con, & adhuc sub ludice lis est, let them agree as they will, I proceede.

SUBSEC. 3.

Averters.

A Verters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humor, and turne it another way. In this range, Clysters and Suppositories challenge a chiefe place, to draw this humor from the braine & heart, to the more ignoble parts. e Some would haue them still vsed some few dayes betweene, and those to be made with the boyled seeds of Annis, Fennell, & bastard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet Almonds &c. For without question, a Clyster opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good. Clysteres nutriunt, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our Naturall Philosophy † Reader. Such things

† Master Dr
Lapworth.

as prouoke vrine most commend, but not sweat, *Trinçavelius consil. 16. cap. 1.* in head melancholy forbids it. *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water. In steed of ordinary frictions, *Cardan* prescribes rubbing with nettles, till they blister the skinne, which likewise *† Basardus Visontinus*, so much magnifies.

Sneefings, masticatories, and nasals, are generally receiued, *Montaltus cap. 34. Hildisheim spicel. 2 fol. 136. and 138.* giue seuerall receipts of all three. *Hercules de Saxonia* relates of an Empirick in *Venice*, & that had a strong water to purge by the mouth and nostrils, which hee still vsed in head melancholy, which he would sell for no gold.

To open monthes and Hemrods, is very good Physicke, ^h If they haue beene formerly stopped. *Faentinus* would haue them opened with horse-leaches, and *Hercules de Sax. Iulius Alexandrinus consil. 185. Scoltzj*, thinkes aloes fitter, ⁱ most approue horse-leaches in this case, to bee applyed to the forehead, ^k nostrils, and other places.

Montaltus cap. 29. out of *Alexander* & others, prescribes ^l cupping-glasses, and issues in the left thigh, *Arctius lib. 7. cap. 5.* ^m *Paulus Regolinus, Sylvius*, will haue them without scarification, applyed to the shoulders and backe, thighs and feet. ⁿ *Montaltus cap. 34.* bids open an issue in the Arme, or hinder part of the head. ^o *Piso* inioynes ligatures, frictions: suppositories, & cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed ^p in the suture of the Crowne, and the seared or ulcerated place, suffered to runne a good while. Tis not amisse to bore the skull with an instrument, to let out the fuliginous vapours. *Salust. Saluianus de re med. lib. 2. cap. 1.* ^q Because this humor hardly yeeldes to other Physicke would haue the leg cauterised, or the left leg beneath the knee, ^r and the head bored in two or three places, because it much auails to the exhalation of the vapours. ^s I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance hee was wounded in the head, and the skull broken, he was excellently cured. And another, to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. *Gordonius cap. 19 part. 2.* would haue these cauteries tryed last, when no other Physick will serue, ^t The head to be shaued and bored, to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his brainpan broken, so long as the wound was open, hee was well, but when his wound was healed, his dotage returned againe.

Guianerius cap. 8. Tract. 15. cured a Nobleman in *Savoy*, by boring alone, ^u leauing the hole open a month together, by meanes of which, after two yeares melancholy and madnesse, he was deliuered. All approue of this remedy in the suture of the Crowne, but *† Arculanus* would haue the Cautery to bee made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) armes, legges. *Idem consil. 6. & 39. & 25. Montanus consil. 86. &c.* but most in the head. ^x If other Physicke will doe no good.

^y *Vidi infra genu.* ^z Fiant duo aut tria cauteria, cum ossis perforatione. [†] Vidi Romæ melancholicum, qui adhibitis multis remedijs, sanari non poterat, sed cum cranium gladio fractum esset, optimè sanatus est. [†] Et alterum vidi melancholicum, qui ex alto cadens, non sine astantium admiratione, liberatus est. ^u Radatur caput, & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem. vidi melancholicum à fortunâ gladio vulneratum, & cranium fractum, quamdiu vulnus apertum, curatus optimè, aut quum vulnus sanatum, reuersa est mania. ^x Vñ, ad duram matrem trepanari feci, & per mensem apertè stetit.

[†] Ant. Philo^s cap. de melan. frictio urtica, &c.

^z Aqua fortissima, purgans os, nares, quam non vult auto recedere.

^a Mercurialis consil. 6. & 30. henoroidum & mensum provocati in al, modò ex eorum

supp effiore ortum habuerit.

ⁱ Laurentius, Bruel, &c.

^k P. Bayerus lib. 2. cap. 13. narius &c.

^l Cucurbitule sicæ, & sonanella crure sinistro.

^m Hildisheim spicel 2. Vapores à cerebro trahend sunt fritionibus universis, cucurbitulis siccis, humeris ac dorso affixis, circa pedes & crura.

ⁿ Fontanellam aperi iuxta occipitium, aut brachium.

^o Baleni, ligature, frictiones, &c.

^p Cauterium fiat suturâ coronali, diu fluere permittantur loca ulcerosa, Trepano etiam cranium densitas immittitur poterit, ut vaporibus fuliginosis exitus pateat.

^q Quoniam diffusilièr cedit alijs medicamentis, ideo fiat in vertice cauterium, aut crure sinistro

^r Vidi Romæ melancholicum, qui adhibitis multis remedijs, sanari non poterat, sed cum cranium gladio fractum esset, optimè sanatus est.

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^x Vñ, ad duram matrem trepanari feci, & per mensem apertè stetit.

*Alteratiues and Cordials, corroborating, resolving the
reliques, and mending the Temperament.*

BEcause this humor is so maligne of it selfe, and so hard to be remoued, the reliques are to be cleansed, by alteratiues, cordials, & such meanes, the temper is to be altered and amended, with such things as fortifie & strengthen the heart and braine, ^a which are commonly both affected. in this ma- lady, and doe mutually misaffect one another: which are still to be given euery other day, or some few dayes inserted after a purge or such other Physick, as occasion serues, and are of such force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphorismes, are to be preferred before all other medicines, in what kinde soeuer.

Amongst this number of Cordials and Alteratiues, I doe not find a more present remedy, then a cup of wine, or strong drinke, and if it be soberly and opportunely vsed. It makes a man bold, hardy, couragious, ^c whetteth the wit, if moderately taken, (and as ^d *Plutarch* saith, *Symp.7. quest. 12.*) it makes those which are otherwise dull, to exhale and evaporate like frankincense. ^e A famous Cordiall *Matthiolus* in *Dioscoridem* calls it, and an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helpes concoction, fortifies the stomacke, takes away obstructions, prouokes urine, drives out excrements, procures sleepe, clears the blood, expels winde, and all cold poysons, attenuates, concocts, dissipates all thick vapors, and fuliginous humors. And that which is all in all, and to my purpose, it takes away feare and sorrow,

† *Curas edaces dissipat Enius.*

It glads the heart of man, *Psal. 104. 15.* hilaritas dulce seminarium, and giues life it selfe, spirits, wit, &c. For which cause, the Ancients called *Bacchus*, *Liber pater*, à *liberando*, & ^f sacrificed to *Bacchus* and *Pallas* still vpon an altar. ^g Wine measurably drunke, and in time, brings gladnesse and chearefulness of minde, it cheareth God and men, *Iudges 9. 12.* latitia *Bacchus* dator, it makes an old wife dance, and such as are in misery, to forget ill, and be ^k merry.

Bacchus & afflictis requiem mortalibus affert,

Crura licet duro compede vineta forent.

Wine makes a troubled Soule to rest,

Though feet with fetters be opprest.

Nemetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in *Syria*, † spent his time with dice and drinke, that he might so ease his discontented minde, and auoide those continuall cogitations of his present condition, where- with he was tormented. Therefore *Solomon* *Prov. 31. 6.* bids wine be giuen to him that is ready to † perish, and to him that hath griefe of heart, let him drinke, that he forget his poverty, and remember his misery no more. Sollicit is animis onus ex- mit. Nothing speedier, nothing better: which the Prophet *Zachary* percei- ued, when he said, ⁱ that in the time of *Messias*, they of *Ephraim* should be glad, & their heart should reioyce as through wine. And which makes me very well ap-

^a Cordis ratio
semper habenda,
quod cerebro co-
patitur, & sese
in vicem afficiunt
^b Aphor 38.
Medicina The-
riacalis præ ce-
teris eligenda.

^c *Galen. de temp.*
lib. 3. cap. 3. mo-
deratè sumptu,
acutè ingenium.

^d *Tardos aliter*
& tristes thuria
in modum ex-
halare facit.

^e *Viribus* res-
ciendis cardiaca
eximium, nutri-
endo corpori a-
limentum opti-
mum, etatem
floridam facit;

calorem inna-
tum fouet, con-
coctionem inuadit;
stomachum ro-
borat, excremen-
tis viam parat,
urinam mouet,
somnum coaculat,
venena frigida,
flatus dissipat,
crassos humores
attenuat, coquit,
disscutit &c.

† *H. r. lib. 2.*

Od. 1.

^f *Pausanias.*

^g *Syracides 31.*
28.

^h *Legitur &*
prisci Catonis,
Sapere vero calu-
isse virtus.

† *In pocula &*
aleam se preci-
pitauit. & is
seuè temerè tra-
duxit, ut egram
ex ipso à mentem

tereret. & conditionis presentis cogitationes quibus agitabatur sobrius, euitaret. † So did the Athenians of old, as *Suidas* re-
lates, and so doe the Germans at this day.

proue of that pretty description of a Feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musicke, dainty fare, *exhilarationis gratiâ, pocula iterum atq; iterum offerantur*, as a Corollary to conclude the Feast, and continue their mirth, a grace cup came in to cheare their hearts, and they dranke to one another againe and againe. This of drinke is a most easie and parable remedy, a common, a cheap, still ready against feare, sorrow, & such troublesome thoughts, that molest the mind, as brimstone with fire, the spirits on a sudden are inlightened by it. *Nobetter Physicke* (saith ^k *Rhasis*) for a melancholy man; and he that can keepe a company, and carouse, needes no other medicines, 'tis enough His countriman *Avicenna* 3.1. doct. 2. cap. 8. proceeds farther yet, and will haue him that is troubled in minde, or melancholy, not to drink onely, but now and then to be drunke: excellent good Physicke for this and many other diseases. *Magninus Reg. san. part. 3. cap. 31.* will haue them to bee so once a month at least, and giues his reasons for it, ^l *because it scowres the body by vomit, urine, sweat, of all manner of superfluities, and keepes it cleane.* Of the same minde is *Seneca* the Philosopher in his booke de tranquill. lib. 1. cap. 15. *nonnunquam ut in alijs morbis adebrietatem usq; veniendum. Curas deprimit, tristitia medetur.* It is good sometimes to be drunke, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine. *Habes, Serene charissime, que ad tranquillitatem anima pertinent.* But these are Epicureall tenents, tending to loosensse of life, luxury and Atheisme, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by Rabbi *Moses Tract. 4. Guliel. Placentinus lib. 1. cap. 8. Valescus de Tarantia*, and most accurately by *Io. Sylvaticus*, a late writer and Physician of *Milan*, med. cort. cap. 14. where you shall finde this tenent copiously confuted.

Howsoeuer you say, if this be true, that wine and strong drinke haue such vertue to expell feare and sorrow, and to exhilarate the minde, euer heereafter let's drinke and be merry.

^m *Prome reconditum Lyda strenus cacubum.*

Capaciores puer huc affer Scyphos

Et Chia vina aut Lesbica.

Come lusty Lyda, fill's a cup of sacke,

And sirra Drawer, bigger pots we lacke,

And scio wines that haue so good a smacke.

I say with him in ⁿ *Agellius*, let vs maintaine the vigour of our soule with a moderate cup of wine, & drink to refresh our minde, if there be any cold sorrow in it, or torpid bashfulnesse, let's wash it all away. — *Nunc vino pellite curas:* so saith † *Horace*, so saith *Anacreon*,

* *Μεθύβητα γάρ μοι καὶ δῖος*

Πολὺν κρείσσον ἢ Σατύβητα.

Let's driue downe care with a cup of Ale: and so say I, for all this may be done, so that it be modestly, soberly, opportunely vsed. Otherwise, as ^o *Pliny* telleth vs: If singular moderation be not had, nothing so pernicious, 'tis poyson it selfe, Let not good fellows triumph therefore (saith *Matthiolus*) that I haue so much cōmended wine, if it be immoderately taken, in steed of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart. And 'twas well said of that Poët of old, *wine causeth mirth and grieve*, q no

Th

thing

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† *Lib 6 cap. 23*
& 24. de reum
proprietas.

^k *Tract. 1. cort.*
lib. 1. Non est
res laudabilior
eo, vel cura me-
lior. quæ me an-
cholcus, utatur
societate hominū
et biberia, et
qui potest iusti-
nere usum vini,
non indiget aliā
medicīnā, quod
co sunt omnia ad
usum necessaria
huius passionis.

^l *Uin quod se-*
quatur inde su-
dor, vomitus, u-
rina, a quibus
superfluitates a
corpore remo-
uentur et rema-
net corpus mun-
dum.

^m *Hor.*

ⁿ *Lib. 15. 2. noſt*
Att. Vigorem a-
nimi moderato
vini usu tucā-
mur, et calefa-
cto simul, reso-
log, animo, si
quidin eo vel
frigide tristitie,
vel torpentis ve-
recundie fuerit,
diluamus.

† *Od. 7. lib. 1.*

* 26. Nam præ-

stat ebrium me-

quam mortuum

iacere.

^o *Lib. 14. 5. Ni-*

hil perniciosius

viribus si modus

abſit, venenum.

^p *Theocritus e-*

dyl. 13. vino dari

letitiam et do-

lorem.

^q *Renodens.*

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^a Mercurialis
consil. 25 Vinū
frigida optimū,
& pessimum fe-
rina melanchol-
ia.

¹ Fernellius con-
sil. 44. & 45 vi-
num prohibet
assiduū, & a-
romata.

² Modò iecur
non incendatur.

^u Per 24 horas
sensum doloris
omnem tollit, &
videre facit.

^x Ia extasis co-
git, omni solitu-
dine liberat, &
tenne quid ri-
dere facit.

^y Hildeheim
Spicel 2.

^z Alkermes, om-
nia vitia vis-
cera mirè con-
fortat.

^a Contrà omnes
melancholicos
affectus confert.
ac certum est ip-
sius usū omnes
cordis & corpo-
ris vires, mirum
in modum refici.
^b Succinum ve-
rò albisimum
confortat ven-
triculum, flatum
discutit, urinam
mouet, &c.

^c Garcias ab
Horto aromati-
zatur lib. 1. cap.

15. aduersus om-
nes morbos me-
lancholicos con-
ducit & vene-
num. Ego (ia-
quit) utor in
morbis melan-
cholicis, &c. &
deploratos huius
usū, ad pristinam
sanitatem resi-
tui. See more
in Banhimus
booke de lap.

Bezoar. cap. 45.
^d Edit. 1617.
Montpelij ele-
ctuarium sit
preciosissimum

Alkermes, &c.

thing so good for some, so bad for others, especially as ^a one obserues, *qui a causâ calidâ malè habent*, that are hot or inflamed. And so of spices, they a- lone, as I haue shewed, cause head melancholy themselves, they must not vse wine as an ordinary drinke, or in their diet. but to determine with *Lauren- tius c. 8. de melan*, Wine is bad for madmen, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, is very good.

I may say the very same of the Decoction of *China* roots, *Sassafras*, *Sarsa- parilla*, *Guaiacum*. *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, and so *Sal- saperilla* prouokes sweat mightily, *Guaiacum* dries. *Claudinus consult. 89. & 46. Montanus, Capiuaccius consult 188. Scoltzij.* make frequent and good vse of *Guaiacum*, and *China*, ^c so that the liuer be not incensed, good for such as are cold, as most melancholy men are, but by no meanes to bee mentioned in hote.

Borrage, Bawme, Saffron, Gold, I haue spoken of; *Montaltus cap. 23.* com- mends *Scorzonera* roots condite. *Garcinus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an hearbe called *Datura*, ^u which if it be eaten for 24. houres following, takes away all sense of griefe, and makes them incline to laughter and mirth: and another called *Bauge*, like in effect to *Opium*, ^x which puts them for a time into a kinde of Extasis, and makes them gently to laugh. One of the Ro- man Emperors had a seed, which he did ordinarily eat to exhilarate himselfe, ^y *Christophorus Ayrenus* preferres Bezoars stone, and the confection of *Alkermes*, before all other cordials, and Amber in some cases. ^z *Alkermes* com- forts the inner parts, and Bezoar stone, hath an especiall vertue against all me- lancholy affections, ^a it comforts the heart, and corroborates the whole body. ^b Amber prouokes vrine, helps the body, breakes wind, &c. After a purge 3 or 4 gr. of Bezoar stone, and 3 gr. of Amber Greece, drunke, or taken in Borage or Buglosse water, in which gold hot hath beene quenched, will doe much good, & the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. confect. Alkermes ʒ B lap. Bezoar ʒj.

Succini albi subtilis. puluerisat. ʒij cum

Syrup. de cort. citri, fiat electuarium.

To Bezoars stone most subscribe, *Manardus*, and ^c many others, it takes a- way sadnesse, and makes him merry that vseth it, I haue seen some that haue bin much displeased with faintnesse, swooning, and melancholy, and taking the weight of three graines of this stone, in the water of Oxtongue, haue bin cured. *Garcinus ab Horto* brags, how many desperate cures hee hath done vpon me- lancholy men, by this alone, when all Physitians had forsaken them. But *Al- chermes* many except against, in some cases it may helpe, if it be good, and of the best, such as that of *Montpelier* in France, which ^d *Iodocus Sincerus Itine- rario Gallia*, so much magnifies, and would haue no traueiler to omit to see it made. But it is not so generall a medicine as the other. *Fernellius consil. 49.* su- spectes *Alchermes*, by reason of its heat, ^e nothing (saith he) sooner exasperates this disease, then the vse of hot working meats and medicines, and would haue

^e Nihil morbum hunc aq̃ue exasperat, ac alimentorum vel calidiorum usus. Alchermes ideo suspectus, & quod semel moneam, caute adhibenda calida medicamenta.

them therefore warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*. No remedy could be prescribed for it, *Nam quod uni profuit, hoc alijs erat exitio*. There is no Catholike medicine to be had, that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginatam, Electuarium letificans Galeni & Rhasis, De gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum de pomis, conferves of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vse.

R. *Diamoschi dulcis & amari ana* ʒ ij.

Diabuglossati Diaboraginati sacchari violacij ana ʒ j. misce cum *Syrupo de pomis*.

Euery Physitian is full of such receipts, one only I will adde for the rareness of it, which I find recorded by many learned^f Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a ʒ *Ramines* head that neuer medled with an Ewe, cut off at a blow, and the hornes onely taken away, boyle it well skinn and wooll together, after it is well sod, take out the braines, and put these spices to it, *Cinamome, Ginger, Nutmeg, Mace, Cloues ana* ʒ ʒ, mingle the powder of these spices with it, and heat them in a Platter vpon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not ouermuch dried, or dryer then a calues brains ready to be eaten. Keepe it so prepared, & for three dayes giue it the Patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broath, or any way, so it bee taken. For 14 dayes let him vse this diet, drinke no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Caristerius pract. cap. 13. in Nich. de metri pag. 129. Iatro. Witenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation, hee that list may try it, & and many such.

Odoraments to smell to, of Rose water, Violet Flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say, nourish, 'tis a question commonly controuerted in our schooles, *an odores nutriant*, let *Ficinus lib. 2. cap. 18.* decide it,^h many arguments he brings to proue it, as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrils, for some few dayes, when for old age he could eat no meate. *Ferrerius lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, and dying men, to smell to, and by it to haue done very much good, *aque fere profuisse olfactu ac potu*, as if he had giuen them drinke. And our noble and learned Lord [†]*Verulam*, in his booke *de vitâ & morte*, commends therefore all such colde smells, as any way serue to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil Chymica*.

Irrigations of the head shauen,ⁱ of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers heads, &c. must bee vsed many mornings together. *Montanus consil. 31.* would haue the head so washed once a weeke. *Lelius à Fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeates many medicines which he tried,^k but two

^f *Schenkius lib. 1. obsrnat de Mania, ad mentis alienationem, & desipiamiam vitio cerebri obortam in manu scripto codice Germanico, tale medicamentum reperi*
^g *Carut arietis nondum experti uenerem, uno istu amputati, cornibus tantum demoli, integrum cum lani & pelle, bini elixab, tum aperto cerebri exines, & add. no aroma &c.*
^h *Cius testudinis uisus, & uis no potus melancholiam curat, & resu a cornu Rhinocerotis, &c. Schenkius.*
ⁱ *Instat in matrice, quod suscipit & deo sum ad odoris sensum precipitatur.*
[†] *Vicount St Albans.*
^j *Ex decocto florum nymphae, lactuce, violarij, chamomille, altheae, capitula uerucum, &c.*
^k *Inter auxilia multa adhibita, duo uisa sunt remedium adferre, usus feri capriui, cum extracto Hebeberi, & irrigatio ex lacte Nymphae violarum, &c. suture coronali adhibita, bis remedia sanitatem pristina adeptus est.*

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¹ Conserit & pulmo arietis, calidus & ignis per dorsum divisus, exenteratus adustus sin- cipiti.

alone which did the cure, use of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, camomile &c. upon the future of the crowne. Piso commends a Rammes lungs, applied hot to the forepart of the head, or a yong lamb diuided in the backe, exenterated &c. all acknowledge the chiefe cure to consist in moistning thorough- out. Some, saith *Laurentius*, vse powders, and caps to the braine: but foras- much as such aromaticall things are hot and dry, they must bee sparingly vsed.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius* c. 9. de melan. giues examples. *Brue*l prescribes an Epi- theme for the Heart, of Buglosse, Borrage, water-lilly, Violet waters, sweete wine, Bawm leaues, Nutmegs, Cloues &c.

For the Belly, make a Fomentation of oyle, ^m in which the seedes of Cum- min, Rue, Carrets, Dill, haue beene boyled.

Bathes are of wonderful great force in this malady, much admired by ⁿ *Ga- len*, ^o *Etius*, *Rhasis*, &c. of sweet water, in which is boyled the leaues of Mal- lowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Buglosse, ca- momile, Melilot, &c. *Guianer*. cap. 8. tract. 15. would haue them vsed twice a day, and when they come forth of the Bathes, their backe bones to be anoin- ted with oyle of Almonds, Violets, Nymphaea, fresh capon grease &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by others, looke for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bes- sardus Visontinus* ant. philos. commends *Hypericom*, or *S^t Johns wort* gathered on a fryday in the houre of *Iupiter*, when it comes to his effectuall operation (that is about the full Moone in Iuly) so gathered and borne, or hung about the necke, it mightily helpes this affection, and driues away all phantasticall spirits.

* *Philes* a Greeke author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddes skinne, whom a Woulfe wearied,

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, because it causeth palpitation of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooffe of an Asses right forefoot carried about, &c. I say with *P Renodens*, they are not al- together to be reiected, Piony doth helpe Epilepsie, pretious stones most diseases, & a Woules dung borne with one helpes the Cholick, & a Spider an Ague, &c. Being in the country, in the vacation time, not many yeares since, at *Lindly* in *Lecestershire* my fathers house, J first obserued this Amulet of a Spider in a nut-shell lapped in filke, &c. so applied for an Ague by * my mo- ther. Whom although J knewe to haue excellent skill in Surgery, sore eyes, aches, &c. and such experimentall medicines, as all the country where thee dwells can witnesse, to haue done many famous cures (& still doth) vpon di- vers poore folks that were otherwise destitute of help. Yet among all other experiments, this me thought was most absurd & ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) J found this very medicine in *Di- oscorides* approued by *Matthiolus*, repeated by *Alderouandus* cap. de *Aranea lib. de insectis*, J beganne to haue a better opinion of it, and to giue more cre- dit to Amulets, when I sawe it in some parties answer to experience. Such medicines are to bee exploded, that consist of words, characters, spells, and charmes,

^m Semina Cu- mini, rute, dau- ci, anethi cocta. ⁿ Lib. 3. de locis aff. Et. ^o Tetrab. 2. ser. 1. cap. 10.

† Cap de me- lan. collectum die veneris borā id est, cum ad E- nergiam venit. c. 1. ad plenitu- dinem Iulij inde gossa & collo appensa hunc af- fectum apprimis iuuat & sanati- cos spiritus ex- pellit.

* Lib. d. pro- priat. animal. ouis à lupo cor- repte pellem non esse pro indamē- to corporis usur- pandum, cordis enim palpitation- nem extitit, &c. † *Mari*.

† *Pbar. lib. 1. cap. 12.*

† *Etius* cap. 3. 1. Tetr. 3. ser. 4. † *Dioscorides*, *Plysses Aldero- undus* de arane- a.

* *Misiris Doro- thy Burton*.

charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatius* proues; or the Diuells pollicy, that is the first founder and teacher of them.

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SUBSECT. 6.

Correctors of accidents to procure sleepe. Against fearefull dreames, rednesse, &c.

WHen you haue vsed all good meanes and helpes of alteratiues, auerterers, diminutiues, yet there will be still certaine accidents to bee corrected and amended, as waking, fearefull dreames, flushing in the face to some, to some ruddinesse, &c.

Waking by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men, and must therefore bee speedily helped, and sleep by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other physicke. *Skenkius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willowes: with their seeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco which are commonly takē with distilled waters.

R diacodij ꝑ j dioscordij 3 B aqua lectuce ꝑ iij B
mista fiat potio ad horam somni sumenda.

Requies Nicholai, *Philonium Romanum*, *Triphera magna*, *pilula de Cynoglossa*, *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Countrey folkes commonly make a posset of hempe-seed, which *Fuchsius* in his herball so much discommends, yet I haue seene the effect, and it may bee vsed where better medicines be not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, 3 j to smell to in a ball, though commonly so taken by the Turkes to the same quantity for a cordiall, and at Goa in the Indies the dose 40 or 50 graines.

Rulandus calls *requiem Nicholai*, *ultimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Faurentinus cap. de phrenesi*. *Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expression with Rose water to annoint the temples, oyles of Poppy, Nenuphar, Mandrake, Pursellan, Violets, to the same purpose.

Montanus consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders and nodules, see the receipts in him. *Codronchus* wormewood to smell to.

Vnguentum Alabastritum, *populeum*, to annoint the temples, nostrills, or if they be too weake to mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone, & after mingle with it as much *Vnguentum populeum* as a nut, vse it as before:

Tt 3

or

Solo somno curata est citra medici auxilium. fol 154.

Bellonius observat. l. 3. c. 15. lassitudinem & labores animi tollunt inde Garcias ab Horto lib. 1. cap. 4. simp. med.

Abinthium somnos allicit olfactu.

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or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni*.

Sacks of Wormewood, ^x Mandrake, ^y Henbane, Roses made like pillows and laid vnder his head, are mentioned by ^z Cardan and *Mizaldus*, so annoint the soles of the feet with fatte of a dormouse, the teeth with care-wax of a dogge, swines gall, hares eares: charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, and make twosmall plasters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of the flowres of Nymphæa, Violet leaues, Mandrake roots, Henbane, white Poppy. *Herc. de Saxoniâ, stillicidia* or drop-pings, &c. Lotions of the feet doe much auaile of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleepe to the most melancholy man in the world. Some vse horseleeches behind the eares, and apply Opium to the place.

^z *Bayerus lib. 2. c. 13.* sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearbe horsetongue, Bawine, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlicke, Onyons, Cabbage, Venison, Hare, Blacke wines, or any meat hard of digestion at supper, or lye on their backes, &c.

Rusticus Pudor, bashfulnesse, flushing in the face, high colour, ruddines are common griuances which much torture many melancholy men, whē they meet a man or come in ^a company of their betters, strangers, or after a meal, or if they drinke a cup of wine or strong drinke, they are as red and sweat and sweate, as if they had been at a Maiors feast, *praesertim si metus accesserit*, it exceeds, ^b they thinke every man obserues it, takes notice of it: and feare alone will effect it, suspition without any other cause. *Skenkius obseruat. med. lib. 1.* Speakes of a waiting Gentlewoman in the Duke of *Sanoyes* Court, that was so much offended with it, that she kneeled downe to him & offered *Byarus* a Physitian, all that she had to bee cured of it. And 'tis most true, that ^c *Antony Lodovicus*, saith in his booke *de Pudore, Bashfulnesse* either much hurts or helps, such men Jam sure it hurts. If it proceed from suspition or feare, ^d *Felix Piater* prescribes no other remedy but to reiect and contemne it: *Id populus curat scilicet*, as a [†] worthy Physitian in our town said to a friend of mine in like case, complaining without a cause, suppose one looke redde, what matter is it, make light of it, who obserues it?

If it trouble at, or after meales, (as ^e *Iobertus* obserues, *med. pract. lib. 1. l. 7.*) or after a little exercise or stirring, as many are hot and red in the face, or if they doe nothing at all, especially women, he would haue them let bloud in both armes, first one, then another, two or three dayes betweene if bloud abound, to vse frictions of the other parts, feet especially, and washing of the,

because

^x Read Lemnius lib. ber. bib. ca. 2. of Mandrake.

^y *Hypocissamus sub cervi. ali. viridis.*

^z *Plantam pedis innuagere*

pinguedine gliris dicunt officiosissimum. Et quod vix credi potest, dentes inuictos exordite aurium canis somnum profundum conciliare &c. Cardan de rebus variat.

[†] *Veni mactum lib.*

^a Aut si quid inactius exciderit aut, &c.

^b *Quam quate parte pauor simul est pudor additus illi. Statius.*

^c *Olyssipponensis medicus pudor aut inuat aut ludit.*

^d *De mentis alienat.*

^e *Facies nonnullis maxime calet rubetq, si se paululum exerceuerint nonnullis quiescentibus idem accidit, feminis praesertim causa quicquid feruidum aut halituum sanguinem facit.*

[†] M^r Doctor Ashworth.

because of that consent which is betwixt the head and the feet. ^f And withall to refrigerate the face, by washing it often with rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy. It is diuersly prepared by *Iobertus* thus. *R. lithar. argentij* ʒ i *cerussa candidissima*. ʒ iij. *capbura*. ʒ iij. *dissoluantur aquarum solame lactuca, & nenupharis ana* ʒ iij. *aceti vini albi*. ʒ ij. *aliquot horas resideat, deinde transmittatur per philt. aqua seruetur in vase vitrio, ac eâ bis terue facies quotidie irroretur.* & *Quercetan spagir. phar. cap. 6.* commendes the water of frogges spawne for ruddines in the face. ^h *Crato consil. 283. Scoltzij* would faine haue them vse all summer, the condite flowres of Succory, Strawbury water, Roses, (cupping glasses are good for the time) *consil. 286. & 285.* & to defecate impure blood with the infusion of Sene, Savory, Bawme water. ⁱ *Hollerius* knewe one cured alone with the vse of Succory boyled, & drunke for siue monthes, euery morning in the summer.

^k It is good ouer night to annoint the face with Hares blood, and in the morning to wash it with Strawbury water, and cowslip water, of the iuyce of distilled Lemmons, or to vse the seeds of Mellons, or kernells of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water, ^l or to put fresh cheefe curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions as laughing, &c. strong drinke, and drinke very little, ^m one draught saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windy meat.

ⁿ *Crato* prescribes the condite fruit of wilde rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a Chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same Author is much approued. To eat of a baked apple some advise, or of a preserued Quince, Comminsed prepared, with meat instead of salt, to keepe downe fumes: not to study or to bee intentiue after meales.

R. nucleorum persic seminis melonum ana ʒ ʒ.
aqua fragrorum ll. ij. *misce vtatur mane.*

° To apply cupping glasses to the shoulders is very good. For the other kinde of ruddinesse which is setled in the face with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Crato's Counsellis*, *Arnoldus lib. 1. breuiar. cap. 39. 1. Rulande*, *Peter Forestus de Fuceo lib. 31. obser. 2.* To *Platerius*, *Mercurialis*, *Vlmus*, *Randoletius*, *Henrzius*, and others that haue written largely of it.

Those other grieuances and symptomes of headach, *Vertigo*, *deliquium*, &c. which trouble many melancholy men, because they are copiously handled a part in every Physitian, I doe voluntarily omit.

¹ Interim faciei
prospiciendum
ut ipsa refrige-
retur; vitrumq;
praefabit fre-
quentio lotio ex a-
qua rosarum, vi-
olarum, nenupharis, &c.
² Ad faciei ru-
borem aqua
spermatis vena-
rum.
³ Rectè vtan-
tur in estate fle-
ribus Cicorij
saccharo condi-
tu, vel saccharo
rosaceo, &c.
⁴ Solo vsu de-
cocti Cicorij.
⁵ Vtile impi-
mis noctu faciem
illinitur san-
guine leporino.
Et mane aqua
fragorum vel
aqua de floribus
verbasci cum
succo limonum
distillato abluere
⁶ Vtile rubentis
faciei cascum
recentem impo-
nere.
⁷ Consil. 21.
lib. unico vini
baustis sit con-
sentius.
⁸ Idem consil.
283. Scoltzij
laudatur condit.
rose canine fru-
ctus ante pran-
dium & cenam
ad magnitudi-
nem castaneae.
Decoctum radi-
cum Sonchi, si
ante cibum si-
matur, valet
plurimum.
⁹ Cucurbit. ad
scapulas appo-
sit.

MEMB. 2.

Cure of Melancholy ouer all the body.

¶ Pifo.
¶ Mediana pre
ceteris,

WHere the melancholy blood possesseth the whole Body with the Braine, ¶ it is best to beginne with blood letting. ¶ The Greekes prescribe the ¶ Median or middle veine to be opened, & so much blood to be taken away, as the patient may well spare, & the cut that is made must be wide enough. The Arabians hold it fittest to bee taken from that arme, on which side there is more paine and heauinesse in the head. If blacke blood issue forth, bleed on, if it be cleere and good, let it be instantly suppressed, ¶ because the malice of melancholy is much corrected by the goodnesse of the blood. If the parties strength will not admit much evacuation in this kind at once, it must be assayed againe and againe, if it may not conveniently be taken from the arme, it must be taken from the knees and ankles: especially to such men or women whose hæmrods or monthes haue beene stopped. ¶ If the malady continue, it is not amisse to evacuate in a part, in the forehead, & to virgins in the ankles, which are melancholy for loue matters, so to widowes that are much grieued and troubled with sorrow and cares: for bad blood flowes to the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches, &c. see more in *Montanus cap. 29.* *Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratiues, Cordialls, correctors as before, intermixt as occasion serues, ¶ all their study must be to make a melancholy man fatte, and then the cure is ended. Diuretica or medicines to procure vrine are prescribed by some in this kinde, hot & cold: hot where the heat of the liuer doth not forbid, cold where the heat of the liver is very great, ¶ amongst hot are Parsley roots, Lovage, Fennell, &c. cold Mellon seeds, &c. with whay of Goats milk which is the common conueigher.

To purge and purify the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Buglosse, Borage, &c. with their iuyce, decoctions, distilled waters, Syrops, &c.

Oswaldus Crollius basil. Chym. much admires salt of Coralls in this case, and *Ætius Tetrabib. ser. 2. cap. 114.* *Hieram Archigenis*, which is an excellent medicine to purifie the blood, ¶ for all melancholy affections, falling sicknesse, none to be compared to it.

MEMB. 3. SUBSEC. I.

Cure of Hypochondriacall melancholy.

¶ Hoc unum
prema domi-
ne, ut si diligens
circa victum, si-
ne non cetera
remedia frustra
a th' heatur.
¶ Pifo.

IN this Cure as in the rest, is especially required the rectification of those six non-naturall things, about all a good diet, which *Montanus consil. 27.* inioynes a French Nobleman, ¶ To haue an especiall care of it, without which all other remedies are in vaine. Bloodletting is not to be vsed, ¶ except the patients body bee very full of blood, and that it bee derived from the liuer and spleene

spleene to the stomacke and his vessels, then ^b to drawe it backe, to cut the inner veine of either the arme, some say the *salvatella*, and if the maladie bee continuat, ^c to open a veine in the forehead.

Preparatiues and Alteratiues may be vsed as before, sauing that there must be respect had as well to the liuer, spleene, stomacke, hypocondries, as to the heart and braine. To comfort the ⁺ stomacke and inner parts against winde and obstructions, by *Areteus*, *Galen*, *Atius*, *Aurelianus*, &c. and many later writers, are still prescribed the decoctions of Wormewood, Centaury, Penneriall, sod in Whay and dayly drunke: many haue beene cured by this medicine alone.

Codronchus in his booke *de sale absin.* magnifies the salt of Wormewood aboue all other remedies, ^d which workes better and speedier then any other simple whatsoener, and much to be preferred before all those fulsome decoctions & infusions, which much offend by reason of their quantity, this alone in a small measure taken expells winde, and that most forcibly, moues urine, cleanseth the stomacke of all grosse humours, crudities, helpes appetite, &c. *Arnoldus* hath a Wormewood wine which he would haue vsed, which euery *Pharmacopœa* speaks of.

Diminutiues and purgers may ^e be taken as before, of *hiera*, *manna*, *castia* which *Montanus consil.* 230. for an Italian Abbot, in this kinde preferres before all other simples. ^f And these must be often used, still abstaining from those which are more violent, lest they doe exasperate the stomacke, &c. and the mischief by that meanes be increased. Though in some Physitians I find very strong purgers, *Hellebor* it selfe prescribed in this affection. If it long continue, vomits may be taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchs* *cap.* 33. prescribes *Hellebor* it selfe, but still take heed in this malady, which I haue often warned of hot medicines, ^g because (as *Salvianus* addes) drought followes heate, which increaseth the disease: and yet *Baptista Silvaticus controu.* 32. forbids cold medicines, ^h because they increase obstructions, and other bad symptomes. But this varies as the parties doe, and ⁱ is not easie to determine which to vse. ⁱ The stomacke most part in this infirmitie is cold, the liuer hot, scarce therefore (which *Montanus* insinuates *consil.* 229. for the Earle of Monfort) can you helpe the one, and not hurt the other: much discretion must be vsed, take no Physicke at all he concludes, without great need. *Lalius Aegubinus consult.* 77. for an Hypocondriacall German Prince, vsed many medicines, but it was after signified to him in Letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108 Consult. hee vsed as happily the same remedies, this to a third might haue bin poyson, by ouer-heating his liuer and blood.

For the other parts looke for remedies in *Sauanarola*, *Gordonius*, *Iohnson*, &c. one for the Spleene, amongst many other, I will not omit, cited by *Hil-desheim spicel.* 2. and prescribed by *Mat. Flaccus*, and out of the authority of *Beneuenius*. *Antony Beneuenius* in an Hypocondriacall passion, ^l Cured an exceeding great swelling of the Spleene with Capers alone, a meat besitting that

refrigerabit hepar sine alterius maximo detrimento. ^k Significatum per literas, incredibilem utilitatem ex decocto Chinee, & Sassafras percepisse. ^l Tumorem splenis incurabilem, solâ capparum curauit cibo, tali aegritudine aptissimo. Solog. usu aque, in quo suber seruarius sepe candens ferrum extinxerat, &c.

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^b *Laurentius* cap 15. reuulsi-
onus gratia ve-
nam interuam
alierius Brachii
secamus.

^c *Si Pertinax*
morbus venarum
fronte secabis.
Brue.

⁺ *Ego maximâ*
curam stomacho
delegabo. *Osta*
Horatianus lib.
2. cap 5.

^d *Cuius* & effi-
catus suas vires
exce: cet quam
solent decoctia ac
diluta in quan-
titate multa, &
magna cum as-
sumentium mo-

^e *leſia de lumpta*
Flatus his al ef-
ficaciter dissipat
urinam mouet,
humores crassos
absorbet, stoma-
chum euegit,
confortat crudi-
tatem nauſeam
appetentiam mi-
rum in modum
renouat &c.

^f *Piſo, Altoma-
rus. Laurentius*
cap. 15.

^g *Hic utendum*
ſepius iteratis, a
vehementiori-
bus ſemper ab-
ſtinentum ne
ventrem exaſpe-
rent.

^h *Lib.* 2. cap. 1.
Quoniam cali-
ditate coniuncta
eſt ſiccitas que
malum auget.

ⁱ *Quisquis* fri-
gidis auxilijs hoc
m. rbo uſus fue-
rit, is obſtruccio-
nem, aliâq; ſymp-
tomata augebit.

^l *Ventriculus*
plerumq; frigi-
dus, ſpar cali-
dum, quomodô
ergo ventriculû
calefaciet, vel

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^m Animalia
que apud hos
fabros educan-
tur, exiguis ha-
bent lienes.

ⁿ Si hemorroï-
des fluere, et
nullum præstan-
tius esset reme-
dium, que san-
guisugæ ad motus
provocari pote-
runt, observat.
lib.1. pro hypoc.
legulcio.

^o Alijs apertio
hec in hoc mor-
bo videtur uti-
lissima, mihi non
admodum pro-
batur, quia san-
guinem tenuem
attrahit, & cras-
sum relinquit.

^p Lib.2. cap.13.
omnes melan-
cholici debent
omittere urinâ
provocantia,
quoniam per ea
educitur subtile,
& remanet cras-
sum.

^q Ego experien-
tiâ probavi,
multos Hypocon-
driacos, solus
Clysterum fuisse
sanatos.

^r In cruditate
optimum, ven-
triculum arctius
colligari.

^s 3 j. Theriace,
vere præsertim
& æstate.

^t Consil.12 lib.1
^u Cap.33.

^v Trincavellius
consil.15. cerotum
pro sene
melancholico ad-
iecur optimum.
^y Emplastrum pro
splene, Fernelius
consil.45.

^z Dropax è pice
navali, & oleo
rutaceo affigatur
ventriculo, &
soti metaphreni.

^a Cauteria cru-
vibus inusta.

infirmities, and frequent use of the water of a Smiths forge, by this Physicke hee cured a sicke man, whom all other Physitians had forsaken, that for seven yeares had beene Spleneticke. And of such force is this water, ^m that such creatures as drinke of it, haue commonly little or no spleene. See more excellent medicines for the Spleene in him. *Averters* must be vsed to the Liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or prouoke vrine. You can open no place better then the hemrods, which if by horseleeches they be made to flow, ⁿ there may not be again such an excellent remedie, as *Plater* holds. *Salust. Salvian* will admit no other blood letting but this, & by his experience in an Hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap.15.* calls this of horseleeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil.248.* is against it, ^o to other men (saith he) this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approve of it, because it drawes away the thinnest blood, and leaues the thickest behinde.

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend *Diurecticks*, or such things as prouoke vrine, as Anniseeds, Dill, Fennel, Germander, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. All melancholy men (saith he) must auoide such things as prouoke vrine, because by them the subtile or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavellius lib.3. consil.38.* for a yong Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ Panth. lib.1. cap.16.* is a great approver of them. ^q I haue found (saith he) by experience, that many *Hypocondriacall melancholy men*, haue beene cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like vsed for the Liuer, Spleene, Stomack, Hypochondries, &c. In crudity (saith *Piso*) tis good to binde the Stomack hard, to hinder wind, and to helpe concoction.

Of inward medicines I need not speake, the same Cordials as before. In this kind of melancholy, some prescribe Treacle in Winter, especially before or after purges, or in the Spring as *Avicenna*, ^r *Trincavellius* Mithridate, ^u *Montaltus* Piony seedes, Vnicorne's horne; os de corde cervi &c.

Amongst Topickes or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod Sothernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also ^x Cerotts, ^y Playsters, Liniments, Oyntments, for the spleene, Liuer, and Hypochondries, of which looke for examples in *Laurentius, Iobertus lib.3. cap.1. prac. med.* *Montanus consil.231.* *Montaltus cap.33.* *Hercules de Saxoniâ, Faventinus.* And so of Epithemes, digestiue powders, bagges, oyles. *Octavius Horatius lib.2. cap.5.* prescribes calasticke Cataplasmes, or dry purging medicines: *Piso* ^z Dropaces of pitch and oyle of Rue, applyed at certaine times to the stomacke, to the metaphrene or part of the backe, which is ouer against the heart. *Ætius* synapismes; *Montaltus cap.35.* would haue the thighes to be ^a cauterised, *Mercurialis* prescribes beneath the knees; *Lalius Agubinus conf.77.* for an Hypochondriacal Dutchman, will haue a cautery made in the right thigh, and so *Montanus consil.55.* The same *Montanus consil.34.* approues of issues in the armes, or hinder part the

of the head. *Bernardus Paternus* in *Hildesheim spicel.* 2. would haue ^b Issues made in both thighes. Ligatures, Frictions, and Cupping glasses may be used as before,

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^b Fontanelle
fist in utroq;
crure.

S V E S E C T. 2.

Correctors to expell winde, Against costiuenesse, &c.

IN this kinde of Melancholy, one of the most offensive symptoms, is winde, which as in the other species, so in this, hath great need to bee corrected and expelled.

The medicines to expell it, are either inwardly taken, or outwardly. Inwardly taken to expell winde, are simples or compounds. Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyriall, Rue, Calamint, Bayberries & Bay leaues, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus castus*, Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cinamome, Bezoar stone. Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Ammi, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi. Compoûds, *Dianisum*, *Diagalanga*, *Diaciminum*, *Diacalaminth*, *Electuarium de baccis lauri*, *Benedicta laxativ*, *Pulvis ad flatus Antid.* *Florent. pulvis Carminativus*, *Aromaticum Rosatum*, *Triacle*, *Mithridate*, &c. This one caution of ^c *Gualter* ^c *Bruel* is to be obserued in the administering of these hot medicines and dry, that whilst they couet to expell winde, they doe not inflame the blood, & increase the disease, sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances requires, and as the parties are inclined to heat or cold.

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Pennyriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. ^d *Areteus* prescribes Cataplasmes of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

^e Cupping-glasses applyed to the Hypocondries, without scarification, doe wonderfully resolue winde. *Fernelius consil.* 43. much approues of them at the lower end of the belly, *Iulius Cesar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of *Galen*, ^f a kind of enchantment, they cease such present helpe.

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amatus Lusitanus, cent. 4. curat.* 54. for an hypocondriacall person, that was extremely tormented with winde, prescribes a strange remedy. Put a paire of bellows end in a Clyster pipe, and applying it into the fundament, open the bellows, so draw forth the wind. *Natura non admittit vacuum.* He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de Flatibus cap.* 26. & passim aliis.

Against Headach, Vertigo, vapors which ascend forth of the stomacke to

^c Cavendum
hic diligenter à
multum calefa-
cientibus, atq;
exsiccantibus,
sive almenta
suerint hæc, sive
medicamenta,
nonnulli enim
ut ventositates
& rugitus com-
pescant, huius-
modi utentes
medicamentis,
plurimum pec-
cant morbum,
sic augentes, de-
bent enim medi-
camenta decli-
nare ad calidum
vel frigidum,
secundum exi-
gentiam circum-
stantiarum, vel
ut patiens incli-
nat ad cal. &
frigidum.
^a Cap. 5. lib. 7.
^c Pifo. Bruel.
mirè flatus re-
solvit.
ⁱ Velut incan-
tamentum quod-
dam ex flatuoso
spiritu, dolorem
ortum levavit.

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molest the head, read *Hercules de Saxoniâ*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitiues, powder of Sene, condie Prunes &c.

⁊ Terebinthinā
cypriam habe.
ant: familiarem,
ad quantitatem
deglutiant nucis
parue, tribus
boris ante pran-
dium vel cenā,
ter singulis sep-
timanis prout
expedire vide-
bitur Nam præ-
terquam quod
a'uum mollem
efficit, obstructi-
ones aperit, ven-
triculum pur-
gat, urinam pro-
vocat, hepar
mundificat.

R. Elect. lenit. è succo rosar. ana ʒ j. misce.

Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or pil. mastichina ʒ j. in six pills, a pill or two at a time. See more in *Montanus consil. 229. Hildesheim spicel. 2.* P. Cnemand, and *Montanus*, commend *Cyprian Turpentine*, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke, if need be, for besides that, it keepes the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liuer, provokes urine.

These in brieft are the ordinary. medicines which belong to the cure of melancholy, which if they be vsed aright, no doubt may doe much good, Si non levando saltem leniendo valent, peculiaria benè selecta, saith *Bessaricus*, a good choice of particular Receipts, must needes case, if not quite cure: not one, but all or most, as occasion serues.

Et quæ non prosunt singula, multa iuvant.

Partitionis Secundæ Finis.



ANALYSIS OF THE

THIRD PARTITION.

Loue and Loue Melancholy. <i>Memb. 1. Sect. 1.</i>		Praeface or Introduction. <i>Subsect. 1.</i> Loues definition, Pedegree, Obiect, Faire, Amiable, Gracious and Pleasant, from which comes beauty, grace, which all desire and loue, parts affected	
		Naturall, in things without life; as loue and hatred of elements, and with life, as vegetall, wine and elme, sympathy, antipathy, &c. Sensible, as of Beasts, for pleasure, preferuation of kinde, mutuall agreement, custome, bringing vp together, &c.	
Division or kinds. <i>Subs. 2.</i>	or	Simple, which hath 3 obiects, as <i>Me. 1.</i>	Profitable, <i>Sub. 1.</i> { Health, wealth, honor, we loue our benefactors, nothing so amiable as profit, or that which hath a shew of comodity
			Pleasant, <i>Subs. 2.</i> { Things without life, made by art, pictures, sports, games, sensible obiects, as Hawkes, Hounds, Horses. Or men themselves for similitude of manners, naturall affection, as to friends, children, kinsmen, &c. for glory, such as commend vs. Of wo- { Before marriage, as <i>Heroicall melanc. Se. 2. vide V.</i> men, as { Or after marriage, as <i>Jealousie Sect. 3. vide V.</i>
			Honest, <i>Subs. 3.</i> { Fucate in shew by some error or hypocrisie, some seeme and are not, or truely for vertue, honesty, good parts, learning, eloquence, &c.
			Mixt of all three, which extendsto <i>Mem. 3.</i> { Common good, our neighbour, country, friends, which is Charity, the defect of which, is cause of much Discontent and Melancholy. or { In Excesse, <i>vide II.</i> God. { In Defect, <i>vide III.</i> <i>Sec. 4.</i>

Heroicall or Loue Melan- choly, in which consider	<i>Memb. 1.</i> His pedegree, power, extent to vegetals and sensible creatures, as well as men, to spirits, diuels, &c.	
	His name, definition, obiect, part affected, tyranny.	
	Causes.	Starres, temperature, full diet, place, country, clime, condition, Idlenes. <i>Sub. 1.</i>
		Naturall allurements, & causes of loue, as Beauty, its praise, how it allureth. Comlineesse, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. <i>Subs. 2.</i>
	<i>Memb. 2.</i>	Artificiall allurements, and provocations of lust and loue, gestures, apparell, dowry, mony, &c.
	<i>Quest.</i> Whether Beauty owe more to Art or Nature. <i>Subs. 3.</i>	
	Opportunity of time and place, conference, discourse, Musicke, singing, dan- cing, amorous tales, lascivious obiects, familiarity, gifts, promises, &c. <i>Sub. 4.</i>	
	Bawdes and philters. <i>Sub. 5.</i>	
	Symp- tomes or signes.	Of body { <div style="display: inline-block; vertical-align: middle;"> Drynesse, palenesse, leannesse, waking, sighing, &c. <i>Quest. An detur pulsus amatorius?</i> </div>
		or { <div style="display: inline-block; vertical-align: middle;"> Bad as { <div style="display: inline-block; vertical-align: middle;"> Feare, sorrow, suspicion, anxiety, &c., An hell, torment, fire, blindness, &c. Dotage, slavery, neglect of businesse. </div> </div>
<i>Memb. 3.</i>	or { <div style="display: inline-block; vertical-align: middle;"> Sprucenesse, neatenesse, courage, aptnesse to learne Good as { <div style="display: inline-block; vertical-align: middle;"> musicke, singing, dancing, poetry &c. </div> </div>	
of minde { <div style="display: inline-block; vertical-align: middle;"> Sprucenesse, neatenesse, courage, aptnesse to learne Good as { <div style="display: inline-block; vertical-align: middle;"> musicke, singing, dancing, poetry &c. </div> </div>		
Prognostickes; Despaire, Madnesse, Phrensie, Death, &c. <i>Memb. 4.</i>		
By labour, diet, physicke, abstinence. <i>Sub. 1.</i>		
Cures	To withstand the beginnings, avoid occasions, faire & fowle meanes, change of place, contrary passion, witty inventions, discommend the former, bring in a- nother. <i>Sub. 2.</i>	
	<i>Mem. 5.</i>	
By good counsell, perswasion, from future miseries, inconveniences, &c. <i>Sub. 3.</i>		
By Philters, magicall, & poetickall cures, <i>Sub. 4.</i> To let them haue their desire disputed <i>pro</i> and <i>con.</i> Impediments remoued, reasons for it. <i>Sub. 5.</i>		

Analysis of the third Partition.

Jealousie. Sect. 3.

His name, division, extent, power, tyranny.	<i>Memb. 1.</i>	
Division.	Improper	To many beasts; as swannes, cockes, Bulls.
Equivo-	or	To Kings and Princes of their subiects, successors.
cations,		To friends, parents, tutors over their children, or otherwise.
kindes.	Proper	Before marriage, corrivalls, &c.
<i>Sues 1.</i>		After, as in this place our present subiect.
Causes.	In the parties them-	Idlenesse, impotency in one party, melancholy, long absence.
	selues	They haue bin naught themselves. Hard vsage, ynkindnes, wantonnes.
	Or	Inequality of yeares, persons, fortunes, &c.
<i>Sect. 3.</i>	From others	Outward entisements and provocations of others.
Symptomes.	{ Feare, sorrow, suspection, anguish of minde, strange actions, gestures, looks,	
<i>Memb. 2.</i>	{ speeches, locking vp, outrages, seuerer lawes, prodigious trials, &c.	
Prognosticks	{ Despaire, madnesse, to make away themselves and others.	
<i>Memb. 3.</i>	{ By avoiding occasions, alwayes busie, neuer to be idle.	
Cures	{ By good counsell, aduice of friends, To contemne or dissemble it.	
	{ By prevention before marriage, Platoes communion,	
	{ To marry such as are equall in yeares, birth, fortunes, beauty, of like conditions, &c.	
<i>Mem. 4.</i>	{ Of a good family, good education. To vse them well.	

Religious melancholy. Sect. 4.

A prooffe that there is such a species of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part and parties affected, superstitious Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Causes. *Sub. 2.* { From others } The diuels allurements, false miracles, Priests for their gain.
 { Or } Politicians to keep men in obedience, Bad instructors, Blind
 { From themselves } Guides.
 { } Simplicity, feare, ignorance, solitarinesse, melancholy, curiosity, pride, vainglory, decayed Image of God.

Symptomes *Sub. 3.* { General } Zeal without knowledge, obstinacy, superstition, strange devotion,
 { Or } stupidity, confidence, stiffe defence of their tenents, mutual
 { Particular. } loue, & hate of other sects, belief of incredibilities, impossibilities
 { } Of Hereticks, pride, contumacy, contempt of others, wilfulness, vainglory, singularity, prodigious paradoxes.
 { } In superstitious blinnde zeale, obedience, strange workes, fasting, sacrifices, oblations, prayers, vowes, pseudomartyrdome, mad and ridiculous, customes, ceremonies, observations.
 { } In Pseudoprophets, visions, revelations, dreames, prophecies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* { New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
 { By Physick if need be, conference, good counsel, perswasion, compulsion, correction, punishment, *quaritur an cogi debent? Affir.*

Cures. *Sub. 5.*

Secure, void of grace and feares. { Epicures, Atheists, Magicians. Hypocrites, such as haue cauterised consciences, or els are in a reprobate sense, worldly secure, some Philosophers, impenitent sinners. *Sub. 1.*

In defect, as *Me. 2.* { Or } The diuel and his alluraments. Rigid Preachers, that wound
 { Distrustful, } Causes } their consciences, Melancholy, contemplation, solitarines.
 { or too timorous, as desperat. In despair consider } *Sub. 2.* } How melancholy & despair differ. Distrust, weaknes of faith.
 { } Guilty conscience for offence committed, misunderstanding Script.
 { } Feare, sorrow, anguish of mind, extreame tortures & horror of conscience, fearfull dreames, conceits, visions, &c.
 { } Blasphemy, violent death, *Sub. 4.*
 { } Physick, as occasio serues, conference, not to be idle, or alone.
 { } Good counsel, good company, all comforts and contents, &c.

THE THIRD PARTITION. LOVE MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The Preface.

HERE will not be wanting, I presume, some or other that will much discommend some part of this Treatise of Loue Melancholy, and obieſt (which ^a *Erasmus* in his Preface to *St Thomas Moore* suspects of his) that it is too light for a Divine, too Comick all a subiect to speak of Loue Symptomes, and fit alone for a wanton Poet, or some such idle person. Some againe out of an affected gravity will dislike all for the name sake before they read a word, dissembling with him in ^b *Petronius*, and seeme to bee angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, & staid carriage. But let these Cavillers and counterfeit *Cato's* know, that Loue is a species of Melancholy, and a necessary part of this my Treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycilius* pleadeth for himselfe for his translation of *Lucians* Dialogues, & so doe J. I must and will performe my taske. And that short Apologie of *Mercerus*, for his edition of *Aristenetus* shall bee mine, * *If I haue spent my time ill to write, let not them be so idle as to read*. But J hope it is not ill spent, J need not excuse or repent my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon sympos*, *Theophrastus*, if wee may belceue *Athenæus lib. 13. cap. 9. Picus Mirandula*, *Marius Aquicola*, both in Italian, *Kornmannus de linea Amoris lib. 3. Petrus Godofridus* hath handled in three bookes, *P. Hadus*, and which almost euery Physitian, as *Arnoldus Villanovanus*, *Falleriola* obseruat. med. lib. 2. obser. 7. *Eliau. Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Pratenſis de morb. cap. Va. leſcus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Sauanarola*, *Langius*, &c. haue treated of a part, and in their workes. I excuse my selfe therefore with

^a *Encom. Moris leniores esse nugas quam ut theologum deceant.*

^b *Quoties de amatorijs mentio facta est tam uerbementur ex-candui, tam seuerâ tristitiâ violari aures meas obsceno sermone nolui, ut me tanquam unum ex Philoſo; his in-tuerentur.*

* *Si malè locuta est opera scribendo, ne ipsi lo-cent in legendo.*

Peter

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c Med. epist. l. 1.

ep. 24. Cadmus

Milesius teste

Suida. de hoc E-

rotico Amore.

14. libros scripsit

nec me pigebit

in gratiam adole-

scentum hanc

scribere epistolā.

d Caput ali-

Platoniam ma-

iestatem quod a-

mori nimum

indulserit, Dyce-

archus & aliis

fed malē. Omnis

amor honestus

& bonus & a-

more digni qui

benē dicunt de

Amore.

c Med. obser. l.

2. cap. 7. de ad-

mirando amoris

affectū dictūrus

ingens patet ca-

pus & Philoso-

phicus, quo sepe

homines ducun-

tur ad insaniam

libeat modō va-

gari, &c.

Dixit non omni

modo sed fra-

grantia & suc-

culentia incun-

dā plenius alant

&c.

f Lib. 1. prefat.

de amoribus a-

gens relaxandi

animi causa la-

boriosissimis stu-

diis fatigati

quando & Tho-

ologi se his in-

uari & iuvare

illāis moribus

volunt.

g Hist. lib. 12.

cap. 34.

i Prefat. quid

quadragenario

convenit cum

amore.

Ego vero agnos-

co amatorum

scriptum mihi

non convenire.

Æneas Silvius

prefat. quāiam meridiem prætergressus in vespertinum seror.

Peter Godefridus Valleriola, Ficinus, and in c Langius words. Cadmus Milesius writ foureteene bookes of Loue, and why should I bee ashamed to write an Epistle in fauour of young men, of this subiect? Dycearchus, and some other carpe at Plato's maiesty that hee would vouchsafe to indite such loue toyes, but without cause (as Ficinus pleads) for all loue is honest and good, and they are worthy to be loued that speake well of loue. Being to speake of this admirable affection of loue (saith Valleriola) there lies open a vast and philosophical field to my discourse, by which many louers become mad: let me leaue my more serious meditations, and wander in these Philosophicall fields, and looke into these pleasant groues of the Muses, wherewith vnspcakable variety of flowres, we may make Garlands to our selues, not to adorne vs only, but with their pleasant smell and iuyce to nourish our soules, and fill our mindes desirous of knowledge, &c.

After an harsh & vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with f Godefridus the Lawyer, and Laurentius cap. 5. to recreate himselfe in this kinde after his laborious studies, since so many graue Divines and worthy men haue without offence to manners, to helpe themselves and others voluntarily written of it. Heliodorus a Bishop penned a loue story of Theagines and Chariclia, and when some Cato's of his time reprehended him for it, choose rather, saith g Nicephorus, to leaue his Bishopricke then his book. Æneas Silvius an ancient Divine, and past 40 yeares of age, as i he confesseth of himselfe, (after Pope Pius Quintus) endited that wanton history of Eurialus and Lucretia. And how many superintendents of learning, could Treckon vp that haue written of light subiects, Beroldus, Erasmus, &c. Giue mee leaue then to refresh my muse a little, and my weary Readers, to k season a surly discourse, with a more pleasing aspersiō of loue matters: *Educare vitam conuenit*, as the Poet invites vs, *curas nugis*, &c. 'tis good to sweeten our life with some pleasing toyes to rellish it, and as Pliny tell's vs, *magna pars studiorum amenitates quarimus*, most of our students loue such pleasant subiects. Though Macrobius teach vs otherwise, that those old Sages banished all such light Treatises from their studies, to Nurses cradles, to please only the eares; yet out of Apuleius I will oppose as honorable Patrons, Solon, Plato, m Xenophon, Adrian. &c. that as highly approue of such Treatises. On the other side me thinks they are not to be disliked, they are not so vnfit. I will not peremptorily say as one said, *tam suauia dicam facinora, ut male sit ei qui talibus non delectatur*. I will tell you such pretty stories, that fowle befall him that is not pleased with them; but if you like them you may: Pliny holds it expedient, and most fit, *seueritatē incunditate etiam in scriptis condire*, to season our works with some pleasant discourse, Synesius approues it, *licet in ludicris ludere*, the * Poet admires it, *Omne tulit punctum qui miscuit utile dulci*, And there be those without question, that are more willing to read such toyes, then † I am to write, Let me not liue, saith Aratines Antonia, *If I had not rather heare thy discourse, * then see a play*. No doubt but there be more of her minde, euer haue beene, euer will be, as o Hierome beares me witnesse. *A far greater part*

prefat. quāiam meridiem prætergressus in vespertinum seror. * Ut seueriora studia his amenitatibus lector condire possit. Accius.

i In Som. Scip. e secrario suo tum ad cunas nutricum sapientes olim eliminarunt, solas arum delicias profluentes. m Babylonius & E-

phesius qui de Amore scripserunt vterq. amores Myrræ Cyrenes & Adonidis. Suidas. † Pet. Aretine dial. fial. * Hor. † Legendi

eupidiore, quam ego scribendi, saith Lucian. * Plus capio voluptatis inde, quam spectandis in theatro ludis. o Proem. in Isaiam.

Æ multo maior pars Milesias fabulas reuoluentium quam Platonis libros.

had rather read Apuleius then Plato: Tully himselfe confesseth he could not vnderstand Plato's *Timæus*, and therefore cared lesse for it, but every school-boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. I thinke I haue said enough; If not: let him that is otherwise minded, remember that of † *Maudarenfis*, he was in his life a Philosopher. (as *Ausonius* apologizeth for him) in his *Epigrams*, a Louer; in his precepts most severe; in his *Epistles to Carcellia*, a wanton. *Annianus, Sulpitius, Euemus, Menander*, & many old Poets besides, did in scriptis prurire, write Fescennines, and lasciuious songs; *latam materiam*, yet they had in moribus censuram, & seueritatem, they were chaste, severe, and vpright liuers, I make the same Apology in mine owne behalfe. And which he vrgeth for himselfe, accused of the same fault, ⁿ *Lasciua est nobis pagina, vita proba est*, Howsoeuer my lines erre, my life is honest. But I hope I need no such Apologies I need not as *Socrates* in *Plato* did, cover his face when hee spake of loue, or blush and hide her eyes in her hood, as * *Pallas* did when shee was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptijs virgo consulitur*, it is no such lasciuious, obscene or wanton discourse, but chaste and honest, & most part serious and euen of religion it selfe. ° *Incesed* (as he said) *with the loue of finding loue, wee haue sought it, and found it*. And thus much I haue thought good to say by way of preface, least any man (which *P. Godefridus* suspected) should object vnto me lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and vnlawfull loues, and lust it selfe, ¶ *I speake it only to taxe and deterre others from it, not to teach, but to apply remedies vnto it*. I will treat of this with like liberty as of the rest,

† *Sed dicam vobis vos porro dicite multis*

Millibus, & facite hac charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking be too light, but consider better of it, *Omnia munda mundis*, A naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens malus animus*, 'tis as 'tis taken. If to thy thinking it be too light, I advise thee as *Lippius* did his Reader for some places of *Plautus*, *Istos quasi Sirenum scopulos prateruehare*, If they like thee not let them passe, or oppose that which is good to that which is bad, and reiect not therefore all. For to invert that verse of *Martial*, & with *Hierome Wolfius* to apply it to my present purpose,

Sunt mala, sunt quedam mediocria, sunt bona plura, some is good, some bad, some's indifferent. I say farther with him yet, I haue inserted (* *le- vricula quedam & ridicula ascribere non sum gravatus, &c.*) some things more homely or light, which I would request every man to interpret to the best, & as *Iulius Caesar Scaliger* besought *Cardan*, (*Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) beseech thee good Reader, not to mistake me, or misconster what is here written. *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comickall subiect, I craue pardon of what is amisse, and desire thee to suspend thy iudgement, or to be silent at least; but if thou likest, speake well of it, and wish me good successe.

Extremum hunc Aresbusa mihi concede laborem.

† *In vita philosophus in Epigrammatorum, in Epistolis petulant, in preceptis severus.*

ⁿ *Mart.*

° *Ficinus comment. cap. 17.*

Amore incensum inveniendi amoris, amorem quæsumus & invenimus.

† *Hæc prædixit ne quis temerè nos putaret scripsisse de amorum lenocinis de praxi, fornicationibus, adulteriis &c.*

† *Taxando & ab his deterrando humanam lasciviam & insaniam, sed & remedia docendo, non igitur candidus lector nobis succenseat, &c. Commoratio erit invenibus hæc, hi se ut abstineant magis, & omisâ lascivii que homines reddit insanos, virtutis incumbant studiis (Aneas Sylv.) & curam amoris si quis æscit hinc poterit sci- re.*

* *Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos populo obnubens, &c.*

† *Catullus.*

° *Viros nudos castæ semine m- hil à status distare.*

* *Horz. Sicut qui mal y pense.*

* *Prefat. Suid.*

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I am resolved howsoeuer, *velis, nolis*, in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subiect I haue in hand giues occasion, and present Sceane shall require or offer it selfe.

SVBSECT. 2.

*Loues beginning, Obiect, Definition, Division:*¹ Exercit. 301.

*Campus amoris
maximus & spi-
nis oblitus, nec
levissimo pede
transvolandus.*

² Grad. 1. c. 29.

*Ex Platone. pri-
me & commu-
nissime pertur-
bationes, ex qui-
bus cetera ori-
untur. & earum
sua ut pedisseque.*

³ *Amor est vo-
luntarius affe-
ctus & deside-
riū re bonā
fruendi.*

⁴ *Desiderium
optantis, amor e-
orum quibus
fruiūtur, amoris
principium, desi-
derii finis, ama-
torem adesse, opta-
tum deesse.*

⁵ *Principio lib.
de amore. Opere
pretium est de
amore conside-
rare, utrum De-
us an Demon,
an passio quedā
anime, an par-
sim Deus. partim
Demon, passio
partim. & c. A-
mor est actus a-
nimi bonum de-
siderans.*

⁶ *Magnus De-
mon: convivio.
7 Boni pulchriq;
fruendi deside-
rium.*

⁸ *Golesius,
lib. 1. cap. 2. A-
mor est delecta-
tio cordis, aliquid
ad aliquid, propter aliquod desiderium in appetendo & gaudium perfruen-
do per desiderium currens, requiescens per
gaudium.*

Loues limits are ample and great, and a spacious walke it hath, beset with thornes, and for that cause, which Scaliger reprehends in Cardan, not lightly to be passed over. Least I incur the same censure, I will examin all the kindes of loue, his nature, beginning, differences, obiects, how it is honest, or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how farre it extends: of which, although something hath bene said in the first Partition, in those Sections of Perturbations (¹ for loue & hatred are the first and most common passions, from which all the rest arise, and are attendant, as Pico *lominens* holds) I will now more copiously dilate through all his parts and severall branches, that so it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is most ordinary and common) immoderate, and in excessse, it causeth Melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon: Hebreus* the most copious writer of this subiect, in his third Dialogue makes no difference, yet in his first Dialogue, he distinguisheth them againe, & defines loue by desire. ² *Loue is a voluntary affection, and desire to enioy that which is good.* ³ *Desire wisheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* ⁴ *It is worth the labour, saith Plotinus, to consider well of Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly diuel, partly passion.* He concludes loue to participate of all three, to arise from Desire of that which is beautifull and faire, and defines it to be an *action of the minde, desiring that which is good.* ⁵ *Plato* calls it the great Diuell, for his vehemency and soueraignty ouer all other passions, & defines it an appetite, ⁶ *by which we desire some good to be present.* *Ficinus* in his Comment addes the word Faire to this Definition, Loue is a desire of enioying that which is good and faire. *Austin* dilates this common definition, and wil haue loue to be a Delectation of the heart, ⁷ *for something which wee seeke to winne, or ioy to haue, coueting by desire, resting in ioy.* ⁸ *Scaliger* exerc. 301. taxeth all these former Definitions, and will not haue loue to be defined by Desire or Appetite, *for when we enioy the thing we desire, there remains no more Appetite: as he defines it, Loue is an affection by which we are either united to the thing wee loue, or perpetuate our union, which agrees in part with Leon Hebreus.*

Now this loue varies as his obiect varies, which is alwaies Good, Amiable, Faire, Gracious and Pleasent. ⁹ *All things desire that which is good, as wee are*

¹⁰ *Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum. Nam cum possumus, amata re non manet appetitus. Est igitur affectus quo cum re amata aut uiuimus, aut unionem perpetuamus.* ¹¹ *Omnia appetunt bonum.*

taught in the Ethicks, or at least that which to them seemes to be good, frō this goodnesse, comes beauty; from beauty, grace, and comelinesse, which result as so many rayes from their good parts, which makes vs to loue it, & so to couet it: for were it not pleasing and gracious in our eyes, wee should not seeke it. ^d *No man loues* (saith Aristotle 9. mor. cap. 5.) *but he that was first delighted with comelinesse and beauty.* As this faire object varies, so doth our loue, for as Proclus holds, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gracious in our eyes, or at least we doe so apprehend, and esteeme of it still. ^e *Amiability is the object of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde couets to enioy.* And it seemes to vs especially faire & good, for good, faire, & vnitie, cannot be separated. Beauty shines, Plato saith, and by reason of it's splendor and shining causeth admiration, and the fayrer the object is, the more eagerly it is sought. For as the same Plato defines it, ^f *Beauty is a lively shining or glittering brightnesse, resulting from effused good.* By Ideas, seeds, reasons, shadows, stirring up our mindes, that by this good they may be vnitied and made one. Others will haue beauty to be the perfection of the whole composition, & caused out of the congruous symmetry, measure, order and manner of parts, & that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are gracious. For Grace and Beauty are so wonderfully annexed, ^h so sweetly & gently winne our soules, & strongly allure, that they confound our iudgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne, which are diuerse, as they come from the diuerse objects and please and affect our seuerall senses. ⁱ *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phaedro, Hyppias,* and after many sophistical errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; and as *Valesius* inferres hence, whatsoeuer pleaseth our eares, eyes, & soule, must needs be beautifull and faire, and delightfome to vs. ^k *And nothing can more please our eares then Musicke, or pacifie our minds: Faire houses, pictures, orchards, Gardens, Feilds, a fayre Hawk, a fayre horse is most acceptable vnto vs; what soeuer pleaseth our eyes and eares, we call beautifull and fayre; ^l Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the objects varie and are diuerse, so they diuersly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kinds of loue as there be objects: One Beauty ariseth from God, another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our soule, which beauty, as Tully saith, if wee could discern with these corporall eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and rauish our soules. This other Beauty which ariseth from those extreame parts, and those graces which proceed from gestures, speeches, seuerall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in *Venus* company, as attending on her, & holding vp her traine)

^d *Nemo amor capitur nisi qui fuerit ante formā speciei, delectatus.*

^e *Amabile obiectum amoris & scopus, cuius ademptio est finis cuius gratia amamus. animus enim aspirat et eo fruatur, & formam boni labet & praeipue viat & laetatur, Pic. lamineus, grad. 7. cap. 2 & grad. 8. cap. 35.*

^f *Forma est vitalis su'gor ex ipso bono manans per ideas semina, rationes umbras effusus, animos excitans ut per bonum in vinum redigatur.*

^g *Pulchritudo est perfectio compositi ex congruente ordine, mixtura & ratione partium consuetudinis, & venustas inde prodicens gratia dicitur & res omnes pulchre gratiosae*
^h *Gratia & pulchritudo ita suauiter animos demulcent, ita vehementer eliciunt, & adeo mirabiliter concitulantur, ut in unum confundant & dissimulare non possint, & sentiant tanquam radii & splendores diuini solis in rebus variis vario modo fulgentes.*

ⁱ *Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.* ^k *Nihil hic magis animos conciliat quam Musica, pulchre picturae, &c.* ^l *In reliquis sensibus voluptas in his pulchritudo & gratia.*

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Convivio Plato-
nis.

m Dux veneres
duo amores, qua-
rum una a ti-
quior & sine
matre calo na-
ta quam celeste
venerem nuncu-
pamus, altera
verò Iunior à
love & Dione
prognata, quam
vulgarem vene-
rem vocamus.

n Altera ad si-
peraa erigit, al-
tera depiunt ad
inferna.

o Alter excitat
hominem ad di-
vinam pulchri-
tudinem lastran-
dam, cuius cau-
sa philosophiae
studia & iusti-
tie &c.

p Omnis creatu-
ra cum bona sit,
& bene amari
potest & male.

q Duas civita-
tes duo faciunt
amores, Ierusa-
lem facit amor
Dei, Babilonem
amor seculi, v-
nusquisque se d-
amet interroget
& inveniet va-
desit civis.

r Alter mari or-
t^o, ferox, varius,
fluctuans, inanis
lucrum mare
referens, &c.

Alter aurea ca-
tena calo demit-
sa bonum fero-
rem mentibus
emittens, &c.

are infinite almost, and vary their names with their objects, as loue of money, covetousnesse, loue of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, loue, good will, &c. & is either vertue or vice, honest, dishonest, in excessse, defect, as shall be shewed in his place: Heroicall Loue, Religious Loue, &c. which may bee reduced to a twofold Division, according to the principall parts which are affected, the Braine and Liuer. *Amor & amicitia* which *Scaliger exercitat. 301.* *Valesius* and *Melancthon* warrant out of *Plato*, *εἰς τὸν οὐρανόν*, out of that speech of *Pausanias* belike, that makes two *Veneres* and two loues. *m* One *Venus* is ancient without a mother, and descended from heauen, whom we call celestiall; The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his Comment vpon this place *cap. 8.* following *Plato*, calls these two loues, two Divells, *n* or good, or bad Angells according to vs, which are still houering about our soules, *o* The one rears vs to heauen, the other depresseth vs to hell; the one good which stirres vs up to the contemplation of that divine beauty, for whose sake we per-
forme Iustice, and all godly offices, study Phylosophy, &c the other base, in respect, and bad, and yet to be respected; for indeed both are good in their owne natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which drawes our soules from the speculation of that other, to viler objects; So farre *Ficinus*. *St Austin lib. 15. de civ. Dei & sup. Psal. 64.* hath deliuered as much in effect. *p* Every creature is good, & may be loued well or ill. And *q* Two citties make two loues, *Ierusalem* and *Babylon*, the loue of God the one, the loue of the world the other, of these two Citties we are all Citizens, as by examination of our selues wee may soone finde, and of which: The one loue is the root of all mischief, the other of all good. And in his *15. cap. lib. de mor. Ecclesie*, hec will haue those foure cardinall vertues to bee naught else but loue rightly composed, in his *15 booke de civ. Dei cap. 22.* he calls Vertue the order of Loue, whom *Thomas* following *1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2.* confirms as much, and amplifies in many words. *r* *Lucian* to the same purpose hath a division of his owne, One loue was borne in the Sea, which is as various and raging in young mens breasts as the Sea it selfe, and causeth burning lust: the other is that golden chaine which was let downe from heauen, and with a divine Fury rauisheth our Soules, made to the image of God, and stirres vs up to comprehend that innate and incorruptible beauty, to which we were once created. *Beroaldus* hath expressed all this in an Epigram of his;

*Dogmata divini memorant si vera Platonis,
Sunt gemina veneres, & geminatus amor,
Cælestis Venus est nullo generata parente,
Quæ casto sanctos necit amore viros.
Alter a sed Venus est totum vulgata per orbem,
Qua divum mentes alligat, atq; hominum,
Improba, seductrix, petulans, &c.*

If diuine *Plato's* Tenents they be true,
Two *Veneres*, two loues there be,
The one from heauen, vnbegotten still,
Which knits our soules in vnitie,
The other famous ouer all the world,

Binding the hearts of God and men,
Dishonest,wanton,and seducing she,
Rules whom she will,both where & when.

This two-fold diuision of *Loue*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the diuell, as he holds, (vnderstanding it in the worser sense) which many others repeate and imitate. Both which (to omit all subdivisions) in excessse or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shal be shewed in his place. *Austin* in another place, makes a threefold Diuision of this Loue, which we may vse well or ill. ¹ God, our neighbour, and the world: God aboue vs, our neighbour next vs, the world beneath vs. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, and ordinarily so runnes. From God, when it receiues from him, whence, and for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose and rest it selfe in him. Our Loue to our neighbour, may proceede from him, and runne with him, not to him: From him, as when we reioyce of his good safety, & well-doing: with him, when we desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aide, or hope, or confidence in man. From the world our loue comes, when we come to admire the Creator in his workes: and Glorifie God in his Creatures. With the world it should runne, if according to the immutabilitie of all temporalities, it should be dejected in aduersity, or ouer eleuated in prosperity. To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of Loue I could repeate, and subdivisions, but lest (which *Scaliger* objects to *Cardin*, *Exercitat. 501*) ² I confound filthy burning lust, with pure and diuine Loue, I will follow that accurate Diuision of *Leon Hebraeus dial. 2.* betwixt *Sophia* and *Philo*, where hee speakes of *Naturall*, *Sensible*, and *Rationall* Loue, and handleth each a-part. *Naturall* loue or hatred, is that Sympathy or Antipathy, which is to be seen in animate, and inanimate creatures, in the foure Elements, Mettals, Stones, Plants, Herbes, and is especially obserued in vegetals; as betwixt the Vine & Elme a great Sympathy, betwixt the Vine and Cabbage, betwixt the Vine and Oliue, ^u *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, ^x nor his smell, and will kill him, if hee grow neere him; the Burre and the Lintle cannot endure one another; the Oliue & the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in *Picolomineus grad. 7. cap. 1. Crescentius l. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & Antip.* of the loue and hatred of Planets, consult with euery Astrologer: *Leon. Hebraeus* giues many fabulous reasons, and moralizeth them withall.

Sensible loue, is that of brute beasts, of which, the same *Leon. Hebraeus dial. 2.* assignes these causes. First, for the pleasure they take in the Act of Generation male and female loue one another. Secondly, for the preferuation of the species, and desire of yong brood. Thirdly, for the mutuall agreement, as being of the same kind. Fourthly, for custome, vse, and familiarity, as if a dog be brought vp with a Lyon and a Beare, contrary to their natures, they will loue each other. Hawkes, dogges, horses, loue their masters and keepers: many stories I could relate in this kind, but see *Gillius de hist. anim. lib. 3. cap. 14.*

¹ Tria sunt, quæ
amari à nobis
bene vel malè
possunt. I. eu-
sioimus, mun-
dus, Deus supra
nos, iuxta nos
proximus, infra
nos mundus.
Tria Deus, duo
proximus, unum
mundus habet,
&c.

² Ne confundam
vesanos & sa-
dos amores bea-
tis, sceleratum
cum puro, diui-
no, & vno &c.

^u Altiat.
^x Porta. Vilis
laurum non a-
mat, nec eius o-
dorem, si prope
crescat, enecat.
Lappa lenti ad-
versatur.

^y Sympathia
olei & myrti ra-
morum & ra-
dicum se comple-
ctitur. Mi-
xaldus secret.
cent. 1. 47.

340 those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *Amer cognotionis*, as *Leon* calls it, Rationall loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God*, *Angels*, *Men*. *God* is loue it selfe, the fountaine of loue, the disciple of loue, as *Plato* styles him, the seruant of peace, the *God* of loue and peace; haue peace with all men, and *God* is with you.

^a Mantuan.

^a *Charitas munifica, qui meretur de Deo regnum Dei.*

^b *Polanus* parit. *Zanchius* de natura Dei. c. 3. *scopius* de hoc amore Dei agit.

† *Camerarius* Emb. 100. cent. 2.

—^z *Quisquis veneratur Olympum,
Ipse sibi mundum subijcit atq; Deum:*

^a By this Loue (saith *Gerson*) we purchase Heauen, and buy the Kingdome of *God*. This ^b Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *John* 3. 55. and 5. 20. and 14. 31. or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Cities, invented Arts, Sciences, and all good things: Loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Impreses, † Emblemes, of rings, squares, &c. shadow vnto vs,

*Si rerum quaris fuerit quis finis & ortus,
Desine, nam causa est unica solus amor.*

If first and last of any thing you wit,
Cease, loue's the sole and onely cause of it.

^c Dial 3.

Loue, saith ^c *Leon*, made the world, and afterwards in redeeming of it, *God* so loued the world, that he gaue his only begotten Sonne for it, *John* 3. 16. Behold what loue the Father hath shewed on vs, that wee should be called the *sonnes* of *God*. 1. *John* 3. 1. Or in his prouidence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom he keepes as the apple of his eye, whom he loues freely, as *Hosea* 14. 5. speaks. ^d *Charior est ipsis homo, quam sibi*. Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heauen to earth, by which euery creature is annexed, & depends on his Creator. He made all, saith ^e *Moses*, and it was good, and hee loues it as good.

^f *Inuen.*

^e Gen. 1.

^g *Theodoret* & *Plesino*.

The loue of Angels and liuing soules, is mutuall amongst themselues, & towards vs militant in the Church, and all such as loue *God*; there is ioy in Heauen for euery sinner that repenteth, they pray for vs, are sollicitous for our good, ^f *Casti genij*.

*Vbi regnat charitas, suauē desiderium,
Latitiat, & amor Deo coniunctus.*

Loue proper to mortall men, is the third member of this subdivision, and the subiect of my following Discourse.

MEMB. 2. SVBSEC. I.

*Loue of men, which varies as his obiects, profitable,
pleasant, honest.*

V *Aleſius lib. 3. controu. 13.* defines this Loue which is in men, *To be an affection of both powers, Appetite and Reason.* The Rationall resides in the Braine, the other in the Liuer (as before hath bin said out of *Plato* and others) the Heart is diuersly affected of both, and carried a thousand wayes by consent. The Sensitive faculty most part ouer-rules Reason, the Soule is carried hoodwinked, and the vnderstanding captiue like a beast.^h *The Heart is variously inclined, sometimes they are merry, sometimes sad, and from Loue arise Hope, and Feare, ieaiousie, Fury, Desperation.* Now this loue of men is diuers, and varies as the obiect varies, by which they are entised, as vertue, wisdom, eloquence, profit, wealth, money, fame, honour, or comelinesse of person, &c. *Leon Hebraeus* in his first Dialogue, reduceth them all to these three, *Utile, Iucundum, Honestum, Profitable, Pleasant, Honest;* of which hee discourseth at large, and whatsoeuer is beautifull & faire, is referred to them, or any way to be desired.ⁱ *To profitable, is ascribed health, wealth, Honour, &c. which is rather Ambition, Desire, Couetousnesse, then Loue.* Friends, children, loue of women, and all delightfull and pleasant things, are referred to the second. The loue of honest things, consists in vertue and wisdom, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest.^l *Saint Austin* calls profitable, worldly; Pleasant, carnall; Honest, spirituall.^m *Of and from all three, result Charity, Friendship, and true Loue, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these faire enticing obiects, which procure Loue, and bewitch the Soule of man, there is none so mouing, so forcible as Profite, and that which carrieth with it a shew of commodity. Health indeed is a precious thing, and to recouer and preferue which, we will vndergoe any misery, drinke bitter Potions, freely giue our goods: restore a man to his health, his purse lyes open to thee, bountifull he is, thankfull and beholding to thee: but giue him wealth and honour, giue him gold, or what shall be for his aduantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart and hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, his *Mecenas*, he is thy slaue, thy vassall, most deuote, affectioned, and bounden in all duety: tell him good tydings in this kind, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges thee, and admires thee: he is thine for euer. No Loadstone so attractiue as that of Profite, none so fair an obiect as that of gold,ⁿ nothing winnes a man sooner then a good turne, bounty and liberality command Body and Soule,

Munera (crede mihi) placant hominesq; deosq;

Placatur donis Iupiter ipse dat is.

Good turnes doe pacifie both God and men,

And *Iupiter* himselfe is won by them.

et Affectus nunc appetit et potentia nunc rationalis, alio cerebro refect, alter, ep. reser. c. c.

h Cor variè inclinatur, nunc gaudens, nunc merens, flammis ex timore reseratur Zelotypia, furor, spes, desperation.

i Ad utile sanitas refertur utilium est ambitio, cupido, desiderium potius quam amor, excessus auaritia.

k Picolom. grad.

7. cap. 1.

l Lib. de Amicit. utile mundanum, carnale Iucundum spirituale, honestum.

m Ex singulis tribus fit charitas et amicitia, quæ respicit deum et proximum.

n Benefactores precipue amamus. P. vires 3. de anima.

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Gold of all other, is a most delicious obiect, a sweet light, a goodly luster it hath, *gratius aurum quam solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base impliments, bitter flouts and taunts, long journeyes, heauy burdens, all are made light & easie by this hope of gaine, *At mihi plaudo Ipse domi simul ac nummos contemplor in arcâ*. The sight of gold refresheth our spirits, and rauisheth our hearts, as that *Babylonian* garment, and ° golden wedge did *Achan* in the campe, the very sight and hearing of it, set on fire his soule with desire of it. It will make a man run to the *Antipodes*, or tarri at home and turne parasite, lie, flatter, prostitute himselfe, sweare and beare false witness; he wil venture his body, kill a king, murther his father, and damne his Soule to come at it. *Formosior auri massa*, as *P* hee well obserued, the masse of gold is fairer then all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting Painter could euer make: we are inamored with it, 9 *Prima ferè vota, & cunctis notissima templis, Diuitie ut crescant.*—

° Is. 7.

7 *Petronius*
Arbiter.9 *Iuuenalis*.

All our labours, studies, endeavours, vovves, prayers and-wishes, are to get, how to compasse it. If we get it, as we thinke, we are made for euer, thrice happy, *Princes*, *Lords* &c. if we lose it, we are dul, heauy, deiected, discontent, miserable, desperate and mad. Our estate and *benè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched; so are we beloued & esteemed: it lasts no longer then our wealth, when that is gone, and the obiect remoued, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as *Crowes* doe a carcassee: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. 7 *Lucians Timon*, when he was in prosperity, was the sole spectacle of *Greece*, onely admired, who but *Timon*, every body loued, honoured, applauded him, every man offered him his seruice, & sought to be kinne to him; but when his gold was spent, his faire possessions gone, farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him.

7 *Lucians* *Timon*.

Tis the generall humor of the world, commodity steeres our affections throughout, we loue those that are fortunate & rich, that thrue, or by who wee may receiue mutuall kindnesse, hope for like curtesies, or get any good, gaine, or profit; and hate those, & abhorre on the other side, which are poore and miserable, or by whom we may sustaine losse or inconvenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conversed and liued as so many *Geryons* for many yeares past, struiuing still to giue one another all good content and entertainment, with mutuall invitations, feasting, disports, offices, for whom we would ride, run, spend our selues, & of whom we haue so freely and honorably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent & most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controversie arise betwixt vs, some trespassse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, or any way crosse

vs in our suit, or touch the string of our commodity; we detest and deresse them vpon a sudden, nei^her affinity, consanguinity, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*, a golden apple sets^f all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares. Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of reuenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, wee can tollerate it, our bodies hurt, we can put it vp, and be reconciled, but touch our commodities, we are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and inuectiues, wee revile *contra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpillar, a viper, an hog-rubber &c. *Desinit in piscem mulier formosa superne*, the seaene is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, and our affections fixed vpon this object of our commodity, vpon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth ouer our Soules, as ^t I haue shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, and prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abiect, odious, ^u and worse then an

^f Per.^t Part.1. Sect.2.
memb. Sub.12.^u 1.Tim.3.8.

Infidell, in not prouiding for his family.

SVB SEC. 2.

Pleasant objects of Loue.

PLeasant objects are infinite, whether they bee such as haue life, or bee without life. Inanimate are Countries, Prouinces, Towres, Townes, Cities, as he said, *⁂ Pulcherrimam insulam videmus, etiam cum non videmus*, we see a faire Island by description, when we see it not. The ^y Sunne neuer saw a fairer City, *Theffala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be ^z faire or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, we admire them, and gaze vpon them, *ut pueri Iunonis auem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke &c. are most gracious in our sight, acceptable vnto vs, and what soeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when wee fixe an immoderate eye, and dote on them ouer-much, this pleasure may turne to paine, may cause much sorrow & discontent vnto vs, worke our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as ^b I haue said, some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these meanes ruinate themselves. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which

^z Lipsius epist.
Camdeno.^y Leland of St
Edmondsbury.^z Caelum (cre-
num, cælum visis-
simum. Polido-
rus lib.1. de Ari-
stis.^a Credo equidem
vivos ducent ē
mamore vult-
us.^b Part.1. Sect.2.
memb.3.

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are infinitely varied, to please the palate, The Epicure on his seuerall pleasures. The superstitious on his Idoll, and fatten himselfe with future ioyes, as *Turkes* feed themselves with an imaginary perswasion of a sensuall paradise, so seuerall pleasant objects, diuersly affect diuers men. But the fairest objects and enticings, proceede from men themselves, which most frequently captivate and allure men, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by some secret force of starres, (*quod me tibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. ^d *Non amo te Sabidi, &c.* *Alexander* admired *Ephestion*, *Adrian* *Antinous*, *Nero* *Sporus*, &c. The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their seuerall Ascendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to most men, and therefore saith ^e *Gomesius*, Princes and great men entertaine iesters, and Players commonly in their Courts. *Purpares cum paribus facillime congregantur*, 'tis that similitude of manners, which tyes most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather, will gather together*: if they be of diuers inclinations, or opposite in manners, they can seldome agree. Secondly, & affability, custome, and familiarity, may convert nature many times, though they be different in manners, as if they bee Countrey-men, fellow students, colleagues, or haue bin fellow-souldiers, ^h brethren in affliction, affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will sticke together like burres, and hold against a third, or after some discontinuance, enmity ceaseth; or in a forraine place. A third cause of Loue and hate, may be mutuall offices, *acceptum bene facium*, commend him, vse him kindly, take his part in a quarrell, relieue him in his misery, thou winnest him for euer; doe the opposite, and be sure of a perpetuall enemy. Praise & dispraise of each other, doe as much, though vnknowne, as ^k *Schoppius* by *Scaliger*, and *Casaubonus*: *mulus mulum scabit*. Who but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums*? *Antistes sapientie perpetuus dictator literarum, ornamentum, Europe miraculum*, noble *Scaliger*, *incredibilis ingenij prestantia* &c. *dys potius quam hominibus per omnia comparandus, scripta eius aurea ancylia de caelo delapsa, poplitibus veneramur flexus* &c. but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his Bookes *de Burdonum familia*, and other Satyrical inuestiues may witness, *Ovid* in *ibin*, *Archilochus* himselfe was not so bitter. Another great tye or cause of loue, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, consens of all sorts, as a hen and chickens, all of a knot: euery Crow thinks her owne bird fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they doe not: a mother cannot forget her childe, *Salomon* so found out the true mother: loue of Parents cannot be concealed, 'tis naturall, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, and of the foure Elements, yet many vnnaturall examples we haue in this rank, of hard-hearted parents, disobedient children, of ^l disagreeing brothers, nothing so common. The loue of kinsmen is growne cold, *many kinsmen* (as the saying is)

^a Mart.[†] *Omnif mag. lib. 2. cap. 3.*^c *De sale geniali lib. 3. cap. 15*^t *Similitudo morum parit amicitiam.*^s *Dives 3. de Anima.*^h *Qui simul fecere naufragium, aut una per-**tulerunt vincula,**vel consilij, con-**firmationisve**societate iun-**gantur, inuicem**amant Brutum**& Cassium inui-**ce non interfectos**Cassianus do-**minatus concili-**auit Emilius**Lepidus, & Lu-**lius Flaccus,**quum essent**inimicissimi,**censores reuocati**simulacres illud deposuere.**Sculptetus cap. 4.**de causis Amoris.**i* *Isocrates De-**monico precipit**at quum alicui**amicitiam**wellet illum lau-**der, quod laus**initium amoris**se, vituperatio**simulacrum.*^k *Supplic. lect.**lib. 1. cap. 2.*^l *Rara est con-**cordia fratrum.*

is) *few friends*, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last object that ties man and man, is comeliness of person, and beauty alone, as men loue women with a wanton eye: which *ἡρῶς* is called, *Heroicall*, or Loue Melancholy. Other loues (saith *Piccolominius*) are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant, in an higher straine, whose part affected is the Liuer, and this Loue deserues a longer explication, and shall be dilated a-part in the next Section.

m grad. 1. cap. 22.

S V B S E C T. 3.

Honest objects of Loue.

Beauty is the common object of all Loue, *as let drawes a straw, so doth beauty loue*; vertue and honesty are great motiues; and giue as fayre a lūtre as the rest, especially if they be sincere and right, not ficate, but proceeding from true forme, and an incorrupt iudgement. For many times men are deceaued by their flattering *Gnathoes*, dissembling Camelions; out-fides, hypocrites, that make a shew of great loue, learning, pretend honesty; vertue, zeale, modesty, with affected lookes & counterfeited gestures: fained protestations often steale away the hearts and favours of men, and deceaue them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them; no truth, but meere hypocrisie, subtlety, knavery, & the like. As true friends they are, as he that *Calius Secundus* met by the highway side; and hard it is, in this temporizing age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so diue and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demy-gods, & so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirres, as *Ieroboams* Councillours in a Common-wealth, ouerthrowe themselves and others. *Tandlerus*, and some others make a doubt, whether Loue and hatred may be compelled by philters, or characters, *Cardan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as I shall elsewhere discusse. The true object of this honest loue is vertue, wisdom, honesty, and *reall* worth, & this loue cannot deceaue or be compelled, *ut ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeited but open, honest, simple, naked, *descending from heauen*, as our Apostle hath it, an infused habit from God, which hath giuen seuerall gifts, as witte, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11.* as to *Saul* stature and a goodly presence, *1. Sam. 9. 1.* *Ioseph* found fauour in *Pharao's* court, *Gen. 39.* for his *person*; And *Daniel* with the Prince of the Eunuques, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, & a most forcible loadstone to draw the favours & good wills of mens eyes, eares, & affections vnto them. When *Iesus* spake they were all astonished at his answers (*Luk. 2. 47.*) and wondered at his

n vives 3. de Anima, ut paleam succinum sit formam amor.

o Sect. sequent. p Nihil diuina bonine probo.

q James 3. 17.

r Gratiores pulchro venient e corpore virtutis.

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gratious words which proceeded from his mouth. An Orator steales away the hearts of men, and as another Orpheus; *quo vult, unde vult*, hee pulls them to him by speech alone: a sweet voice caueth admiration, and hee that can veter himselfe in good words, in our ordinary phrased, we call him a proper man, a divine spirit. For which cause belike, those old Poets made *Mercurius* the Gentleman-vsher to the *Graces*, and Capraine of eloquence, and those *Charites* to be *Iupiters* & *Eurymones* daughters, descended from aboue. Though they be otherwise deformed, crooked, vgly to behold, these good parts of the minde denominated them faire. *Plato* commends the beauty of *Socrates*, yet who was more grimme of countenance, sterne and gastly to looke vpon, & so are and haue been most of your Philosophers, as *Gregory Nazianzen* obserues, deformed most part in that which is to be seene with the eyes, but most elegant in that which is not to be seene. *Sapè sub attritâ latitat sapientia veste. AEsopè, Democritus, Aristotle, Politianus, Melancthon, Gesner, &c.* withered old men, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? *Honesty, vertue, faire conditions*, are great entisers to such as are well giuen, and much availe to get the fauour and good will of men. *Abdoluminus* in *Curtius*, a poore man, (but which mine Author notes, the cause of his poverty was his honesty) was for his modesty and continency from a private person (for they found him digging in his garden) saluted king, and preferred before all the magnificoes of his time, *iniecâ ei vestis purpurâ auroq, distincta*, a purple embrodered garment was put vpon him,^u and they bad him wash himselfe, and as he was worthy, take vpon him the stile and spirit of a king, continue his continency and the rest of his good parts. *Opera pretium audire, &c.* It is worthy of your attendance, *Livy* cryes, ^x you that scorne all but riches, and giue no esteeme to vertue, except they be wealthy withall, *Q. Cincinnatus* had but foure acres, and by the consent of the Senate was chosen Dictator of Rome. Of such account were *Cato, Fabritius, Aristides, Antoninus, Probus*, for their eminent worth: so *Cesar, Traian, Alexander*, admired for valour, *Titus* delitie humani generis, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as *Y Edgar Etheling* was in England, for his ^z excellent vertues, their memory is yet fresh and sweet, and we loue them many ages after, though they be dead. *Suarrem memoriam sui reliquit*, saith *Lipsius* of his friend, living & dead they are al one. ^a I haue euer loued as thou knowest (so *Tully* wrote to *Dolabella*) *Marcus Butus*, for his great wit, singular honesty, constancy, sweet conditions, & beleue it there is nothing so amiable and ^b fayre as vertue. I doe mightily loue *Calvisinus*, (so ^{*} *Plinie* writes to *Sossius*) a most industrious, eloquent, vpright man, which is all in all with me. This affection came from his good parts. And as *St Austin* comments on the 84 Psalme, ^c There is a peculiar beauty of Iustice, which wee see with the eyes of our hearts, and loue, and are enamored with, as in *Martyrs*, though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues. The ^d *Stoicks* are of opinion, that a wise man is onely *Fayre*, & *Cato* in *Tullies 3. de Finibus*, contends the same, that the lineaments

^l Orat. 28. de-
formes plerumq;
philosophi ad id
quod in aspectu
cadit, capitee-
legantes quæ o-
culos fugit.

^t Causa ei pau-
pertata, sicut
plerisq; probitas
fuit.

^u Ablue corpus;
& cape regis di-
nimum, & in eâ
fortunam qua
dignus es, conti-
nentiam istam
profer.

^x Qui præ diui-
tiis humana
spernunt, nec
virtuti locum
patant nisi opes
effluant. Q. Cin-
cinnatus consen-
su patrum in di-
ctatorem Ro-
manum electus,
^y Edgar Ethel-
ing Englands
darling.

^z Morum sua-
vitas, obuia co-
mitas, prompta
officia, mortali-
um animos de-
merentur.

^a Epist. lb. 8.
Semper amavi,
ne tu scis, M.
Brutum propter
eius summum
ingenium, sua-
uissimos mores,
singularem pro-
bitatem & con-
stantiam, nihil
est, mihi crede,
virtute formo-

sus, nihil amabilius. ^b Ardentes amores excitaret, si simulachrum eius ad oculos penetraret. *Plato Phædone.* ^{*} Epist. lib. 4. *Ma-*
lidi si ne diliguntur in industrium, rectum, discretum, quod apud me potentissimum est. ^c Est quedam pulchritudo iustitie quam vide-
mus oculis cordis, amamus, & exardeamus, ut in martyribus, quum eorum membra bestie lacerarint, etsi alius deformis, &c. ^d *Lip-*
sius manuduc. ad *Phys. Stoic. lib. 3. diff. 17.* solus sapiens pulcher.

of the minde are farre fairer then those of the body; a wife and good man is only faire. ^c It is reported of *Magdalen* Queene of *France*, and wife to *Lewes* the 11th, a Scottish woman by birth, that walking forth one evening with her Ladies, shee spied *M^r Alanus* one of the kings Chaplines, a silly, olde, ^f hardfavoured man, fast asleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace and reverence, but the divine beauty of ^g his Soule. Thus in all ages vertue hath beene adored, admired, and a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psalmist* saith, 44. 3. *he was fairer then the sonnes of men.* *Chrysostom*, hom. 8. in *Mat.* *Bernard*, ser. 1. de omnibus sanctis, *Austin*, *Castodore*, *Hier.* in 9. *Mat.* interpret it of the ⁱ beauty of his person, there was a diuine Maiestie in his lookes, and it shined like lightning, and drew all men to it, but *Basil*, *Cyrl*, lib. 5. super 55. *Esay*, *Theodoret*, *Arnobius*, &c. of the beauty of his diuinity, Justice, Grace, eloquence, &c. *Thomas* in *Psal.* 44. of both, and so doth *Baradius*, and *Peter Morales*, lib. de pulchritud. *Iesu & Mariæ*, adding as much of *Ioseph*, and the Virgin *Mary*. Be they present or absent, neere vs, or a farre off, this beauty shines, and will attract men many miles to come and see it. *Plato* and *Pythagoras* left their country, to see those wise *Ægyptian* Priests: *Apollonius* travelled into *Æthiopia*, *Persia*, to consult with the *Magi*, *Brachmanni*, *Gymnosophists*. The Queene of *Sheba* came to visit *Solomon*, and many, saith ^k *Hierome*, came out of *Spaine* and remote places 1000 miles, to see that eloquent *Livy*. No beauty leaues such an impression, or strikes so deepe, ^l or linkes the soules of men closer, then vertue. For that reason belike, *Homer* faines the three *Graces* to be linked and tyed hand in hand, because the hearts of men are so firmly vnited with such graces. ^m *O sweet bands* (*Seneca* exclaimes) which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound, and as so many *Geryons* to be vnited into one. For the nature of true friendship is to combine, to bee like affected, of one minde,

ⁿ *Velle & nolle ambobus idem, satiatq; toto Mens auro.*—

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace & quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *Dauid* and *Jonathan*, ^o *Damon* and *Pythias*, *Pylades* and *Orestes*, ^p *Nysus* and *Euryalus*, *Theseus* and *Perithous*, ^q they will liue and die together, and prosequute one another with good turnes, ^r *Nam vinci in amore turpissimum putant*, not onely liuing, but when their friends are dead, with Tombs & monuments, *Nenia's*, Epitaphs, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as *Platoes* Schollers did) they will parentare still; and omit no good office that may tend to the preseruatiō of their name, and eternall memory. *Illum coloribus, illum cerâ, illum are &c.* He did expresse his friend in colours; in waxe, in brasse, in iuory, marble, gold and siluer (as *Pliny* reports of a citizen of *Rome*)

^c *Franc. Belfo- rest. in bist. An. 1430.*

^f *Erat autem fe de deformis; & ea formâ, quâ citius pueri ter- reri possent, quâ invitari ad oscu- lum puelle.*

^g *Deformis iste est; videtur se- nex diximus a- nimam habet.*

ⁱ *Fulgebat vultu suo, fulgor & diuina maiestas, homines ad se trahens.*

^k *Prefat. lib. vulgar.*

^l *A true louers knot.*

^m *O dalcissimi laquei, qui tam feliciter deuinciant, ut etiam à vinclis deligantur, qui à gratijs vinclisunt, cupiunt arctius deligari, & in unum redigi.*

ⁿ *Statius.*

^o *He loued him as he loued his owne soule.* 1 Sam. 15. 1.

^p *Virg. 9. Æn. Qui super exanimem sese conicit amicum Confusus.*

^q *Amicum anime cinidium.* *Austin. confess 4 cap. 6.*

Quod de Virgilio Horatius,

& serues anime cinidium mee. ^r *Plinius.* * *Illum argento & auro, illum ebore, marmore effingit, & nuper ingenti adhibite aulicorio, ingentem de vitâ eius librum recitauit.* *epist. lib. 4. epist. 68.*

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* Lib. 4. epist. 61
prisco suo. Dedit
mibi quantum
potuit maximū,
daturus amplius
si potuisset. Tam-
et si quid homini
dari potest ma-
ius quam gloria,
laus & eterni-
tas.

At non erunt
fortasse quæ
scripsit. Ille ta-
men scripsit tan-
quam essent su-
tura.

† Lib 13. de Le-
gibus. Magni
etiam vim ha-
bent. &c.

† Pari tamen
studio & pietate
conscribende vi-
re eius munus
suscepi, & post-
quam sumptuo-
sa condere pro
fortunâ non li-
cuit, exiguo sed
eo fortè libera-
lis ingenij monu-
mento iusta san-
ctissimo cineri
soluenter.

‡ Nec amant
quemquam, nec
amantur ab ullo.

† 1 Sam. 25. 3.
* Esther.

‡ Anton Mar-
cellinus lib. 14.

and in a great Auditory not long since, recited a iust volume of his life. In ano-
ther place,* speaking of an Epigram which *Martiall* had composed in praise
of him, He gaue me as much as he might, and would haue done more if hee could:
though what can a man giue more then honor, glory & eternity? But that which
he wrote peradventure, will not continue, yet he wrote it to continue. T'is all
the recompence a poore scholler can make his well-deseruing Patron, *Me-*
canus, friend, to mention him in his Workes, to dedicate a booke to his
name, to write his life &c. as all our Poets, Orators, Historiographers haue
euer done, and the greatest reuenge such men take of their aduersaries, to
persecute them with Satyres, Inuectiues &c. & t'is both wayes of great mo-
ment, as *Plato* giues vs to vnderstand. *Paulus Iovius* in the fourth booke of
the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these
words; † Because I cannot honor him as other rich men doe, with like endeaour,
affection, & piety, I haue vnderaken to write his life, since my fortunes will not
giue me leaue to make a more sumptuous monument, I will performe those rites to
his sacred ashes, which a small perhaps, but a liberall wit can afford. But I roue.
Where this true loue is wanting, there can be no firme peace, friendship frō
teeth outward, counterfeit, or for some by respects, so long dissembled, till
they haue satisfied their own ends, which vpon euery smal occasion, breakes
out into enmity, open warre, defiance, heart-burnings, whispering, calumnies,
contentions, and all manner of bitter melancholy discontents. And those
men which haue no other object of their loue, then greatnes, wealth, autho-
rity, &c. are rather feared then beloued; & how soeuer borne with for a time,
yet for their tyranny and oppression, griping, couetousnes, currish hardnes,
folly, intemperance, impudence, & such like vices, they are generally odious,
& abhorred of all, both God and men,

*Non uxor saluum te vult non filius, omnes
Vicini oderunt,*—

wife and children,

friends, neighbours, all the world forsakes them, would faine be rid of them,
and are compelled many times to lay violent hands on them, or Gods iudg-
ments ouertake them: instead of Graces, come Furies. So when faire *Abi-*
gail, a woman of singular wisdom, was acceptable to *Dauid*, *Nabal* was
churlish and euill-conditioned, & therefore † *Mardochoy* was receiued, when
Haman was executed. Though they flourish many times, such hypocrites,
such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dis-
sembling their natures, or other mens weaknesse, that cannot so soon apprehend
their tricks, yet in the end they will be discerned, and precipitated in a
moment, surely saith *Dauid*, thou hast set them in slippery places, *Ps. 73. 5.* as so
many *Seiani*, they will come downe to the *Gemonian scales*; and as *Ensebius*
in ‡ *Ammianus*, that was in such authority ad iubendum Imperatorem, bee
cast downe headlong on a sudden. Or put case they escape and rest vnmasked
to their liues end, yet after their death, their memory stinkes as a snuffe of a
candle put out, and those that durst not so much as mutter against them in
their liues, will prosecute their name with Satyrs, Libels, and bitter impreca-
tions, they shall male audire in all succeeding ages, and bee odious to the
worlds end.

MEME. 3.

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Charity, composed of all three kinds, Pleasant, Profitable, Honest.

BEsides this loue that proceedes from Profite, Pleasant, Honest (for one good turne askes another in equity) or that proceedes from the Law of Nature, or from discipline and Philosophy; there is yet another loue compound of all these three, which is *Charity*, commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; That is, ^x *To loue God above all, and our neighbour as our selfe*. Other Obiects are faire, & very beautifull I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honor, and such moral respects, &c. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shal proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes a man to loue his Parents, & this loue cannot be dissolued, as Tully holds, *without detestable offence*: but much more Gods Cōmandment, which inioynes a fiall loue and obedience in this kind. ^z *The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe*, no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it.

—*Dulce & decorum pro patria mori*, ^a *and it cannot be expressed, what a deale of Charity that one name of Countrey containes.* The Decij disce deuovere, Horatij, Curtij, Regulus, Codrus, sacrifice themselves for their Countreyes peace and good.

^b *Vna dies Fabios ad bellum miserat omnes,*

Ad bellum missos perdidit una dies.

One day the *Fabij* stoutly warred,

One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their liues willingly at *Battell Abbye*, in defence of their Countrey. ^c *P. Æmilius* l. 6. speaks of six Senators of *Callice*, that came with halts in their hands to the K. of *England*, to die for the rest. This loue makes so many Writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common good, and their Countries good. ^d *sanctum nomen amicitie, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. ^e *As the Sunne is in the Firmament, so is friendship in the world*, a most diuine and heauenly band, take this away, and take all pleasure, all ioy, comfort, happines, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest.

^f Hard is the doubt, and difficult to deeme,
When all three kinds of loue together meet;
And doe dispart the heart with power extreme,
Whether shall waigh the ballance downe, to wit,
The deare affection vnto kindred sweet,
Or raging fire of loue to women kind,
Or zeale of friends, combine by vertues meet,

^x Ut mundus
duobus polis
sustentatur, ita
lex Dei, amore
Dei & proximi,
duobus his fun-
damentis inci-
tur, machina
mundi cernit,
si una de polis
turbatur, lex pe-
rit diuina si una
ex his.

^y De amicit.
Charitas parit
tunc alius nisi
detestabili sce-
lere non potest.
lapidum formi-
bus similima,
calura, nisi in-
vicem sustenta-
ret. Seneca.

^a Dy immorta-
les. dici non po-
test quantum
charitatis nomen
illud habet.

^b Ouid Fast.
^c Anno 1347.
Jacob Mayer.
Annal. Fland.
lib. 12.

^d Tully.
^e Lucianus To-
xari. *amicitia*
ut sol in mundo.
&c.

^f Spencer Fairy
Queene lib. 5.
cant. 9. *stasse* 1. 2.

But

But of them all, the band of vertuous mind,
Methinkes the gentle heart should most assured bind.

For naturall affection soone doth cease,
And quenched is with *Cupids* greater flame,
But faithfull friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the Soule doth rule the earthly masse,
And all the seruice of the body frame,
So loue of Soule doth loue of Body passe,

No lesse then perfect gold surmounts the meanest brasse.

§ A faithfull friend is better then ^h gold, a medicine of misery, and ⁱ an only possession, yet all this loue offriends, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, if it be not done *in ordine ad Deum*, for Gods sake. Though I had the gift of Prophecie, *spake with tongue of men and Angels*, though I feed the poore with all my goods, and giue my body to be burned, and haue not this loue, it profiteth mee nothing, 1. Cor. 13. 1. 2. 3. This is an all-apprehending loue, loue with an addition, loue *καὶ ἐξ ὅων*, loue of God, and loue of men. ^k The loue of God begets the loue of man, and by this loue of our neighbour; the loue of God is nourished and increased. By this happy Vnion of loue, ^l all well-governed families & cities are combined, the heauens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it, conioyned in God, and reduced to one. ^m This loue causeth true and absolute vertues, the life and spirit, and root of euery vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances, inconveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a Gordian knot, an Æquilater Triangle. And yet the greatest of them is loue, 1. Cor. 13. 13. which inflames our soules with a diuine heate, and being so inflamed purgeth, and so purgeth, eleuates to God, makes an attonement, and reconciles vs vnto him. ⁿ That other loue infects the soule of man, this cleanseth; that depressoeth, this ereares; that causeth cares and troubles, this quietnesse of mind; this informes, that deforms our life; that leades to repentance, this to heauen. For if once we be truely link't and touched with this Charity, we shall loue God aboue all, our neighbour as our selfe, as wee are inioyned, Marke 12. 31. Mat. 19. 19. performe all these duties and exercises, those operations of a good Christian.

This loue suffereth long, it is bountifull, enuieth not, boasteth not it selfe, is not puffed up. It deceiueth not, it seeketh not his owne things, is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1 Cor. 13. 4. 5. 6. 7. it couereth all trespasses, Prov. 10. 12. a multitude of sinnes, 1 Pet. 4. it will defend the fatherlesse and widow, 1 say 1. 17. will seeke no reuenge, or be mindfull of wrong, Levit: 19. 18. will bring home his brothers ox if hee goe astray, as he is commanded, Deut. 22. 1. will resist euill. giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enemy, Mat. 5. beare his brothers burden, Galat. 6. 2. He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feede his

^g Syracides.

^h Plutarch. preciosum numisma

ⁱ Xenophon. vix amicus prestantissima possessio.

^k Greg. Per amorem Dei, proximi gignitur, & per hunc amorem proximi, Dei nutritur.

^l Piccolominius grad. 7. cap. 27. hoc felici amoris nodo ligantur familie, ciuitates, etc.

^m Veritas, absolutas hac parit virtutes, radix omnium virtutum, mens & spiritus.

ⁿ Diuino calore animos incendit, incensos purgat, purgatos eleuat ad Deum. Deum placet, hominem Deo conciliat.

Bernard.

^o Ille inficit, hic perficit, ille deprimit, hic eleuat, hic tranquillitatem, ille curas parit, hic vitam recte informat, ille deformat &c.

his enemy if he be hungry; if he be a-thirst, giue him drinke, he will performe those seuen workes of Mercy, *he will make himselfe equall to them of the lower sort, reioice with thẽ that reioice, weep with thẽ that weep.*, Rom. 12. he wil speak truth to his neighbour, be courteous & tender hearted, *Forgiuing others for Christs sake, as God forgauẽ him,* Eph. 4. 32. *he will be like minded,* Phil. 2. 2. *of one iudgment. Be humble, meek, long suffring,* Coloss. 3. *forbeare, forget & forgiue,* 1 2 13. 23. and what he doth, shall be heartily done to God, and not to men. *Be pitifull and courteous,* 1 Pet. 3. *seeke peace and follow it.* He will loue his brother; not in word and tongue, but in deed and truth, *Ioh. 3. 18. and he that loues God, Christ will loue him that is begotten of him,* Iohn 5. 1. &c. Thus should we willingly doe, if wee had a true touch of this *Charity*, of this diuine loue, if wee would performe this which wee are inioyned, forget and forgiue, and compose our selues to those Christian Lawes of Loue:

*P. O felix hominum genus,
Si vestros animos amor
Quoculum regitur regat.*

*¶ Poetibus lib. 2
met. 8.*

Angelicall soules, how blessed, how happy should we be, how might we triumph ouer the diuell, and haue another heauen vpon earth!

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, & want of this Charity. We doe *in vicem angariare*, contend, consult, vexe, torture, molest and hold one anothers nose to the grinstone hard, prouoke, raile, scoffe, calumniate, challenge, hate, abuse (hard hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for *¶* toyes, trifles, and impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine & countermine, defend & offend, warde our selues, iniurie others, hurt all; as if we were borne to doe mischief, and that with such eagerneffe and bitterneffe, with such rancor, malice, rage and furie, we prosecute our intended designs, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue, no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or pardon, till we haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, & *omne inuisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolues, Tygers, Bulles, Beares, Fiends and Diuels, we doe not onely contend, oppresse, and tyrannize our selues, but as so many fire-brands, wee set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is settled in our tents, *¶ Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, we turne our broad sides, or two millstones with continuall attrition, we fire our selues, or breake anothers backs, and both are ruined & consumed in the end. Miserable wretches as we are, to fat and enrich our selues, we care not how we get it, how many thousands we vndoe, whom wee oppresse, by whose ruine and downefall we arise, whom wee iniury, fatherlesse children, widowes, common societies, to satisfie our owne priuate lust.

*Deliquim pe-
titur Charitas,
odium eius loco
succed. t. Easil. 1.
jer de institut.
mon.
¶ 7. modum in
serpo quærentes.*

*¶ Hircane q. ad-
morant ubera
sigres.*

¶ Heraclitus.

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Though we haue myriades, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse as we are, and vncharitable in the highest degree) & our poore brother in need, sicknesse, in great extremity, and now ready to be starued for want offood, wee had rather, as the Fox told the Ape, his taile should sweep the ground still, then couer his buttocks, rather spend it idly, consume it with dogges, hawkes, hounds, vnnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, " rather take from him that little which he hath, then relieue him.

Si in gehennā
abit, pauperē qui
non alit, quid de
eo fiet qui pau-
perem denudat.
Austin.

Like the dogge in the manger, we will neither vse it our selues, nor let others make vse of, or inioy it, part with nothing while we liue, and for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he onely seekes chippings, offals, let him roare & howle, famish, and eat his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bare-headed by him, coniuring by those former bands offriendship, alliance, consanguinity &c. vncke, cosen, brother, father.

—Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum miserere mei.

Shew some pity for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknes, inevitable losse of limmes, goods, plead suretyship, or shipwracke, fires, common calamities, shew thy wants and imperfections.

*Et si per sanctum iuratus dicat Osyrim,
Credite non ludo crudeles tollite claudum.*

swear, protest, take God and all his Angels to witnesse, *quere peregrinum*, he is not touched with it, *pauper ubiq; iacet*; ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aide, ride on, *surdonarras*, he cares not, let them eate stones, deuoure themselues with vermine, rot in their owne dung, he cares not. Shew him a decayed hauen, a bridge, a schoole, a fortification &c. or some publike worke, ride on; good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his armes set vp, with his deuices to bee seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall haue his soule out of hell, and free it from Purgatory, then in all likelyhood he will listen and stay; or that he haue no children, no neere kinsman, heire he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him hee cannot) it may be then he will build some schoole or hospitall in his life, or be induced to giue liberally to pious vses after his death. For I dare boldly say, that vaine glory, that opinion of merit, and this inforced necessity, when they know not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our good workes. I will not say this, to derogate from any good mans charitable devotion or bounty in this kind, to censure any good worke, no doubt there be many sanctified, heroicall, and worthy minded

minded men, that out of true zeale, and for vertues sake, diuine spirits; that out of commiseration and pittie, extend their liberality, and as much as in them lyes, doe good to all men, cloath the naked, feed the hungry, comfort the sicke & needy, relieue all, forget and forgiue iniuries; as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kind, much default and defect. As ** Cosmus Medices* that rich citizen of *Flo-*
rence confessed to a neere friend of his, that would know of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, nor that he loued Learning more then others, *but to y eternize his owne name, to be immortal by the benefit of Schollers; for when his friends were dead, walles decayed, and all Inscriptions gone, bookes would remaine to the worlds end.* Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpetter of his owne fame, was his sole intent, so to doe good, that all the world may take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Macenates* and Patrons. Shew me amongst so many myriades, a truely deuout, a right, honest, vp-right, meeke, humble, a patient, innocuous innocent, a mercifull, a louing, a charitable man? ** Pro-*
bus quis nobiscum vivit? Shew me a *Caleb* or a *Iosua*?

Dic mihi Musa virum—

Shew a vertuous woman a con-

stant wife, a good neighbor, a trusty servant, an obedient childe, a true friend, &c. He that shall examine this *a* yron age wherein we liue, where charity is cold, & *iam terras Astrae reliquit*, and the Diuill loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a blocke, oppress, tyrannise, pray vpon, torture him, vex, gaull, torment & crucifie him, starue him, where is charity? To see men sweare and forswear, lie, & beare false witnes, to advantage themselues, preiudice others, hazard goods, liues, fortunes, to be revenged on their enemies, men so vn-speakable in their lusts vnnaturall in malice, such bloody designements, *Italian* Blaspheming, *Spanish* renouncing, &c. where is charity? He that shall see so many law suits, such endlesse contentions, such plotting, vndermining, so much money spent with such egerneesse and furie, every man for himselfe his owne ends, the Diuill for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, such grudging, repining, discontent, so much emulation, envie, so many brawls, quarrels, monomachies, &c. where is charity? To see and read of such cruell warres, tumults, vproares, bloody battles, so many *c* men slaine, so many citties ruined &c. (for what else is the subject of all our stories almost, but Bills, Bowes, and Gunnes) so many murders and massacres, &c. where is Charity? To see men wholly devote to God, Churchmen, professed Divines, holy men, *d* to make the trumpet of the Gospel the trumpet of warre, a company of hell borne Jesuits, and fiery spirited Fryers, *facem praeferre* to all seditions, as so many firebrands set all the world by the eares (I say nothing of their contentions and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitterness *Bionais sermonibus & sale nigro*) and by their bloody inquisitions that in 30 yeares, *Balesaith*, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, where is Charity? Hee that shall obserue and see these things may say to them as *Cato* to *Cesar*, *credo*
qua de inferis dicuntur falsa existimas, sure I thinke thou art of opinion there

** Iouius vita eius.*

** Immortalitatem beneficio literarum, immortalis gloriosae quidam cupiditate concupiscit. Quod ciues quibus bene fecisses perituri, mentis ruitura, est si regie sumptu edificata, non libri.*
** Hor.*

** Durum genus sumus.*

** Tull. pro Rosc. mentis via casus mea, ego verè capide & libenter mentiar tuâ causa, & si quando me via peiorare, et paulatim compendii facias paratum fore scito*

** Gallienus in Trib. Poetio lacerata, occide, mea mente irascere.*

** Rabie iecur incendentie seruatur Præcipites. Vopiscus of Aurelianus. Tantum sudit sanguinis quantum quies vini potauit.*

** Evangelii tubam bellum faciunt: in pulpitis pacem, in colloquiis bellum suadent.*

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is neither Heaven nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if wee may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the ^e *foole in their hearts they say there is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontentes, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grieuances, generall mischiefes, so many plagues, warres, vproares, losses, deluges, fires, inundations, Gods vengeance, & all the plagues of *Egypt* come not vpō vs, since we are so vncharitable one towards another, so respectlesse of God, & our neighbours, and by our crying sinnes pull these miseries vpon our owne heads. If we had any sense or feeling of these things, surely wee should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as Solomon told *Ioab*. 1. *Kings*, 2. *the Lord shall bring this blood vpon their heads.* *Prov.* 1. 27. *sudden desolation & destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be giuen him,* *Isa.* 3. 11. *&c. they shall fall into the pit they haue digged for others,* & when they are scraping, tyrannising, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule,* what a seuerer account they must make, and how ^f gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam* *Mat.* 5. 7. *blessed are the mercifull for they shall obtaine mercy:* He that lendeth to the poore giues to God, and how it shall be restored to them againe how by their patience and long suffering they shall heape coales on their enemies heads, *Rom.* 12. *and he that followeth after righteousness and mercy shall finde righteousness and glory:* Surely they would checke themselues, curb in their vnnaturall inordinate affections, agree amongst themselues, abstaine from doing euill, amend their liues and learne to doe good. Behold how comely & good a thing it is for brethren to liue together in ^g *union:* it is like the pretious oyntment, &c. How odious to contend one with the other. ^h *Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt. Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, and wee must shortly giue account of all our vncharitable words and actions, thinke vpon it, and be wise.

^e *Psal.* 13. 1.^f *Benefacit anime sue vir misericors.*^g *Concordia magnæ res crescunt, discordiæ maxime dilabuntur.*
^h *Lipsius.*

SECT. 2.

MEMB. 1. SVBSEC. 1.

Heroicall loue cauſing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleaſant obiects, of this comelineſſe and beauty which proceeds from women, which cauſeth *Heroicall*, or loue melancholy, and is more eminent aboue the reſt, and properly called *Loue*. The part affected in men is the liuer, & therefore called *Heroicall*, becauſe commonly Gallants, Noblemen and the moſt generous ſpirits are poſſeſſed with it. His power & extent is very large, ⁱ & in that twofold diuiſion of Loue, *φιλειν* & *ἐρᾶν*, thoſe two *Veneres* which *Plato* and ſome others make mention of, it is moſt eminent, and *καλ' ἐξοχῆς* called *Venus*, as I haue ſaid, or *Loue* it ſelfe. Which although it bee denominated from men, and moſt evident in them, yet it extends and ſhewes it ſelfe in vegetable and ſenſible creatures, and thoſe incorporeall ſubſtances (as ſhall bee ſpecified) and hath a large dominion and ſoueraignty ouer them. His pedegree is very ancient, and deriued from the beginning of the world, as ^l *Phædrus* contends, and his ^m parentage of ſuch antiquity, that no Poet could euer finde it out. *Hefiod* makes ⁿ *Terra* and *Chaos* to be Loues parents, before the Gods were borne: *Plutarch amator: libello*, will haue loue to be the ſonne of *Iris* and *Favonius*, but *Socrates* in that pleaſant dialogue of *Plato*, when it came to his turne to ſpeak of Loue, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, & amongst the reſt, ^o *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whited with *Nectar* (for there was no wine in thoſe dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, & becauſe he was begotten on *Venus* birth day, *Venus* ſtill attends vpon him. The morall of this is in ^p *Ficinus*. Another tale is there borrowed out of *Ariſtophanes*: ¶ In the beginning of the world, men had foure armes and foure feet, but for their pride becauſe they compared themſelues with the Gods, they were parted into halſes, and now per-adventure by Loue they hope to be vnited againe and made one. Otherwiſe thus, ^r *Vulcan* met two Louers, and bid them aſke what they would & they ſhould haue it, but they made answer, *O Vulcane faber Deorum &c.* *O Vulcan* the Gods great Smith, we beſeech thee to worke vs a new in thy fornace, and of two make vs one, which he preſently did, and euer ſince true louers are all one, & deſire to be vnited. Many ſuch tales you ſhall finde in *Leon: Hebræus dial. 3.* & their ^s morall to them. The reaſon why loue was ſtill painted young, is becauſe young men are moſt apt to loue, ſoft, faire, and fat, becauſe ſuch folkes are ſooneſt taken: naked, becauſe all true affection is ſimple & open: he ſmiles, becauſe merry and giuen to delights: hath a quier, to ſhew his power, none can eſcape: is

ⁱ Memb. 1.

Subſect. 2.

^k Amor & a-micitia.

^l Phædrus orat. in laudem amoris Platons con-
trario

^m Ante Deos omnes primum generatit amorem.

ⁿ See the morall in Plutarch of that fiction.

^o Affluentie Deus.

^p Cap. 7. Comment. in Plat. convivium.

^q See more in Valeſius lib. 3. cont. med. & cont. 13.

^r Pius 3. de animis. Crimus te ut tuis artibus & caminis nos reſingas, & ex duobus unum facias, quod & fecit, & exinde amatores unum ſunt & unum eſſe petunt.

^s See more in Natalis Comes Imagin. Deorum Philoſtratus de Imaginibus. Li-
lius Gualdus Syntag de dyd, &c.

^t Iuuenis pingi-

tar quod amore plerumq; iuuenes capiuntur. ſic & nullis, formoſus, nudus quod ſimplex & apertus hic affectus, videt quod oblectamen-
tum præ ſe ferat, cum phærelra, &c.

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^a A pery Pope
claves habet ju-
perorum & in-
ferorum as O-
pbeus, &c.

^{* Lib. 13. cap. 5.}
Dymosopht.

^{† Regnat & in}
superioribus ha-
bet ille dei O-
vid.

^{2 Selden proleg.}
^{3. cap. de diis}
Syria.

^{a Dial. 3.}

^{b Fulmine con-}
citatior.

^{* Tom. 4.}

^{c Dial. Decorum.}

^{† Tom. 3.}

^{* Quippe ma-}
trem ipsius qui-
bus modis me-
afficit, nunc in
Idam adigens
Anchise cause
&c.

^{† Jampridem}
& plagas ipsi in-
mates incussi san-
dalio.

^{d Nullis amor}
est medicabilis
verbis.

^{e Plutarch in}
Amatorio, Di-
etator quo crea-
to cessant reliqui
magistratus.

^{f Neq. prius in}
iis desiderium
cessat diem deie-
ctus conoletur,
videre enim est
ipsam arborem
incurvatam, vl-
terò ramis ab u-
teriq. vicissim ad
osculum expor-
rectis.

Manifesta dant
mutui desiderii
signa.

blinde, because he sees not where hee strikes, whom he hits, &c. His power and soueraignty is expresse by the ^a Poets, in that hee is held to be a God, and a great commanding God, aboue *Iupiter* himselfe, *Magnus Damon*, as *Plato* calls him, and the strongest and merriest of all the Gods according to ² *Athenaus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, that conquers all, y domineeres ouer all, & can make mad and sober whom hee list; insomuch that *Cacilius* in *Tullies Tusculanes*, holds him to bee no better then a foole or an idiot, that doth not acknow- ledge loue to be a great God.

^{2 Cui in manu sit quem esse dementem velit,}

Quem sapere, quem sanari, quem in morbum injici, &c.

That can make sicke and cure whom he list. *Homer* & *Stesichorus* were both made blinde, if you will beleue ^a *Leon*: *Hebraus* for speaking against his god-head: he is of that ^b power, maiesty, omnipotency, and dominion, that no creature can withstand him: *Iupiter* himselfe was turned into Satyre, shep- heard, a Bull, a Swanne, a golden showre, and what not for loue; that as ^{* Lucians} *Iuno* right well obiected to him, *ludus amoris tu es*, thou art *Cupids* whirlegigge, how did he insult ouer all the other Gods, *Mars*, *Neptune*, *Pau*, *Mercury*, *Bacchus*, and the rest? *Lucian* brings in *iupiter* complaining of *Cu- pid* that he could not be quiet for him; and the [†] *Moone* lamenting, that shee was so impotently besotted on *Endimion*, euen *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had vsed her being his ^{*} mother, *Now driuing her to mount Ida* for the loue of that *Troian An- chises*, now to *Libanus* for that *Assyrian* youtnes sake. And although she threat- ned to breake his bowe and arrowes, to clip his wings, [†] and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too head- strong and unruly. That monster conquering *Hercules* was tamed by him:

Quem non mille fera, quem non Stheneleus hostis,

Nec potuit Iuno vincere, vicit amor.

Whom neither beasts nor eninies could tame,

Nor *Iuno's* might subdue, loue quel'd the same.

Apollo that could cure all diseases, ^d could not cure himselfe of this, & there- fore ^e *Socrates* calls Loue a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Loue, and *Fracastrorius* in an ele- gant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what a Soueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of Palme trees, which are both he and she, and expresse not a sympathy but a loue passion, as by many observations hath beene confirmed. *Constantine de Agric. l. 10. cap. 4.* giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most feruently, and would not bee comforted untill such time her loue ap- plied her selfe vnto her, you might see the two trees bend, and of their owne ac- cords stretch out their boughs to embrace and kisse each other: They will giue ma- nifest signes of mutuall loue. *Ammianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they growe in sight, and when the wind brings the smell to them, they are maruellously affected. *Philostratus in Ima- ginibus* obserues as much, and *Galen, lib. 6. de locis affectu, cap. 5.* they will bee sicke

sicke for loue, and ready to dye and pine away, which the husbandmen per-
ceauing, saith *Constantine*, stroke many *Palmes* that growe together, and so
stroking againe the *Palme* that is enamored, they carry kisses from the one to the
other: or tying the leaues and branches of the one to the stemme of the other
will make them both flourish and prosper a great deale better: ^h which are ena-
mored they can perceau by the bending of their boughs, and inclination of their
bodies. If any man thinke this which I say to be a tale, let him read that story
of two *Palme* trees in *Italy*, the male growing at *Brundisium*, the female at
Otranto (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor
to *Alphonſus Iunior*, King of *Naples*, his Secretary of State, and a great
Philosopher) ⁱ which were barren, and so continued a long time, till they came
to see one another by growing vp higher, though many *Stadiums* asunder.
Pierius in his *Hieroglyphicks*, and *Melchior Guilandinus* memb. 3. tract. de papy-
ro, cite this story of *Pontanus* for a truth. See more in *Salmuth* comment. in
Pancirolo. de Nouarepert. Tit. 1. de nouo orbe, *Mizaldus Arcanorum* lib. 2. Sands
voyage lib. 2 fol. 103. &c.

³⁵⁷ *Altilias pal-
mas, contingens
que simul cres-
cunt, rursusq;
ad amantem re-
gyediens, eamq;
manu attin-
gens, quasi oculo
mutuo mi-
nistare vide-
tur, & expetit
concrebitus gra-
tiam facit.*
^h *Quam vero
ipsa desideret,
affectu ramoru
significat & ad
illam respicit
amantem, &c.*

If such fury be in Vegetalls, what shall wee thinke of sensible creatures,
how much more violent and apparant shall it be in them?

^k *Omne adeo genus in terris hominumq; ferarumq;
Et genus aquareum, pecudes, pictaq; volucres
In furias ignemq; ruunt, amor omnibus idem.*

^k *Virg. 3. Geor.*

All kinde of creatures in the earth,

And fishes of the Sea.

And painted birds doe rage alike,

This loue beares equall sway.

^l *Hic Deus & terras & maria alta domat.*

^l *Propertius.*

Common experience & our sense wil informe vs, how violently brait beasts
are carried away with this passion, horses about the rest. --- *furor est insignis
equearum.* ^m *Cupid* in *Lucian* bids *Venus* his mother be a good cheere, for he was
now familiar with *Lions*, and oftentimes did get on their backs, and hold them
by the mane, and ride them about like horses, and they would fawne upon him
with their tayles. *Bulls*, *Beares*, & *Bores* are so furious in this kinde that they
kill one another: but especially *Cocks*, ⁿ *Lions*, & *Harts*, which are so fierce
that you may heare them fight halfe a mile off, saith ^{*} *Turberville*, and many
times kill each other, or compell them to abandon the rutte, that they may
remaine masters in their places; and when one hath driuen his corriuell away,
he raiseth his nose up into the ayre, and looks aloft as though he gaue thanks to
nature, which gaue him such great delight. How *Birds* are affected in this
kinde, appeares out of that of *Aristotle*, that will haue them to sing obfutu-
ram *Venerem*, for ioy or in hope of their venery which is to come. *Fishes* pine
away for loue and wax leane, if ^o *Gomeſius* authority may bee taken, so loue ty-
ranniseth in dumbe creatures. Yet this is naturall for one beast to dote vp-
on another of the same kind, but what strange fury is that, when a Beast shall
doe vpon a man? *Saxo Grammaticus* lib. 10. *Dan. hist.* hath a story of a Beare
that loued a woman, and kept her in his denne a long time, and begot a son
of her, out of whose loynes proceeded many Northerne Kings: this is the
originall belike of that common tale of *Valentine* and *Orson*: *Alian*, *Pliny*,
Peter Gillius are full of such relations. A *Peacock* in *Leucadia* lou'd a maide,
and

^m *Dial. deorum.
Confide mater,
leonibus ipsis sa-
miliaris iam fa-
ctus sum, & se-
pe confendi e-
orum terga & ap-
prehendi iu-
bas, equearum
more insidens,
eos agito, & illi
mibi caudis ad-
blandiuntur.*
ⁿ *Leones pre
amore furunt.*
Plin. l. 8. cap. 16
Arist. l. 6. b. 13.
animal.
^{*} *Cap. 17 of
his booke of
Hunting.*
^o *De sale lib. 1.
cap. 21. Pisces
ob amorem mar-
cescunt, palles-
cunt, &c.*

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Plin. lib. 10.
cap. 5 quumq;
oborâ tempe-
state periisset
Hernias, in seco
piscis expiravit.
Postquam pu-
er morbo abiit,
et ipse Delphi-
nus periit.

Pleni sunt li-
bri quibus fere
in homines in-
flammatæ fue-
runt, in quibus
ego quidem sem-
per asensum. su-
simus, veritus ne
fabulosa crede-
rem. Donce vi-
di lyncem quem
habui ab Assyria
sic affectum er-
gâ unum de me-
is hominibus,
&c.

Desiderium
suum testatus,
post in ediam a-
liquot diebus
interiit.

Qui hec in a-
tra bilis aut i-
maginationis
vin referre co-
nati sunt, nihil
faciunt.

Cantantem
audies & vinu
bibes, quale an-
tea nunquam
bibisti, te rivalis
turbabit nullus,
pulchra autem
pulchro conten-
te vinum, &
meritar.

and when she died, the Peacock pined.° A Dolphin loued a boy called Hernias, and when he died, the Fish came on land, and so perished. The like addes Gellius lib. 10. cap. 22, out of Appion, Egypt. lib. 15. a Dolphin at Puteoli loued a child, and would come often to him, & let him get on his back, & carry him about, & when by sicknes the child was taken away, the Dolphin died.† Every book is full (saith Busbequius, the Emperours Orator with the Grand Senier, not long since ep. 3. legat. Turc.) and yeelds such instances, to beleue which I was al-ways afraid, lest I should be thought to giue credit to fables, untill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot bee denied but that he was in loue with him. when my man was present, the beast would vse many notable entisements, and pleasant motions, and when hee was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sicknesse, and after he had pined away some few dayes, died. Such another story he hath of a Crane of Maiorca, that loued a Spainiard, that would walke any way with him, and in his absence would seeke about for him, and make a noise that he might heare her, and knocke at his doore, † and when he tooke his last farewell, famished her selfe.

Such pretty pranks can Loue play with Birds, Fishes, Beasts: and if all be true that is credibly reported, with the Spirits and Diuels themselues: who are as much inamored, and dote (if I may vse that word) as any other creature whatsoeuer. For if those stories be true that are written of Incubus and Succubus, of Nymphes, lasciuious Faunes and Satyrs, and those Heathen gods which were Diuels, of those lasciuious Telchines, of whom the Platonists tell so many fables; or those familiar meetings in our dayes, and company of Witches and Diuels, there is some probability for it. I know that Biarmannus, Wierus lib. 3. cap. 19. & 24. and some others stoutly deny it, that the Diuel hath any carnall copulation with women, that the Diuell takes no pleasure in such facts; they bee meere phantasies all such relations of Incubi, Succubi, lies and tales. But Austin lib. 15. de ciuit. Dei doth acknowledge it, Erasmus de Lamijs, Iacobus Sprenger and his colleagues, &c. Zanchius cap. 16. l. 4. de oper. Dei. Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 3. cap. 7. and Paracelsus, a great champion of this Tenent amongst the rest, which giue many peculiar instances, and by many testimonies, prooves, and confessions, evince it. Hector Boëthius in his Scottish history, hath three or foure such examples, which Cardan confirms out of him lib. 16. cap. 43, of such as haue had familiar company many yeares with them, and that in the habit of men and women. Philostratus in his fourth booke de vitâ Apollonij, hath one memorable in this kind, which I may not omit: of one Menippus Lycius a yong man of 25 yeares of age, that going betwixt Cenchreas & Corinth, met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house in the suburbs of Corinth, and told him she was a Phœnician by birth, and if he would carry with her, he should heare her sing and play, and drinke such wine as neuer man drank, & no man should molest him; but shee being faire and louely, would liue and dy with him, that was faire and louely to behold. The young man a Philosopher otherwise, staid and discreet, and able to moderate his passions, though not this of loue, staid with her a while with great content, and at last married her, to whose wed-

ding

his enemy if he be hungry; if he be a-thirst, giue him drinke, he will performe those seuen workes of Mercy, *he will make himselfe equall to them of the lower sort, reioice with thē that reioice, weep with thē that weep.*, Rom. 12. he wil speak truth to his neighbour, be courteous & tender hearted, *Forgiuing others for Christs sake, as God forgauē him*, Eph. 4. 32. *he will be like minded*, Phil. 2. 2. *of one Iudgment. Be humble, meek, long suffring*, Coloss. 3. *forbeare forget & forgiue*, 12 13. 23. and what he doth, shall be heartily done to God, and not to men. *Be pitifull and courteous*, 1 Pet. 3. *seeke peace and follow it.* He will loue his brother, not in word and tongue, but in deed and truth, *Ioh. 3. 18. and he that loues God, Christ will loue him that is begotten of him*, Iohn 5. 1. &c. Thus should we willingly doe, if wee had a true touch of this Charity, of this diuine loue, if wee would performe this which wee are inioyned, forget and forgiue, and compose our selues to those Christian Lawes of Loue.

O felix hominum genus,

Si vestros animos amor

Quo calum regitur regat.

7 Boetius lib. 2
uer. 8.

Angelicall soules, how blessed, how happy should we be, how might we triumph ouer the diuell, and haue another heauen vpon earth!

But this we cannot doe, and which is the cause of all our woes; miseries, discontent, melancholy, & want of this Charity. We doe *in vicem angariare*, contend, consult, vexe, torture, molest and hold one anothers nose to the grinstone hard, prouoke, raile, scoffe, calumniate, challenge, hate, abuse (hard hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for toys, trifles, and impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine & countermine, defend & offend, warde our selues, iniurie others, hurt all; as if we were borne to doe mischief, and that with such eagerneesse and bitterneesse, with such rancor, malice, rage and furie, we prosecute our intended designs, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue, no submission; though he shall vpon his knees, as *Sarpedo* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or pardon, till we haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, & *omne inuisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolues, Tygers, Bulles, Beares, Fiends and Diuels, we doe not onely contend, oppress, and tyrannize our selues, but as so many fire-brands, wee set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, we turne our broad sides, or two milstones with continuall attrition, we fire our selues, or breake anothers backs, and both are ruined & consumed in the end. Miserable wretches as we are, to fat and enrich our selues, we care not how we get it, how many thousands we vndoe, whom wee oppress, by whose ruine and downefall we arise, whom wee iniury, fatherlesse children, widowes, common societies, to satisfie our owne priuate lust.

Deliquim patitur Charitas, odium eius loco succed. i. Basil. 1. ser. de insinuat. mon.

1. Nodum in scirpo quaerentes.

Hircane q. admontant ubera tigres.

Heracitus.

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Though we haue myriades, abundance of wealth and treasure, (pittlesse, merciesse, remorselesse as we are, and vncharitable in the highest degree) & our poore brother in need, sicknesse, in great extremity, and now ready to be starued for want of food, wee had rather, as the Fox told the Ape, his taile should sweep the ground still, then couer his buttocks, rather spend it idly, consume it with dogges, hawkes, hounds, vnnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, " rather take from him that little which he hath, then relieue him.

*Si in gebennā
abit, pauperē qui
non alit, quid de
eo fiet qui pau-
perem denudat.
Austm.*

Like the dogge in the manger, we will neither vse it our selues, nor let others make vse of, or inioy it, part with nothing while we liue, and for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he onely seekes chippings, offals, let him roare & howle, famish, and eat his owne flesh, he respects him not. Apooore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bare-headed by him, coniuring by those former bands of friendship, alliance, consanguinity &c. vncke, cosen, brother, father.

*—Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum miscredere mei.*

Shew some pity for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknes, inevitable losse of limmes, goods, plead suretyship, or shipwracke, fires, common calamities, shew thy wants and imperfections.

*Et si per sanctum iuratus dicat Osyrin,
Credite non ludo crudeles tollite claudum.*

sweare, protest, take God and all his Angels to witnesse, *quare peregrinum*, he is not touched with it, *pauper ubiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aide, ride on, *surdō narras*, he cares not, let them eate stones, deuoure themselves with vermine, rot in their owne dung, he cares not. Shew him a decayed hauē, a bridge, a schoole, a fortification &c. or some publike worke, ride on; good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his armes set vp, with his deuices to bee scene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall haue his soule out of hell, and free it from Purgatory, then in all likelyhood he will listen and stay; or that he haue no children, no neere kinsman, heire he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him hee cannot). it may be then he will build some schoole or hospitall in his life, or be induced to giue liberally to pious vses after his death. For I dare boldly say, that vaine glory, that opinion of merit, and this inforced necessity, when they know not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our good workes. I will not say this, to derogate from any good mans charitable devotion or bounty in this kind, to censure any good worke, no doubt there be many sanctified, heroically, and worthy

minded

minded men, that out of true zeale, and for vertues sake, diuine spirits, that out of commiseration and pittie, extend their liberality, and as much as in them lyes, doe good to all men, cloath the naked, feed the hungry, comfort the sicke & needy, relieue all, forget and forgiue iniuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kind, much default and defect. As ** Cosmus Medices* that rich citizen of *Florence* confessed to a neere friend of his, that would know of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, not that he loued Learning more then others, but to *eternize his owne name, to be immortal by the benefit of Schollers; for when his friends were dead, walles decayed, and all Inscriptions gone, bookes would remaine to the worlds end.* Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpetter of his owne fame, was his sole intent, so to doe good, that all the world may take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mecenates* and Patrons. Shew me amongst so many myriades, a truely deuout, a right, honest, vpright, meeke, humble, a patient, innocuous innocent, a mercifull, a louing, a charitable man? ** Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Iosua*?

Dic mihi Musa virum—

Shew a vertuous woman a con-

stant wife, a good neighbor, a trusty servant, an obedient childe, a true friend, &c. He that shall examine this a yron age wherein we liue, where charity is cold, & *iam terras Astræa reliquit*, and the Diuill loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a blocke; oppress, tyrannise, pray vpon, torture him, vex, gaul, torment & crucifie him, starue him, where is charity? To see men sweare and forswear, lie, & beare false witnes, to advantage themselues, preiudice others, hazard goods, liues, fortunes, to be revenged on their enemies, men so vspeakable in their lusts vnnaturall in malice, such bloody designements, *Italian* Blaspheming, *Spanish* renouncing, &c. where is charity? He that shall see so many law suits, such endlesse contentions, such plotting, vndermining, so much mony spent with such egerneffe and furie, every man for himselfe his owne ends, the Diuill for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, such grudging, repining, discontent, so much emulation, envie, so many brawls, quarrels, monomachies, &c. where is charity? To see and read of such cruell warres, tumults, uproares, bloody battles, so many *c* men slaine, so many citties ruined &c. (for what else is the subject of all our stories almost, but Bills, Bowes, and Gunnes) so many murders and massacres, &c. where is Charity? To see men wholly devote to God, Churchmen, professed Divines, holy men, *to make the trumpet of the Gospell the trumpet of warre*, a company of hell borne Jesuits, and fiery spirited Fryers, *facem præferre* to all seditions, as so many firebrands set all the world by the eares (I say nothing of their contentions and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitterness *Bionais sermonibus & sale nigro*) and by their bloody inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, where is Charity? Hee that shall obserue and see these things may say to them as *Cato* to *Cesar*, *credo quæ de inferis dicuntur falsa existimas*, sure I thinke thou art of opinion there

** Iovius vita eius.*

** Immortalitatem beneficio literarum, immortalitati gloriosæ quâdam cupiditate concupiscit. Quod cires quibus bene scisset perituri, mentis ruitura, et si regio sumptu edificata, non libri.*

** Hier.*

** Durum genus sumus.*

** Tull. pro Rosc. mentis vis consilia mea, ego verè cupide & libenter mentiar tuâ causâ, & si quâdo me vis peiorare, ut paulatim compendii facilius paratum fore scito*

** Gallienus in Trib. Pollio lacerata, occide, mea mente irascere. Rabie iecur incendente servatur Præcipites. Popiscus of Aurelian. Tantum sudit sanguinis quantum quæ vini potavit.*

** Evangelii tabam belli tubam faciunt in pulpitis pacem, in colloquiis bellum suadent.*

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is neither Heauen nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if wee may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the *foole in their hearts they say there is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common griuances, generall mischiefes, so many plagues, warres, vproares, losses, deluges, fires, inundations, Gods vengeance, & all the plagues of *Egypt* come not vpon vs, since we are so vncharitable one towards another, so respectlesse of God, & our neighbours, and by our crying sinnes pull these miseries vpon our owne heads. If we had any sense or feeling of these things, surely wee should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab*. 1. *Kings*, 2. *the Lord shall bring this blood vpon their heads.* *Prov.* 1. 27. *sudden desolation & destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be giuen him,* *Isa.* 3. 11. *&c. they shall fall into the pit they haue digged for others, & when they are scraping, tyrannising, getting, wallowing in their wealth, This night, O foole, I will take away thy soule,* what a seuerer account they must make, and how *gratious* on the other side a charitable man is in Gods eyes, *haurit sibi gratiam* *Mat.* 5. 7. *blessed are the mercifull for they shall obtaine mercy:* He that lendeth to the poore giues to God, and how it shall be restored to them againe *how by their patience and long suffering they shall heape coales on their enemies heads,* *Rom.* 12. and he that followeth after righteousness and mercy shall finde *righteousnesse and glory:* Surely they would checke themselues, curb in their vnnaturall inordinate affections, agree amongst themselues, abstaine from doing euill, amend their liues and learne to doe good. *Behold how comely & good a thing it is for brethren to liue together in v union: it is like the pretious oyntment, &c.* How odious to contend one with the other. *h Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt. Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, and wee must shortly giue account of all our vncharitable words and actions, thinke vpon it, and be wise.

Benefacit anime sue vir misericors.

Concordia magne res crescunt, discordia maxime dilabuntur.
h Lipsius.

SECT. 2.

MEMB. I. SUBSEC. I.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant objects, of this comelineſſe and beauty which proceeds from women, which cauſeth *Heroicall*, or loue melancholy, and is more eminent aboue the reſt, and properly called *Loue*. The part affected in men is the liuer, & therefore called *Heroicall*, becauſe commonly Gallants, Noblemen and the moſt generous ſpirits are poſſeſſed with it. His power & extent is very large, ⁱ & in that twofold diuiſion of Loue, *φιλεῖν* & *ἔρως*, thoſe two *Veneres* which *Plato* and ſome others make mention of, it is moſt eminent, and *ἔρως* ^h called *Venus*, as I haue ſaid, or *Loue* it ſelfe. Which although it bee denominated from men, and moſt evident in them, yet it extends and ſhewes it ſelfe in vegetable and ſenſible creatures, and thoſe incorporeall ſubſtances (as ſhall be ſpecified) and hath a large dominion and ſoueraignty ouer them. His pedigree is very ancient, and deriued from the beginning of the world, as ⁱ *Phædrus* contends, and his ^m parentage of ſuch antiquity, that no Poet could euer finde it out. *Hefiod* makes ⁿ *Terra* and *Chaos* to be Loues parents, before the Gods were borne: *Plutarch amator: libello*, will haue loue to be the ſonne of *Iris* and *Favonius*, but *Socrates* in that pleaſant dialogue of *Plato*, when it came to his turne to ſpeak of Loue, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, & amongst the reſt, ^o *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whited with *Nectar* (for there was no wine in thoſe dayes) walking in *Jupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, & becauſe he was begotten on *Venus* birth day, *Venus* ſtill attends vpon him. The morall of this is in *P Ficinus*. Another tale is there borrowed out of *Ariſtophanes*: ¶ In the beginning of the world, men had foure armes and foure feet, but for their pride becauſe they compared themſelues with the Gods, they were parted into halſes, and now peradventure by Loue they hope to be vnited againe and made one. Otherwiſe thus, ^r *Vulcan* met two Louers, and bid them aſke what they would & they ſhould haue it, but they made answer, *O Vulcane faber Deorum &c.* *O Vulcan* the Gods great Smith, we beſeech thee to worke vs a new in thy fornace, and of two make vs one, which he preſently did, and euer ſince true louers are all one, & deſire to be vnited. Many ſuch tales you ſhall finde in *Leon: Hebræus dial. 3.* & their ^f morall to them. The reaſon why loue was ſtill painted young, is becauſe young men are moſt apt to loue, ſoft faire, and fat, becauſe ſuch folkes are ſoonest taken; becauſe all true affection is ſimple & open: he ſmiles, becauſe merry and giuen to delights: hath a quiner, to ſhew his power, none can eſcape: is

ⁱ Memb. 1.^h Subſect. 2.^k Amor & amicitia.^l Phædrus orat. in laudem amoris Platonis convivio.^m Ante Deos omnes primum generavit. apponem.ⁿ See the morall in Plutarch of that fiction.^o Affluentia Deus.^p Cap. 7. Comment. in Plat. convivium.^q See more in Valeſius lib. 3. cont. med. & cont. 13.^r Vives 3. de anima. Gramus re ut tuis artibus & carminis nos reſingas, & ex duobus unum facias, quod & fecit, & exinde amatores unum ſunt & unum eſſe petunt.^s See more in Natalis Comes Imagin. Deorum Philoſtratus de Imaginibus. Liſius Giralduſ Syntag de dyſ, &c.^t Iuuenis pingi-

tur quod amore plerumq; iuvenes capiuntur. ſic & mollis, formoſus. nudus quod ſimplex & apertus hic affectus, ridet quod oblectamentum prae ſe ferat, cum phœtreâ, &c.

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^aA pety Pope
glaves habet su-
perorum & in-
ferorum as Or-
pheus, &c.

^x Lib. 13. cap. 5.
Dymosophist.

^y Regnat & in
superos ius ha-
bet ille deos O-
vid.

^z Selden proleg.
3. cap. de diis
Syris.

^a Dial. 3.

^b Fulmine con-
titator.

^{*} Tom. 4.

^c Dial. Deoram.

[†] Tom. 3.

^{*} Quippe ma-
trem ipsius qui-
bus modis me
afficit, nunc in
Idam adigens
Anchise cause
&c.

[†] Jampridem
& plagas ipsi in
nates incussi san-
dalo.

^d Nullis amor
est medicabilis
herbis.

^e Plutarch in
Amatorio, Di-
ctator quo crea-
to cessant reliqui
magistratus.

^f Neq; prius in
iis desiderium
cessat dum deie-
ctus conoletur,
videre enim est
ipsam arborem
incurvatam, ul-
teram ab u-
trifq; vicissim ad
osculum expor-
rectis.

Manifesta dant
mutui desiderii
signa.

blinde, because he sees not where hee strikes, whom he hits, &c. His power and soueraignty is expressed by the ^a Poets, in that hee is held to be a God, and a great commanding God, above *Iupiter* himselfe, *Magnus Damon*, as *Plato* calls him, and the strongest and merriest of all the Gods according to ^x *Athenaus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, that conquers all, y domineeres ouer all, & can make mad and sober whom hee list; in somuch that *Cacilius* in *Tallies Tusculanes*, holds him to bee no better then a foole or an idiot, that doth not acknow- ledge loue to be a great God.

^z *Cui in manu sit quem esse dementem velis,*

Quem sapere, quem sanari, quem in morbum injci, &c.

That can make sicke and cure whom he list. *Homer* & *Stesichorus* were both made blinde, if you will beleue ^a *Leon*: *Hebraus* for speaking against his god-head: he is of that ^b power, maiesty, omnipotency, and dominion, that no creature can withstand him: *Iupiter* himselfe was turned into Satyre, shepheard, a Bull, a Swanne, a golden showre, and what not for loue; that as ^{*} *Lucians* *Iuno* right well obiected to him, *Iudus amoris tu es*, thou art *Cupids* whirlegigge, how did he insult ouer all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the [†] *Moone* lamenting, that shee was so impotently besotted on *Endimion*, euen *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had vsed her being his ^{*} mother, *Now driuing her to mount Ida*, for the loue of that *Troian Anchises*, now to *Libanus* for that *Assyrian* youtnes sake. And although she threat- ned to breake his bowe and arrowes, to clip his wings, [†] and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too head- strong and varuly. That monster conquering *Hercules* was tamed by him:

Quem non mille fera, quem non Steneleius hostis,

Nec potuit Iuno vincere, vicit amor.

Whom neither beasts nor enimies could tame,

Nor *Iuno's* might subdue, loue quel'd the same.

Apollo that could cure all diseases, ^d could not cure himselfe of this, & there- fore ^e *Socrates* calls Loue a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Loue, and *Fracaflorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what a Soueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of Palme trees, which are both he and she, and expresse not a sympathy but a loue passion, as by many observations hath beene confirmed. *Constantine de Agric. l. 10. cap. 4.* giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most feruently, and would not bee comforted untill such time her loue ap- plied her selfe vnto her. you might see the two trees bend, and of their owne ac- cords stretch out their boughs to embrace and kisse each other: They will giue ma- nifest signes of mutuall loue. *Ammianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they growe in sight, and when the wind brings the smell to them, they are maruellously affected. *Philostratus* in *Ima- ginibus* obserues as much, and *Galen, lib. 6. de locis affectu, cap. 5.* they will bee sicke

⁸ *Multas palmas, contingens, quæ simul crescunt, rursusq; ad amantem regrediens, eamq; manu attringens, quasi osculum mutuo significare videtur, & expetitis concubitus gratiam facit.*
⁹ *Quam verò ipsa desideat, affectu amoris significat & ad illam respicit amantem, &c.*

sicke for loue, and ready to dye and pine away, which the husbandmen perceauiing, saith *Constantine stroke many Palmes that growe together, and so stroking againe the Palme that is enamored, they carry kisses from the one to the other: or tying the leaues and branches of the one to the stemme of the other will make them both flourish and prosper a great deale better:*^h *which are enamored they can perceane by the bending of their boughs, and inclination of their bodies.* If any man thinke this which I say to be a tale, let him read that story of two Palme trees in *Italy*, the male growing at *Brundusium*, the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonſus Iunior*, King of *Naples*, his Secretary of State, and a great Philosopher)ⁱ *which were barren, and so continued a long time, till they came to see one another by growing vp higher, though many Stadiums asunder.* *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus* memb. 3 tract. de papyro, cite this story of *Pontanus* for a truth. See more in *Salmuth* comment. in *Pancirolo de Nouarepert. Tit. 1. de nouo orbe*, *Mizaldus Arcanorum lib. 2. Sands voyage lib. 2 fol. 103. &c.*

If such fury be in Vegetalls, what shall wee thinke of sensible creatures, how much more violent and apparant shall it be in them?

^k *Omne adeo genus in terris hominumq; ferarumq;
Et genus aequoreum, pecudes, pictaq; volucres
In furias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,

And fishes of the Sea.

And painted birds doe rage alike,

This loue beares equall sway.

^l *Hic Deus & terras & maria alta domat.*

^k *Virg. 3. Geor.*

^l *Propertius.*

Common experience & our sense wil informe vs, how violently bruit beasts are carried away with this passion, horses aboue the rest. --- *furor est insignis equarum.*^m *Cupid* in *Lucian* bids *Venus* his mother be a good cheere, for he was now familiar with *Lions*, and oftentimes did get on their backes, and hold them by the mane, and ride them about like horses, and they would fawne vpon him with their tayles. *Bulls*, *Beares*, & *Bores* are so furious in this kinde that they kill one another: but especially *Cocks*,ⁿ *Lions*, & *Harts*, which are so fierce that you may heare them fight halfe a mile off, saith ^{*} *Turbervile*, and many times kill each other, or compell them to abandon the rutte, that they may remaine masters in their places; and when one hath driuen his corriuell away, he raiseth his nose vp into the ayre, and lookes aloft as though he gaue thanks to nature, which gaue him such great delight. How *Birds* are affected in this kinde, appeares out of that of *Aristotle*, that will haue them to sing obfuturam *Venerem*, for ioy or in hope of their venery which is to come. *Fishes* pine away for loue and wax leane, if ^o *Gomeſius* authority may bee taken, so loue tyranniseth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kind, but what strange fury is that, when a Beast shall doe vpon a man? *Saxo Grammaticus lib. 10. Dan. hist.* hath a story of a Beare that loued a woman, and kept her in his denne a long time, and begot a son of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Alian*, *Pliny*, *Peter Gillius* are full of such relations. A *Peacock* in *Leucadia* lou'd a maide,

and

^m *Dial. deorum. Confide mater, leonibus ipsis familiaris iam factus sum, & sepe conſcendi eorum terga & apprehendi iugas, equorum more insidens, eos agito, & illi mihi caudis adblandiuntur.*
ⁿ *Leones præ amore furunt. Plin. l. 8. cap. 16. Arist. l. 6. bist. animal.*
^o *Cap. 17 of his booke of Hunting. De sale lib. 1. cap. 21. Pisces ob amorem mar. cescunt, palloſcunt, &c.*

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Plin. lib. 10.
cap. 5. quumq;
oborta tempe-
state perisset
Hernias in secco
piscis expiravit.
Postquam pu-
er morbo abiit,
& ipse Delphi-
nus perit.

Pleni sunt li-
bri quibus se-
re in homines in-
flammat fuc-
runt, in quibus
ego quidam sem-
per assensum su-
stinaui, veritas ne
fabulosa crede-
rem. Donec vi-
di lycem quem
habui ab Assyrii
sic affectum er-
ga vultum de me-
is hominibus,
&c.

Desiderium
suum testatus,
post in ediam a-
liquot dierum
interiit.

Qui hec in a-
tre bibis aut I-
maginationis
vinum referre co-
nati sunt, nihil
faciunt.

Cantantem
audies & vinum
bibis. quale an-
tea nunquam
bibisti. te rivalis
turbabit nullus,
pulchra autem
pulchro contem-
pse vinum, &
moriar.

and when she died, the Peacock pined. ° *A Dolphin loued a boy called Hernias, and when he died, the Fish came on land, and so perished.* The like addes *Gellius lib. 10. cap. 22.* out of *Appion, Egypt. lib. 15.* a Dolphin at *Putcoli* loued a child, and would come often to him, & let him get on his back, & carry him about, & when by sicknes the child was taken away, the Dolphin died. Every book is full (saith *Busbequius*, the Emperours Orator with the Grand Senior, not long since *ep. 3. legat. Turc.*) and yeelds such instances, to beleue which I was alwayes afraid, lest I should be thought to giue credit to fables, vntill I saw a Lynx which I had from *Assyria*, so affected towards one of my men, that it cannot bee denyed but that he was in loue with him. When my man was present, the beast would vse many notable entisements, and pleasant motions, and when hee was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sicknesse, and after he had pined away some few dayes, died. Such another story he hath of a Crane of *Maierca*, that loued a *Spainiard*, that would walke any way with him, and in his absence would seeke about for him, and make a noise that he might heare her, and knocke at his doore, and when he tooke his last farewell, famished her selfe.

Such pretty pranks can Loue play with Birds, Fishes, Beasts: and if all be true that is credibly reported, with the Spirits and Diuels themselves: who are as much inamored, and dote (if I may vse that word) as any other creature whatsoeuer. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphes*, lasciuious *Faunes* and *Satyrs*, and those Heathen gods which were Diuels, of those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our dayes, and company of *Witches* and Diuels, there is some probability for it. I know that *Biarmannus, Wierus lib. 3. cap. 19. & 24.* and some others stoutly deny it, that the Diuel hath any carnall copulation with women, that the Diuell takes no pleasure in such facts; they bee meere phantasies all such relations of *Incubi*, *Succubi*, lies and tales. But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Erastus de Lamijs*, *Jacobus Sprenger* and his colleagues, &c. *Zanchinus cap. 16. l. 4. de oper. Dei.* *Dandinus in Arist. de Anima lib. 2. Text. 29. com. 30.* *Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue many peculiar instances, and by many testimonies, proofes, and confessions, evince it. *Hector Boethius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vita Apollonij*, hath one memorable in this kind, which I may not omit: of one *Menippus Lycius* a yong man of 25 yeares of age, that going betwixt *Cenchreas* & *Corinth*, met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house in the suburbs of *Corinth*, and told him she was a *Phenician* by birth, and if he would tarry with her, he should heare her sing and play, and drinke such wine as neuer man dranke, & no man should molest him; but shee being faire and louely, would liue and dy with him, that was faire and louely to behold. The young man a Philosopher otherwise, staid and discreet, and able to moderate his passions, though not this of loue, staid with her a while with great content, and at last married her, to whose wed-

ding

ding amongst other guests came *Apollonius*, who by some probable conie-
ctures found her out to be a Serpent, a *Lamia*, and that all her furniture, was
but as *Tantalus* gold described by *Homer*, no substance but meere illusions.
When she saw her self descried, she wept, and desired *Apollonius* to be silent,
but he would not be moued, and therevpon she, Plate, House, & all that was
in it, vanished in an instant: & many thousands tooke notice of this fact for it was
done in the midst of Greece. Sabine in his comment on the 10th of *Ovids* Me-
tamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*,
that for many months together bewailed the losse of his deare wife, at
length the Diuell in her habit came and comforted him, and told him be-
cause he was so importunate for her, that shee should come and liue with
him againe, on that condition he would be new married, and neuer sweare
and blasphem as he vsed formerly to doe, for if he did, the wou'd bee gone.

1 He vowed it, married, and liued with her. she brought him children, & quer-
ned his house, but was still pale and sad, and so continued, till one day falling out
with him, he fell a swearing she vanished there vpon, and was never after seene.

2 This I haue heard, saith Sabine, from persons of good credit, which told mee that
the Duke of *Bavaria* told it for a certainty to the Duke of *Saxony*. One more I
will relate out of *Florilegus*, an honest historian of our nation, because hee
telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*.

A young Gentleman of *Rome* the same day that he was married, after din-
ner with the Bride and his friends went a walking into the fields, & towards
evening to the Tennis Court to recreate himselfe; whilst hee plaid, hee put
his ring vpon the finger of *Venus* statua, which was thereby made in brasle;
after he had sufficiently plaid, and now made an ende of his sport, hee came
to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it
off. Wherevpon loath to make his compatty tarry at the present, there left it
intending to fetch it the next day, or at some more convenient time, & went
thence to supper, and so to bed. In the night when hee should come to per-
forme those nuptiall rites *Venus* steps betweene him and his wife (vnseene,
vnfelt of her) and told him that she was his wife, and that hee had betroathed
himselfe vnto her by that ring, which he put vpon her finger; shee troubled
him for some following nights. Hee not knowing how to helpe himselfe,
made his moane to one *Palumbus*, a learned Magician in those dayes,
who gaue him a letter, & bid him at such a time of the night, in such a crosse
way at the townes end, where old *Saturne* would passe by with his associats,
in proceffion, as commonly he did, deliuer that script with his own hands to
Saturne himselfe: the yong man of a bold spirit, accordingly did it, & when
the old Fiend had read it, he called *Venus* to him, which rode before him, and
commanded her to deliuer his ring, which forthwith she did, and so the Gen-
tleman was freed. Many such ^a stories I find in seuerall Authors to confirme
this which I haue said; and though many be against it, yet I for my part, will
subscribe to *Lactantius* lib. 14. cap. 15. ^b God sent Angels to the tuition of men,
but whilst they liued amongst vs, that mischieuous all-commander of the Earth,
& hote in lust, entised them by little & little to this vice, & defiled them with
the company of women: And to *Anaxagoras* de resurrect. c Many of those spiri-
tuall bodies, ouercome by the loue of maides, and lust, failed, of whom those were
borne we call *Gyants*. *Iustin* Martyr, *Clemens Alexandrinus*, *Sulpitius Severus*,

^a Multi factum
hoc cognovère,
quòd in media
Græcia gestu sit

^b Rem curans
domesticam, ut
ait, eperit ali-
quot liberos, sem-
per t. m. a iustis
& iustitia.

^c Hec audiui à
multis fide dig-
nis, qui asserere-
bant Ducem
Bararie eadem
retulisse Duci
Saxonie proce-
ris.

^a Fabula Da-
mirati & Ari-
stote in Hero-
doto lib. 6. Erato.

^b Deus angelos
misit ad intelan-
cultumq. generis
humani, sed il-
los cum homini-
bus commoran-
tes, dominator
ille terra salaci-
simus paulatim
ad vitia pellexit,
& mulierum
congressibus in-
quinavit.

^c Quidam ex
illo capti sunt a-
mo e virginum,
& libidine velli
defecerunt, ex
quibus gigantes
qui vocantur,
nati sunt.

^d Pererius in
Gen. lib. 3. cap 6
v. 1. Zanc. &c.

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^e Physiologie
Stoicorum lib. 1.
cap. 20. Si spiri-
tus, unde semen
est &c. at exem-
pla turbant nos,
mulierum quo-
tidiane confessi-
ones de missione
amnes afferunt,
& sunt in hac
urbe Louanio
exempla.
^f Vnum dixero,
non opinari me
allo retrò evo
tantam copiam
Satyrorum, &
salacium istorum
Geniorum se o-
stendisse, quantū
nunc quotidiane
narrationes, &
iudiciales sen-
tentie proferunt.

Eusebius, &c. to this sense make a twofold fall of Angels, one from the be-
ginning of the World, another a little before the deluge, as *Moses* teacheth
vs, openly professing that these *Genij* can beget, and haue carnall copulation
with women. Many Diuines stiffely contradict this, but I will conclude with
^e *Lipsius*, that since examples, testimonies, and confessions of those unhappy wo-
men are so manifest on the other side, and many euen in this our town of Louan,
that it is likely to be so. ^f One thing I will adde, that I suppose that in no age past,
I know not by what destiny of this unhappy time, there haue neuer appeared or
shewed themselves so many lecherous diuels, Satyrs and Genij, as in this ours,
as appears by the daily narrations, and iudiciall sentences vpon Record. Reade
more of this question in *Austin de ciu. Dei lib. 15. Hierus lib. 3. de prestig. Dem.*
Giraldus Cambrensis Itinerar. Camb. lib. 1. Mathews malefic. quæst. 5. part. 1. Ja-
cobus Rurssus lib. 5. cap. 6. fol. 54. Godelman lib. 2. cap. 4. Erasmus, Stor. Cicognal.
3. cap. 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6.
cap. ver. 2. King JAMES &c.

SUBSECT. 2.

*How loue tyrannizeth ouer men. Loue or Herōicall melancholy,
his definition, part affected.*

YOU haue heard how this tyrant Loue rageth amongst brute beasts &
spirits, now let vs consider what passions it causeth amongst men.

^g *Improbe amor quid non mortalia pectora cogis?*

Horresco referens,

I am almost afraid to re-

late, amazed, ^h and ashamed, it hath wrought such stupend and prodigious
effects, such foule offences. Loue indeed (I may not deny) first vnitd Pro-
vinces, built Cities, and by a perpetuall generation, preserues mankind, pro-
pagates the Church; but if it rage, it is no more Loue, but burning lust, a dis-
ease, Phrensie, Madnesse, Hell. ⁱ *Est orcus ille, vis est immedicabilis, est rabies
insana.* It subverts kingdomes, ouerthrowes cities, townes, families, & makes
a massacre of men; thunder and lightning, warres, fires, plagues, haue not
done that mischiefe to mankind, as this burning lust, this brutish passion. Let
Sedome and *Gomorrhæ*, *Troia*, and I know not how many Cities, beare record,
& *sunt ante Helenam, &c.* Besides those daily monomachies, murders, effusi-
on of blood, rapes, riot and immoderate expence, to satisfie their lusts, begge-
ry, shame, losse, torture, punishment, disgrace, loathsome diseases that pro-
ceed from thence, worse then calentures and pestilent feauers, those often
Gouts, Pox, combustions, &c. which torment the body, that feral melancholy,
which crucifies the Soule in this life, and euerlastingly torments in the
world to come.

Notwithstanding, they know these and many such miseries, threats, tor-
tures will surely come vpon them, rewards, exhortations, *contra*, yet either
out of their owne weaknesse, a depraued nature, or loues tyranny, which so
furiously rageth, they suffer themselves to be led like an oxe to the slaughter
Facilis descensus Auernei, they goe downe headlong to their owne perdition,
they will commit folly with beasts, men leauing the naturall use of women, as
Paul saith, burned in lust one towards another, and man with man wrought fil-
thinesse,

Semi-

^g *Virg.*

^h For it is a
shame to
speake of
those things
which are
done of them
in secret. *Eph.*
5. 12.
ⁱ *Plutarch a-*
mor. lib.

[†] *Rom. 1. 17.*

Semiramis equo, *Pasyphæ* tauro, *Aristo Ephesius* asinæ se commiscuit, *Fulvius* equæ, alij canibus, capris, &c. unde monstra nascuntur aliquandò, Centauri, Sylvari, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum *Sodomie* vulgò dicitur; & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos*, *Affros*, *Asianos*.^k *Hercules* *Hylam* habuit, *Policletum*, *Dionem*, *Perythoonta*, *Abderum* & *Phryga*, alij & *Euristum* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adolescentum causâ frequens *Gymnasium* obibat, flagitiosoque spectaculo pascebat oculos, quòd & *Philebus* & *Phædon*, *Riuales*, *Charmides* & reliqui *Platonis* Dialogi, satis superq; testatum faciunt: quòd verò *Alcibiades* de eodem *Socrate* loquatur, lubens conticesco, sed & abhorree; tantum incitamentum præbent libidini. At hunc perstrinxit *Theodoretus* lib. de curat. græc. affect. cap. ultimo. Quin & ipse *Plato* suum demiratur *Agathonem*, *Xenophon Cliniam*, *Virgilius Alexin*, *Anacreon Bathyllam*; Quod autem de *Nerone*, *Claudio*, cæterorumq; portentosa libidine memoriæ proditum; mallem à *Petronio Suetonio*, cæterisq; petatis, quandò omnem fidem excedant, quàm à me expectetis: sed vetera querimus. ^m Apud *Asianos*, *Turcas*, *Italos*, nunquàm frequentius hoc, quàm hodierno die vitium; officinæ horum alicubi apud *Turcas*, & frequentes querelæ, etiam inter ipsos coniuges hæc de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratus indicant; nullum apud *Italos* familiare magis peccatum; qui & possunt ⁿ *Lucianum* & ^o *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Beneventinus* Episcopus divinum opus vocat, suave scelus, adeoq; iacetat se non alia usum *Venere*. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam *P* furor hic ad mortem, ad insaniam. ^q *Angelus Politianus*, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sæuierit. Quum enim *Anno 1533*, prudentissimus Rex *Henricus Octavus*, cucullatorum canobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores, *Thomam Leum*, *Richardum Laytonum* visitarifecerat &c. tanto numero reperti sint apud eos scortatores, cinedi, ganeones, padicones, puerarj, pederaste, Sodomite, (^r *Balei* verbis utor) *Ganymedes*, &c. ut in unoquoq; eorum novam credideris *Gomorrhæ*. Sed vide si lubet eorundem Catalogum apud *Baleum*, puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homiunciones, quid in foro, quid in aulâ facili susciperis? quid apud nobiles, quid inter fornice, quam non fæditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum & mastrupationes, *Tribades* illas mulierculas, quæ se invicem fricant, & præter *Eunuchos* etiam ad *Venerem* explendam, artificiosa illa veretra habent. Et quod magis mirere foemina foeminam *Constantinopoli* non ita pridem deperijt, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule *Bussbequium*. Omitto ^s salinarios illos *Aegyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam *Idola* & imagines depereunt. Nota est fabula *Pigmalionis* apud ^t *Ovidium*; *Mundi* & *Pandini* apud *Egesippum* belli Ind. lib. 2. cap. 4. *Pontius* *Cæsaris* legatus referente *Plinio* lib. 7. cap. 3. quem suspicor eum esse qui *Christum* crucifixit, picturis *Atalanta* & *Helena* adeò libidine incensus, ut tollere eas veller, si natura re-

^k *Lilius Giraldus* vita eius.

^l *Pueros amare, solis Philosphie relinquentium vult Lucianus dial. Amorum.*

^m *Dusbequius.*

ⁿ *Achilles Tatius* lib. 2.
^o *Lucianus* *Choridæo*.

^p *Non est hæc mentula dementi Mart.*

^q *Iovius* *Auluso*.

^r *Præfat. leffori* lib. de vitis pontif.

^s *Mercurialis* cap. de Priapismo.

^t *Herodotus* lib.

2. *Euterpe* uxo.

res insignium

virorum non fla-

tum vitâ suntas

tradunt condi-

endas, ac ne com-

quidem saminas

que formose

sunt, sed quadri-

duo ante defun-

ctas, ne cum ijs

salinarij concu-

bant, &c.

^u *Metamor.* 13.

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^a Seneca de Ira, l. ii. cap. 18.
^y Nullus est
 meatus ad quem
 non pateat ad-
 itus impudicitie.
 Clemens Alex.
 pedag. lib. 3 ca. 3
^z Tom. 1. Gryllo

etorij permisisset, alius statuam bonæ *Fortuna* deperijt. (*Ælianus lib. 9. cap. 37.*) alius bonæ deæ, &c. Et ne qua pars probro vacet. ^z *Raptus ad supra,* (quod ait ille) & ne *γ* os quidem à libidine exceptum. *Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita eius. Vt verum planè fit, quod apud ^z *Plutarchum* *Gryllus* *Vlysi* obiecit. Ad hunc usq. diem apud nos neq. mas marem, neq. fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut viles missos faciam, *Hercules* imberbem sectans so- cium, amicos deseruit &c. Vestra libidines intra suos natura fines coerceri non possunt, quin instar fluvij exundantes atrocem fœditatem, tumultum, confuso- nemq. natura gignant in re venerèa, nam & capras, parcos, equos, inierunt viri & fœminæ in sano bestiarum amore exarserunt, unde *Minotauri*, *Centauri*, *Syl- vani*, *Sphinges* &c. Sed ne confutando doceam, nolo quem diutius hisce for- dibus inquinare.

I come at last to that *Heroicall Loue*, which is proper to men and women, and is a frequent cause of melancholy, and deserues much rather to be called burning lust, then by such an honorable title. There is an honest loue I con- fesse, which is naturall, and no man living can auoide it. ^a *Et qui vim non sen- sit amoris, aut lapis est, aut bellua:* Hee is not a man, but a blocke, a very stone that hath not felt the power of it, and a rare creature to be found,

Qui nunquam visa flagravat amore puella:

for dote we either young or old, as ^b he said, and none are excepted but *Miner- va* and the *Muses*: so *Cupid* in ^c *Lucian* complaines to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this is a commo passion, an honest, for men to loue in the way of marriage. You know marri- age is honourable, a blessed calling, appointed by God himselfe in Paradise, it breedes true peace, tranquillity, content and happinesse, when they liue without jarring, scolding, louingly as they should doe.

^d *Fœlices ter & amplius,*

Quos irrupta tenet copula,

Dirulsis queremonijs,

Suprema citius solvit amor die.

Thrice happy they, and more then that,

Whom bands of Loue so firmly ties,

That without brawles till death them part,

Tis vndissolu'd and neuer dies.

As *Seneca* liued with his *Paulina*, *Abraham* and *Sara*, *Orpheus* & *Euridice*, *Arria* & *Pætus*, *Artemisa* and *Mausolus*, *Rubenius Celer*, that would needes haue it ingrauen on his tombe, that hee had liued with *Ennea* his wife, 43 yeares, 8 moneths, and neuer fell out: there is no happinesse like vnto it, no loue so great as this of man and wife, no such comfort.

Omnia amor magnus, sed apertò in coniuge maior.

when they loue at last as fresh as they did at first,

[†] *Charag, charo consensescit coniugi,*

as *Homer* brings

Paris kissing *Helena*, after they had been married ten yecres, protesting with- all, that he loued her as deare as he did the first houre he was married: And in their old age when they make much of one another, and say as hee did to his wife in the Poet.

Vxor vivamus quod viximus, & moriamur,

Ser.

*Servantes nomen sumptimus in thalamo,
Nec ferat ulla dies ut commutemur in ævo,
Quin tibi sim iuvenis, tuq; puella mihi.*

Deare wife, let's live in love, & die together,

As hitherto we have in all good-will,

Let no day change or alter our affections,

But let's be yong to one another still.

Such should conjugall Love be, still the same, and as they are one flesh, so should they be of one mind, one consent, † *Geryon-like, corpus coalescere in unum*, will and nill the same. A good wife, according to *Plutarch*; should be like a looking-glasse, to represent her husbands face and passion: If hee be merry, she should be merry: if he smile, she should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, & so they should continue in mutuall love one towards another.

* *Et me ab amore tuo deducet nulla senectus,*

Sine ego Tithonus, sine ego Nestor ero.

No age shall part my love from thee sweet wife,

Though I live *Nestor* or *Tithonus* life.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Solomon Prov. 5. 17*) and he reioyceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Rose, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply it selfe to one object, but it is a wandring extravagant, a domineering, a boundlesse, an irrefragable passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*, it extends sometimes to corriualls, sometimes to rapes, incests, murders, &c. and is confined within no termes, of yeares, sexe, or whatsoeuer else. Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, neuer remembred she was a maide; and the wife of *Bath* in *Chancer* cracks,

Since I was twelue yeares old belue,

Husbands at *Kirke* dooze had I lue.

† *Aratines Lucretia* sold her maiden-head a thousand times, before shee was 24 yeares of age, plus millic vendideram virginitatem, &c. neg. te celabo, non deerant qui ut integrum ambirent. *Rahab* the harlot began to be a professed queane at ten yeares of age, and was but fiftene when she hid the spies, as * *Hugh Broughton* proues, & to whom *Serrarius* the *Iesuite*, quest. 6. in cap. 2. *Iosue*, subscribes. Generally women begin pubescere as they call it, & at 14 yeares old, and then they doe offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africke* a man shall scarce finde a maide at 14 yeares of age, they are so forward, and many amongst vs after they come into the teenes, doe not live without husbands, but linger. What pranks in this kind the middle age hath plaid, is not to be recorded.

Si mihi sint centum lingua, sint ora, centum. no tongue can sufficiently declare, every story is full of men and womens vnvariable lust, *Nero's*, *Heliogabali*, *Bonosi*, * *Calius Amphileum* sed *Quintius Amphelinam* deperimus, &c. They ney after other mens wiues (as *Jeremy*, cap. 5. & complaineth)

† *Geryon amicis symbolice.*

* *Propertius lib. 2.*

† *Inuonem beatam iram, si inquam meminim me virginem fuisse.*
Infans enim paribus inquinatus sum, & subinde maioribus me applicui, donec ad etatem perveni, ut milo vitulum, inde taurum &c.

† *Parnodiasce. dial. Lat. Interp. Cass. Paribio ex Ital.*

* *Anglico scriptur: concenit.*
† *Epistetus cap. 42. mulieres sunt ab anno 14. movere incipiunt, &c. attre-ctari se sinit*
† *exponunt. Levinus Lemnius.*
† *Lib 3. fol. 126*
† *Catullum.*

like fed horses, or range like so many towne Bulls, as many of our great ones doe. Of womens vnnaturall, ^h vnsatiable lust, what countrey; what Village doth not complaine. — *Sed amor, sed effrenata libido,*

Quid castum in terris intentatumq; reliquit?

What breach of vowes, and othes, fury, dotage, madnesse, might I reckon vp? Yet this is more tollerable in youth, & such as are yet in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Amare ea atate si osceperint, multo insaniunt acrius,*

Some dote more then then euer they did in their youth. How many decrepite, hoarie, harsh, writhen, burstenbellied & crooked, toothlesse, bald, bleary-eyed, impotent, rotten old men shall you see flickering still in every place. One gets him a young wife, another a Curtisan, and when hee can scarce lift his legge ouer a fill, and hath one foot already in *Charons* boat, when he hath the trembling in his ioynts, the gout in his feet; a perpetuall rheume in his head, a continuall cough, ^{*} his sight fayles him, thicke of hearing, his breath stinkes, and all his moisture dryed vp and gone, and cannot spit from him; a very childe againe that cannot dresse himselfe, or cut his owne meat, yet hee will be dreaming of, and honing after wenches, what can be more vnseemly? Worse it is in women then in men, when she is atate *declinis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdowe, a mother so long since († in *Plinies* opinion) she doth very vnseemly seeke to marry, yet whilst she is i so old a crone, a beldame, she can neither see, nor heare, go nor stand, a meere ^k carcasse, a witch, and can scarce seeke; yet shee catterwaules, and must haue a stallion, a Champion, she must & wil marry againe, & betroth herselfe to some young man, ^l that hates to looke on, but for her goods, abhorres the sight of her, to the preiudice of her good name, her own vndoing, grieve of her friends, and ruine of her children.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. ^m It rageth amongst all sorts and conditions of men, yet is most evident amongst such as are young and lusty, in the flowre of their yeeres, nobly descended, high fedd, and such as liue idle and at ease, and for that cause (which our Diuines call burning lust) this ⁿ *ferinus insanius amor*, this mad and beastly passion, as I haue said, is called by our Physitians, *Heroicall* loue, and a more honourable title put vpon it, *Amor nobilis*, as ^o *Sauanarola* styles it, because noble men make a common practise of it, and are so commonly affected with it. *Auicenna* lib.3. *Fen.1.tract.4.cap.23.* calleth this passion *Ilisbi*, and ^p defines it to be a disease or melancholy vexation, or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his *Mistris*, and troubles himselfe about it: desiring (as *Sauanarola* addes) with all intention and eagernes of mind, to compasse or inioy her, ^q as commonly Hunters trouble themselves about their sports, couetous their gold and goods, so is he tormented still about his *Mistris*. *Arnoldus Villanovanus* in his booke of Heroicall loue, defines it, ^r a continuall cogitation of that which he desires, with a confidence or hope of compassing it: which definition his Commentator cauals at. For continuall cogitation is not the *genus*, but a symptome of loue,

^q *Animi forte accidens quo quis rem habere nimia aviditate concupiscit, ut ludos venatores, aurum & opes avari.*

ⁱ *De mulierum inexhausta libidine luxuq; insatiabiles omnes aequae regiones conqueri posse existimo; Steph.*

† *Plautus.*

^{*} *Oculi caligant aures graviter audiunt, capilli fluunt, cutis arefcit, fluxus oleti, tussis &c. Cyprian.*

† *Lib.8.epist.*

Ruffinus.

ⁱ *Hiat, turpis inter avidas nates podex.*

^k *Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire.*

^l *Nam & merimoniis est despectum senium. Aeneas Silvius*

^m *Quid toto terrarum orbe communius? que civitas, quod oppidum, que familia vacat amatorum exemplis? Aeneas Silvius. quis trigesimum annum natus nullum amoria causa peregit insigne facinus, ego de me facio coniecturam quem amor in mille pericula misit.*

ⁿ *Forestus, Plauto.*

^o *Pract. maior. Tract.6. cap.1.*

Rub.1. de egri cap. quod his multi contingat

^p *Hac agritudo est sollicitudo melancholica in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, genus*

amoris, morum.

^r *Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delectabile, &c.*

we continually thinke of that which wee hate and abhorre, as well as that which we loue, and many things wee couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this Heroicall loue be a disease: ^f *Arnoldus* will haue it improperly so called, and a disease rather of the body, then of the mind, *Tully* in his *Tusculanes* defines it a furious disease of the minde *Plato* madnesse it selfe, *Ficinus* his *Commentator* cap. 12. a species of madnesse, but *Rhases* a ^a *melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes) & treat of it apart: whom I meane to imitate, and to discusse it in all its kindes, to examine its seuerall causes, to shew its symptomes, prognostickes, effects, that so it may bee with more facility cured.

The part affected in the meane time as ^u *Arnoldus* supposeth, is the former part of the head for want of moissure, which his commentator reiects. *Laetus med. epist. lib. 1. cap. 24.* will haue this passion fixed in the liver, and to keep residence in the heart, ^z to proceed first from the eyes so carried by our spirits, & kindled with imagination in the liuer and heart; cogit amare iecur, as the saying is. *Medium firit per epar*, as *Cupid* in ^{*} *Anacreon*, For that cause belike *Homer* saines, that *Tityus* liuer (who was enamored on *Latona*) was still gnawed by two vultures day and night in hell, ^z For that young mens bowels that are enamored, are so continually tormented by loue. *Gordonius* cap. 2. part. 2. ^a will haue the testicles an immediate subiect or cause, the liuer an Antecedent. But ^b properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratenfis*, cap. 19. de morb. cerebri, (who writes copiously of this Eroticall loue) place & reckon it amongst the affections of the braine. ^c *Melancthon* de anima confutes those that put the liuer a part affected, and *Guianerius* Tract. 15. cap. 13. & 17. though many put all the affections in the heart, referres it to the braine. *Ficinus* cap. 7. in *Convitiuum* *Platonis*, will haue the ^d blood to be the part affected. *Io. Friesagi* cap. 14. not. med. supposeth all foure affected, heart, liuer, braine, blood, but the maior part concurre vpon the braine, ^e tis imaginatio lasa, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I haue determined in the precedent partitions, both imagination & reason are misaffected, first one, then the other.

^f Morbus corporis potius quam animi.

^a Amor est passio melancolica Ob caliditatem spirituum pars anterior capitis l. berat, ob confusum primum: hinc dicitur.

^z Affectus animi concupiscibilis a desiderio rei amatae per oculos in mente recepto spiritus in corde & accenditur in eandem.

^b Ouyss. & metamor 4. Ouid. Quod saltem canis finiam in adolecentium viscibus amor facit inextinguibile.

^a Testiculi quoad causam conuulsam, epar antecedentem possunt esse subiectum.

^b Proprie passio cerebri est ob corruptam imaginationem.

^c Cap. de affectibus.

^d Est in sanguine melancolico humusmodi aestus.

^e Est corruptio imaginatiue & assimilatiue scilicet, ob formam fertiter affixam, corruptam.

tumq. iudicium, ut semper de eo cogitet, ideoq. recte melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio assimilatiue.

MEMB. 2 SUBSECT. 1.

Causes of Heroicall Loue, Temperature, full Diet, Idleneffe, Place, Climat, &c.

O Fall causes the most remote are starres. ^f *Ficinus* cap. 19. saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, or that the *Moone* and *Venus* be mutually aspected, or such ^g *bus nascentibus Venus fuerit in Leone, vel Luna Venusque vehementer aspexerit, & qui eadem conplectione sunt gradini*

^g Comment. in convitiuum Platonis. Irreprehensibilis est qui.

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2 Plurimq; amatores sunt, & si femine meretrices, lib de audiend. Poet.

as be of *Venus* complexion. & *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures *Mars* and *Venus* are in conjunction; they are commonly lasciuious, & if women, queanes, as the good wife of *Bath* confessed in *Chaucer*.

I followed aye mine inclination,
By vertue of my constellation.

Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. *Protolomeus* in quadripart. plura de his & specialia habet *Aphorisinata*, longo proculdubio visu confirmata, & ab experientia multâ perfecta, inquit commentator eius *Cardanus*. *Chiromantici* ex cingulo *Veneris* plerumq; coniecturam faciunt, & mōte *Veneris*, de quorum decretis, *Taisnerum*, *Johan. de Indagine*, *Goclenium*, cæterosq; si lubet, inspicias. Physicians coniecture wholly from the temperature and complexion, *Phlegmatick* persons are seldome taken according to *Ficinus Comment. cap. 9.* naturally melancholy lesse then they, but once taken they are neuer freed, though most are of opinion flatuous or hypochondriacall melancholy are most subiect of all others to this infirmitie. *Valescus* assigns their strong imagination for a cause, *Bodine* abundance of winde. Sanguine are soone caught, young folkes most apt to loue, & by their good wills faith ^h *Lucian*, would haue a bout with every one they see: the colts evil is common to all complexions. *Theomestus* a young & lusty gallant acknowledgeth (in the * said Author) all this to be verified in him. *I am so amorously giuen, † you may sooner number the sea sands, and snowe falling from the skies, then my severall lones. Cupid hath shot all his arrowes at me, I am deluded with severall desires, one loue succeeds another, and that so soone, that before one is ended, I beginne with a second, she that is last is still fairest, and shee that's present pleaseth me most: as an Hydra's head my lones increase, no Iolus can helpe mee. Mine eyes are so moist a refuge & sanctuary of loue, that they draw all beauties to them, and are neuer satisfied. I am in a doubt what fury of Venus this should be: Alas, how haue I offended her so to vex me, what Hippolitus am I? Another in * Anacreon* confesseth that he had twenty sweet-hearts in *Athens* at once, fiftene at *Corinth*, as many at *Thebes*, at *Lesbos*, and at *Rhodes*, twice as many in *Ionis*, thrice in *Caria*, 20000 in all: or in a word, ἡ πύλλα πότις, &c.

† Citius maris fluctus & nives celo delabentes numeraris quā amores meos. Alii amores aliis succedunt, ac priusquam desinant priores incipiunt sequētes. Adhūc humidis oculis meus inhabitat Asylus, omnem formam ad se rapiens, ut nulli satietate expleatur, quenam hæc ira veneris, &c.

* Num. 32.

Folia arborum omnium si
Nōsti referre cuncta,
Aut computare arenas
In aquore uniuerso,
Solum meorum amorum
Te fecero logistam.
Can'st count the leaues in May,
Or sands ith' Ocean Sea,
Then count my louses I pray.

His eyes are like a ballance, apt to propend every way, and to bee wayed downe with every wenches lookes, his heart a wethercocke, his affection tinder, which every sweet smile, or mistris favour sets on fire. *Guianerius* trac. 15. cap. 14. referres all this † to the hot temperature of the testicles, such as are very spermaticke and full of seed, for which cause these young men, that are strong set, of able bodies, are so subiect to it. *Hercules de Saxonia* hath the same

† Qui calidum testiculorum crifim habent, &c.

same words in effect. But most part, I say, such are aptest to loue that are young and lusty, liue at ease, stauled, free from cares. Idle and solitary persons.

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Ouid. de arte.

*Mens erit apta capiti tum quum letissima rerum,
Vt seges in pingui luxuriabit humo.*

The minde is apt to lust, and hot or cold,

As corne luxuriates in a better moule.

The place it selfe makes much wherein we liue, the clime, ayre, & discipline if they concur. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the place. It was that plenty of all things, which made *Corinth* so infamous of old, and the opportunity of the place to entertaine all forraigne commers, every day strangers came in, at each gate, from all quarters. In that one temple of *Venus* 1000 whores did prostitute themselues, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. All hot and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large *Method. hist. cap. 5. Molles Asiatici*, so are *Turkes*, *Greekes*, *Spaniards*, *Italians*, and all that latitude: and in those Countries, such as are more fruitfull, plentifull, and delicious, as *Valence* in *Spaine*, *Capua* in *Italy*, (which *Haniballs* souldiers can witnesse) *Canopus* in *Egypt*, *Sibarys*, *Baie*, *Cyprus*, *Lampsacus*. In *Naples*, the fruits of the soyle and pleasant ayre enervate their bodies, and alter constitutions: In somuch, that *Florus* calls it *Certamen Bacchi & Veneris*, and * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great City, as in *Rome*, *Venice*, *Florence*: which as some say, hath 90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistress, fornications, adulteries, are no where so commo: how should a man liue honest amongst so many provocations? Now if youth, greatnesse, liberty I meane, and that impunity of sinne, which Princes take vnto themselues in this kinde shall meet, what a gappe must it needs open to all manner of vice. For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: quicquid libet licet, they thinke they may doe what they list, profess it publicly, and rather bragge of it with *Proculus* (that writ to a friend of his in *Rome*, what famous exploits he had done in that kinde) then any way be abashed at it. o *Nicholas Saunders* relates of *Henry the 8th* (I knowe not how truely) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violarit*, He saw few faire maids that he did not desire, & desired fewe whom hee did not enioy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to P meaner men and women. *Solomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus* Panders and Bauds, the *Turkes*, *Muscottes*, *Xeriffes* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno forma praestantiorum* (saith *Iovius*) pro imperatore, & quas ille linguat, nobiles habent, They muster vp wenches as we doe souldiers, & haue their choice of all the beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, & such prodigious lusts. We may conclude, that if they be young, fortunate, & rich, high sed, & idle with-

† *Gerbelius de scrip. Gracie. Rerum omnium affluentia & locumira opportunitas. nullo nō die hospites in portas adveniebant. Templo Veneris mille meretrices se prostituiebant.*

1 *Tota Cyprī insula delitius incumbit, & ob id tantum luxuria dedita vñ o. lim Veneris avarata. Ortelius. Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem. m Agri Neapolitani delectatio, elegantia, amoenitas, vix intra modum humanum consistere videtur, unde &c. Leand. Albertus in Campania.*

* *Lib. de laud. urb. Neap.*

n *Lamprius Quod decem nobilibus centum virgines fecisset mulieres.*

o *Vita eius.*

P If they containe themselves many times 'tis not virtutis amorē, non deest voluntas sed facultas.

q In Muservia.

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all, it is almost impossible they should liue honest, or not rage, and precipitate themselues into all those inconveniences of burning lust.

* Catullus ad
Lesbiam.

* Otium & reges prius & beatas
Perdidit urbes.

Idleneſſe ouerthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou haſt nothing to doe

* Hor.

* Polit. 8. num.

28. Ut napha

ad ignem, sic a-

mor ad illos qui

torpeſcunt otio.

† Pausanias At-

ticus lib. 1. Ce-

phillus egregie

formæ iuuenis

ab aurorâ rap-

tus, quò leix a-

more capta ef-

ſci.

‡ In amatorio.

* Principes ple-

rumq; ob licen-

tiam & adſu-

entiam diuitia-

rum, iſtam paſſi-

onem ſolent in-

currere.

† Amor otioſe

cura eſt ſollicitu-

dimis.

‡ Ardentè ap-

petit, qui otioſam

vitam agit, &

communiter in-

curret hęc paſſio

ſolitarios delici-

oſe viuentes, in-

continentes, re-

ligioſos &c.

† Vini parant

animos Veneri-

ſed nihil eru-

ca faciunt, bul-

big, ſalaces.

Improba nec

proſit iam ſatu-

reſati tibi. Ouid.

* Petronius Cu-

ravi me max

eſibis validiori-

bis &c.

‡ Vti ille apud

Scenpium, qui

poſt potionem,

uxorem & qua-

tuor ancillas

proximo cubicu-

lo cubantes,

compreſſit.

* Perſ Sat. 3.

* Siracides.

Nox, & amor,

vinumq; nihil

moderabile ſua-

dens.

‡ Invidiâ vel amore miſer torqueretur.

Thou ſhalt be

haild a-pieces with envy, luſt, ſome paſſion or other. *Homines nihil a-*
gendo, malè agere diſcunt; 'Tis *Aristotles* Simile, *as a match or touchwood*
takes fire, ſo doth an idle perſon lone.

Queritur Agiſtus quare ſit factus adulter, &c. why was *A-*
giſtus a whoremaſter? You need not aſke a reaſon of it. *Iſmenedora* ſtole *Bac-*
cho, a woman a man, as *† Aurora* did *Cephalus*: No maruaile, ſaith *‡ Plutarch*,
Luxurians opibus more hominum mulier agit: She was rich, and doth but as
men doe in that caſe, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The
Poets therefore did well to ſaigne all Shepheardes Louers, to giue them-
ſelues to ſongs and dalliances, becauſe they liued ſuch idle lues. For Loue
as *† Seneca* deſcribes it, *Iuuentû gignitur, luxu nutritur, ferijs alitur, otio, in-*
ter late fortune bona. Youth begets it, riot maintaines it, idleneſſe nourifeth
it &c. which makes *Gordonius* the Phyſitian cap. 20. part. 2. call this diſeaſe the
proper paſſion of nobility. Now if a weake iudgement and a ſtrong paſſion
ſhall concur, how, ſaith *Hercules de Saxoniâ*, ſhal they reſiſt? *Savanarola* ap-
propriates it almoſt to *† Monkes, Friers, and religious perſons*, becauſe they liue
ſolitary, fare well, and doe nothing: and well he may; for how ſhould they o-
therwiſe chooſe?

Diet alone is able to cauſe it: A rare thing to ſee a yong man or woman,
that liues idley, and fares well, of what condition ſoeuer, not to bee in loue.
Vbicunq; ſecuritas, ibi libido dominatur, luſt & ſecurity domineere together,
as *St Hierome* auerreth. All which the wiſe of *Bath* in *Chaucer* iuſtifies,

For all too ſicker, as colde engendreth haile,

A liquoriſh tongue muſt haue a liquoriſh taſte.

Eſpecially if they ſhall further it by choice Diet, as many times they doe,
feed liberally, and by their good-will, eate nothing els but laſciuious meates,
† *Vinum imprimis generoſum, legumen, fabas, radices omnium generum*
benè conditas, & largo pipere aſperſas, carduos hortulanos, lactucas, & eru-
cas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, ſyrup-
pos, ſuccos, cochleas, conchas, piſces optimè præparatos, aviculas, teſticulos
animalium, ova, condimenta diverſorum generum; molles lectos, pulvinaria,
&c. Et quicquid ferè medici impotentia rei venereæ laboranti præſcribunt,
hoc quaſi diaſatyron habent in deliciis, & his dapes multò delicatiores; mul-
ſum, exquisitas & exoticas fruges, aromata, placentas, expreſſos ſuccos mul-
tis ſerculis variatos, ipſumq; vinum ſuauitate vincentes, & quicquid culina,
pharmacopæa, aut quæq; ferè officina ſubminiſtrare poſſit. Et hoc plerunq;
victu quum ſe ganeones infarciant, *a* ut ille ob *Creſcida* ſuam, ſe bulbis & co-
chleis curauit, etiam ad *Venerem* ſe parent, & ad hanc palæſtram ſe exerceant,
qui fieri poſſit, ut non miſerè depercant, *b* ut non penitus inſaniant? *Æſtuans*
venter citò deſpuit in libidinem. *Hieronimus* ait. *c* *Post prandia, Callirops* dā,
quis enim continere ſe poteſt? *d* *Luxurioſa res vinum*, fomentum libidinis

vocat

vocat *Augustinus*. Non *Ætna*, non *Vesuvius* tantu ardoribus æstuant, ac iuue-
niles medulla vino plena, addit *Hieronymus*: undè ob optimum vinum *Lam-
facus* olim *Priapo* facer: Et hæc si vinum simplex, & per se sumptum præstare
possit, quam non insaniam, quem non furorem à cæteris expectemus? *f Gō-
mesius* salem enumerat inter ea, quæ intempestivam libidinem provocare so-
lent. Et salaciores fieri sœminas ob esum salis contendit. Venerem idè dicunt ab
Oceano ortam, & sœta mater *Salacea Oceani* coniux, verbumq; fortallè *salax* à
sale effluxit. Mala *Bacchica* tantum olim in amoribus prævaluerunt, ut co-
ronæ ex illis statuæ *Bacchi* ponerentur. & *Cubebis* in vino maceratis utuntur
Indi Orientales, ad Venerem excitandam, & *h Surax* radice *Africani*. *Chene*
radix eisdem effectus habet, talisque herbæ meminit *mag. nat lib. 2. cap. 16.*
† *Baptista Porta* ex *Indiâ* allatæ, cuius mentionem facit & *Theophrastus*. Sed
i infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosque medicos
occurrunt, quorum idè mentionem feci, ne quis imperitior in hos scopulos
impingat, sed pro virili tanquam fyrtes & cautes consultò effugiat.

MEMB. 2. SYBSEC. 2.

*Other causes of Loue Melancholy, Sight, Beautie from the
face, eyes, other parts, and how it pierceth.*

Any such causes may be reckoned vp, but they cannot auaille, except
opportunity be offered of time, and place, and those other Beautifull
obiccts, or artificiall entisements, as kissing, conference, discourse,
gestures concurre, and such like lascivious provocations. *Korrmannus* in his
booke de *Lineâ amoris*, makes five degrees of lust, out of *i Lucian* belike,
which he handles in five Chapters,

Visus, Colloquium, Convictus, Oscula, Tactus.

Sight of all other, is the first step to this vnruely loue, though sometime it be
prevented by relation or hearing, or rather incensed. For there bee those so
apt, credulous and facile to loue, that if they heare of a proper man or wo-
man, they are in loue before they see them, and that meerely by relation, as
Achilles Tatius obserues. *k Such is their intemperance and lust, that they are as
much maimed by report, as if they saw them.* *Calisthenes* a rich yong Gentleman
of *Byzance* in *Thrace*, hearing of *i Leucippe* *Sostratus* faire daughter, was
farre in loue with her, and out of fame and common rumour, was so much inen-
sed, that he would needes haue her to be his wife. And sometimes by reading
they are so affected, As he in *m Lucian* confesseth of himselfe, *i neuer reade
that place of Panthea* in *Xenophon*, but *i am as much affected, as if I were pre-
sent with her.* Such persons commonly faine a kind of beauty to themselves,
and so did those three Gentlewomen in *o Balthasar Castilio*, fall in loue with
a yong man, whom they neuer knew, but onely heard him commended: or
by reading of a Letter. for there is a grace commeth from hearing, & as a mo-
rall Philosopher informeth vs, as well as from sight, and the species of loue are
receiued into the Phantasie by relation alone, † *Ut cupere ab aspectu, sic velle ab
auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee loue
those that are absent, saith *Philostratus*, & giues instance in his friend *Atheno-*

Ep ad Olimpiã
 i D sale lib. 1. cap. 21.
 f Garcias ab
Horto aromatiũ,
lib 1. cap. 28.
 h Surax radix
ad coitum sum-
me facit si quis
comedat, aut in-
fusionem bibat,
membrum subi-
tò erigitur. *Leo*
Asperl 9. cap. ult.
 *i Que non sa-
lium edentibus,*
sed & genitale
*tangentibus tan-
tum vale;* ut co-
ire summe desi-
derent, quoties
seve velint, pos-
sint, alios duo-
decies profecisse,
alios ad 60 vi-
ces pervenisse
refert.

i Lucian. *Tom 4*
dial. Am. rum.
 *k Ea enim bo-
minum intempe-
rantium libido*
*est, ut etiam sa-
mã adamandus*
impellantur,
*& audientes e-
quẽ afficiantur,*
ac videntes.

*i Formosam So-
strato filiam au-
diens, uxorem*
*cupit, & solã il-
lus auditiõne*
ardet.

*m Pulchri iudi-
cium sibi ipsi con-
fingunt.*

n Imagines.

*Quoties de Pan-
thea Xenopho-
tis locum perle-
go, ita animo ef-
fectus sum, ac si
coram iuerer.*
 o De amico lib.
 2. fol. 114. tis a
pleasanti story,
and reate it at
large by him.
 p Gratia venit
ab auditu, equẽ
ac visu, & fide

cis amoris in phantasiam recipiuntur sola relatione. Piccoleminius grad. 8. cap. 38. † Lipsius cen. 2. epist. 22.

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Beauties en-
comions.

^r Proper.

^r Amoris pri-
mum gradum
visus habet, ut
aspiciat rem a-
matam.

^r Achilles Tati-
us lib. 1. Forma
telo quovis acu-
tior ad inferen-
dum vulnus,
perq; oculos a-
magis vultu
aditum patefaci-
ens in animum
penetrat.

ⁿ In tota rerum
natura, nihil
formi divinius,
nihil augustius,
nihil preciosius,
cuius vires hinc
facile intelligun-
tur &c.

^x S. L.

^y Bruys prob.
11. de formâ.

^z Luciano.

^z Invidemus sa-
pientibus, iustis,
nisi beneficijs
assidue amorem
extorquent, solos
formosos ama-
mus & primo
velut aspecta
benevolentia cõ-
iungimur, & eos
tanquam Deos
colimus, libenti-
us iis servimus
quàm alijs im-
peramus, vau-
remq; &c.

^a Forme maie-
statem Barbari
verentur, nec a-
lii maiores quàm
quos eximia for-
mâ natura do-
mata est. Herod.

lib. 5. Curtius, 6.
Arist. Polit.

^b Dial. Amaram
^d 2. Demagia.

Lib. 2. connub.
cap. 27. virgo
formosa etsi op-
pida pauper a-
bunde est dotata

^f Isocrates, plures ob formam immortalitatem adepti sunt quàm ob reliquas omnes virtutes.

^z Luciano. Tom. 4. Charidemon: qui pul-

chri, meritis apud Deos & apud homines honore affecti.

dorus, that lou'd a Maide at Corinth whom he neuer saw, non oculis mens videt, We see with the eyes of our vnderstanding,

But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of Beauty and pleasing graces to the heart. Plotinus deriues Loue from sight, *visus quasi deus est.*

Si nescis oculi sunt in amore duces,

the eyes are

the harbingers of Loue, and the first step of Loue is sight, as ^r Lilius Giraldus proues at large, *hist. de or. syntag. 13.* which as two sluices, let in the influence of that diuine, powerfull, soule-rauishing, and captivating Beauty: which, as

^r one saith, *is sharper then any dart or needle, wounds deeper into the heart, and opens in a gap through our eyes to that lovely wound, which pierceth the soul it selfe (Ecclesi. 18) Through it, Loue is kindled like a fire.* This amazing, con-

founding, admirable, amiable Beauty, ^u then which, in all Natures treasures (saith Isocrates) there is nothing so maiestickall & sacred, nothing so diuine, loue-ly, pretious: whose power hence may be discerned, we contemne and abhorre

generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. Tis beauty in all things, which plea-

seth and allureth vs. Tis that which Painters and Orators all ayne at. ^x *It was Beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perspectiues, rich furnitures,*

and so many rare inventions. Whiteneffe in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleare light of the Moon, the bright beames of the Sunne, splendor of Gold, pure marble, sparkling

Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. ^y *And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men,* doth make vs affect it, &

earnestly desire it, as when wee heare any sweete harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborate Art, or any thing that is exquisite, there ariseth instantly in vs a longing for the same.

We loue such men but most part for comelineffe of person. ^z *Wee envy (saith Isocrates) wise, iust, honest men, except with mutuall offices and kindnesse, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: wee had*

rather serue them, then command others, and account our selues the more beholding to them, the more seruice they inioyne vs. Though they be otherwise viti-

ous, vn honest: wee loue them, fanour them, and are ready to doe them any good office for their ^a beauties sake; though they haue no other good quality beside. Many men haue beene preferred for their person alone, chosen

Kings, *Saul was a goodly person and a faire;* Maximinus elected Emperour, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commen-

dation, an accurate epistle, as ^b Lucian, ^c Apuleius, Tiraquellus, and some others conclude. *Imperio digna forma,* Beauty deserues a Kingdome, saith *Abulensis paradox. 2. cap. 101.* immortality; and *more haue got this honour and eterni-*

ty for their beauty, then for all other vertues besides: & such as are faire & are

worthy

worthy to be honoured of God and men. That Italian Ganymedes was therefore fetched by Iupiter into Heauen, Hephæstion deare to Alexander, Antinorus to Adrian. Plato calls Beauty for that cause, a priuiledge of Nature, *Nature gaudentis opus*,^a a dumbe Comment, *Theophrastus*, a silent fraud, still Rhetorick *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines; *Socrates*, a tyranny, which tyrannizeth ouer tyrants themselues. And t'is a great matter, saith ⁱ *Xenophon*, and of which all faire persons may worthily brag, that a strong man must labour for his living, if he will haue ought, a valiant man must fight & endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, hee compasseth his desire without any paines taking: God and men, Heauen and earth conspire to honour him, currey one pities him aboue others, if he be in need, and all the world is willing to doe him good. ^m *Chariclia* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserued for her person. ⁿ When all Constantinople was sacked by the Turke, *Irene* escaped, and was so farre from being made a Captiue with the rest, that she eued captiued the grand Signior himselfe. So did *Rosamond* insult ouer King Henry the Second

† ——— I was so faire an object,
Whom Fortune made my King, my loue made subiect,
He found by prooffe the priuiledge of beautye,
That it had power to countermand all duty.

It captinates the very gods themselues,

* --- *Deus ipse deorum,*
Factus ob hanc formam bos, equus, imber, olor.

and those mali Genij are taken with it, as † J haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod.lib.5*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified, Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature,^o and a Queene, that when shee was to be troden on by wilde horses for a punishment, the wild beasts stood in admiration of ber person, (*Saxo Grammaticus lib.8. Dan. Hist.*) and would not hurt her. Inanimate creatures I suppose, haue a touch of it; when a drop of *Psyches* Candle fell on *Cupids* shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-checked *Adonis*, as an elegant † Poet of ours sets her out

--- the bushes in the way
Some catch her necke, some kisse her face,
Some twine about her legs to make her stay,
And all did conet her for to embrace.

Aër ipse Amore inficitur, as *Heliodorus* holdes, the Aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† The wanton Aire in twenty sweet formes danc't
After her fingers. ——— and those lasciuious windes
staide *Daphne* when she fled from *Apollo*; ——— * *nudabant corpora venti,*
they would be doing too,

*Obuiaq, aduersas vibrabant flamina vestes.*¹

That Seas and waters are inamored with this our beauty¹, is all out as likely as that of the ayre; for when *Leander* swimm'd in the *Hellepont*, *Neptune* with

^a *Muta commendatio, quæ in epistola ad commendandum estification.*
ⁱ *In ipsos tyrannos tyrannidem exerceat.*
ⁿ *Illud certe magnū ob quod gloria possunt formosi quod robusti necessarium sit laborare, fortem periculis se obnecere, sapientem, &c.*
¹ *Ad maiorem vim habet ad commendandum forma, quam accuratè scripta epistola.* *Arif.*
^m *Heliodor. lib. 2.*
^o *Knowles bist. Turcica.*
[†] *Daniel in c6. plaint of Rosamund.*
^{*} *Stroza filius Epig.*
[†] *Sect. 2. mem. 2 subf. 1.*
^o *Tante forme fuit, ut cū vineta loris, feris exposita foret equorum calcibus obtreunda, ipsi iumentis admirationi fuit; ledere noluerunt.*
^p *Apulcius aut. afini.*
ⁿ *Shakespeare.*

† *Marlo.*

* *Ouid. l. 1. Met.*

372 with his Trident did beat downe the waues, but

*They still mounted vp intending to haue kissed him,
And fell in drops like teares because they mist him.*

† Ouid. met. l. 5. The † riuier *Alpheus* was in loue with *Arethusa*, as she tells the tale her selfe

—viridesq; manu siccata capillos

Fluminis Alphei veteris recitauit amores

Pars ego Nympharum, &c. —

When our *Tame & Isis* meet,

* *Leland.*

† *Obsupuit mi-
rabundus mem-
brorum elegan-
tiam &c.* ep. 7.
‡ *Parum absuit
quo minus saxū
ex homine fac-
tus sum, ipsis sta-
tibus immobilio-
rem me fecit.*

† *Veteres Gorgo-
nis fabulā con-
finxerunt, ex-
tremum forme de-
cūs stupidos red-
dens,*

† *Hor. Ode, 5.*

* *Marlos Hero.*

† *Aspectum vir-
ginis sponte su-
git insanus fere,
& impossibile
existimans ut si-
mul eam aspice-
re quis possit. &
intra temperan-
tie metas se cō-
tinere*

* *Apuleius lib.
4. Multi mortales
longa itinere*

ribus &c.

† *Museus. Illa
autem bene mo-
rata, per adem
quacūq; vaga-
batur. Sequen-
tem mentem ha-
bebat, & oculos,
& corda viro-
rum.*

† *Homer.*

* *Marlo.*

† *Pernodida fa-
calo dial. Ital.
Latin. donat. a
Gasp. Barbio
Germano.*

* *Propertius.*

† *Vestium spē-
dore & elegan-
tia, ambitione
incessus, donis,
cantilenis &c.
gratiam adipis-
ci.*

* *Oscula mille sonant, connexa brachia pallent,
Mutuaq; explicitis connectunt colla lacertis.*

Inachus and *Pineus*, & how many louing riuers can I reckon vp, whom beauty hath enthral'd. But men are mad, stupefied many times at the first sight of beauty, amazed, † as that fisherman in *Aristanetus*, that spied a maid bathing her selfe by the sea side, and as † *Lucian* in his *Images*, confesseth of him selfe, that he was at his mistris presence void of all sense, immouable, as if hee had seene a *Gorgons* head: which was no such cruell monster, as † *Calim* interprets it, lib. 13. cap. 9. but the very quintessence of beauty, some faire creature, as without doubt the Poets vnderstood in the first fiction of it, at which the spectators were amazed. † *Miseri quibus intentata nitēs*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselves. * *They wait the sentence of her scornfull eyes;*

And whom she fauours liues, the other dyes.

† *Heliodorus lib. 1.* brings in *Thyamis* almost besides him selfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time, for he thought it impossible for any man liuing to see her and containe him selfe. The very fame of beauty will fetch them to it many miles off (such an attractive power this loadstone hath) and they will seeme but short, they will vndertake any toile, or trouble, long iournyes, through Seas, Desarts, mountaines, & dangerous places, as they did to gaze on * *Psyche*: many mortall men came farre and neere to see that glorious object of her age: *Paris* for *Helena*, *Corebus* to *Troia*.

Illis Romam qui forte diebus —

Venerat insano Cassandra incensus amore.

And not only come to see, but as to a *Falkoner*, makes an hungry hauke houer about, followe, giue attendance and seruice, spend goods, liues, & all their fortunes to attaine,

were beauty under twenty lockes kept fast,

Tet Loue breakes through and pickes them all at last.

When faire † *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,*

Perq; urbem aspiciunt venientem numinis instar.

* So farre about the rest faire *Hero* shin'd,

And stole away the enchanted gazers mind.

† When *Peter Arctines* *Lucretia* came first to *Rome*, and that the fame of her beauty ad urbanarum deliciarum sectatores venerat, nemo non ad videntem eam, &c. was spread abroad, they came in (as they say) thicke and threefold to see her, and howered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*,

* *Ad cuius iacuit Græcia tota fores,*

† Every man sought to get her lone, some with gallant and costly apparell, some wish

with an affected pace, some with musicke, others with rich guists, pleasant discourse, multitude of followers, others with letters, vovyes and promises, to commend themselves, and to be gracious in her eyes. Happy was hee that could see her, thrice happy that enioyed her company. *Charmides* in *Plato* was a proper young man, in comeliness of person, and all good qualities far exceeding others, whensoever faire *Charmides* came abroad, they seem'd all to bee in loue with him (as *Critias* describes their carriage) & were troubled as it were at the very sight of him, many came neere him, many followed him wheresoever he went, As those * *formarum spectatores* did *Acontius*: if at any time hee waiked abroad. Such louely sights doe not only pleate, entise but raiſh, and amaze. *Cleonymus* a delicate and tender youth, present at a feast which *Androcles* his vnckle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, to stupefied the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meate, they sate all supper time gazing, glauncing at him, and admiring of his beauty. Many will condemne these men that are so enamored, for fools; but some againe commend them for it, many reiect *Paris* iudgement, and yet *Lucian* approoues of it, and much admires *Paris* for his choice, he would haue done as much himselfe, and by good desert in his minde, Beauty is to be preferred, ^a before wealth or wisdom. ^b *Athenæus* *Dipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* and *Greekes* to contend ten yeares, to spend so much labour, loose so many mens liues for *Helens* sake, ^c for so faire a Ladies sake.

*Ob talem uxorem cui præstantissima forma,
Nihil mortale refert.*

That one woman was worth a kingdome, 100000 other women, a world it selfe. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* her selfe stood in presence, they said all, the war was worthely prolonged and vndertaken ^d for her sake. When * *Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to some men, were more pretious then seauen Citties, or so many Provinces. ^e Great *Alexander* married *Roxane*, a poore mans childe, onely for her person, 'twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thibe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weepe, as ^f *Austin* did in commiseration of her estate; she died for him, *me thinkes* (as he said) *I could dye for her.*

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and soueraignty it is, and how farre such persons that so much admire, and dote vpon it, are to bee iustified, no man doubts: the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Actiue and Passiue in this businesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the object. † As teares, it beginnes in the eyes descends to the breast; It conuaies these beauteous rayes, as I haue said, vnto the heart. *Vt vidi ut perij.* & *Mars videt hanc, visamq; cupit.* *Shechem* saw *Dinah* the daughter of *Leah*, and he defiled her. *Gen. 34. 2.* *Jacob*, *Rachel. 29. 17.* for she was beautiful & faire:

David

* *Pier. ceteris corporis proceritate & egregia indole mirandus apparebat, ceteri autem captiui an gressu debebantur, &c.*

* *Aristot. lib. 10.*

† *Tom. 4. dial. mer. 11. respicientes & adfermentum en. obstupescentes.*

^a In *Charidemo. sapientie merito pulchritudo profertur & opibus*
^b Indignū nihil est *Troas* fortis & *Achivos* tempore tam longo perpeſſos esse labores.

^c *Digna quidem facies pro qua vel ibires Achilles, Vel Priamus belli causa probanda sunt. Propter. lib. 2.*

^d Those mutinous *Turkes* that murmured at *Mahomet*, whē they saw *Irene*, excused his absence. *Knowles.*
^e *Apul. miles. lib. 4.*

^f *Curtius lib. 9. confess.*

† *Seneca. amor in oculis oritur, in pectus labitur.*

‡ *Ovid. Fasti.*

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Dauid espied Bersheba a farre off, 2. Reg. 11. 2. the Elders *Susanna*, & were captivated in an instant. *Viderunt oculi, rapuerunt pectora flamma*, *Ammon* fell sicke for *Thamars* sake, 2. Sam. 13. 2. The Beauty of *Ester* was such, that shee found fauour not only in the sight of *Assuerus*, but of all those that looked vpon her. *Gerson*, *Origen*, & some others, contend that *Christ* himselfe was the fayrest of the sonnes of men, and *Ioseph* next vnto him, *speciosus pra filiis hominum*, and they will haue it literally taken, his very person was such, that hee found grace and fauour of all those as looked vpon him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filia decurrerent per murum, & ad fenestras*, they ranne to the top of the walls, & to the windowes to gaze on him, as we doe commonly to see some great personage goe by: as *Mathew Paris* describes *Matilda* the Empresse going through *Cullin*. ^h *P. Morales* the Jesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian. lib. 1.* he was enamored on her. ^k *Theseus* at the first sight of *Helen* was so besotted, that hee esteemed himselfe the happiest man in the world if hee might enioy her. [†] *Charicles* by chance espying that curious picture of smiling *Venus* naked in her temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God Mars, that wast bound in chaines and made ridiculous for her sake*. Hee could not containe himselfe, but kissed her picture I knowe not how oft, and could haue heartily desired to be so disgraced as *Mars* was: and what did he but what his betters had done before him.

—————* *atq; aliquis de dijs non tristibus optat
Sic fieri turpis*—

When *Venus* came first to heauen, her comeliness was such, that {as my author saith} ^l all the Gods came about, and saluted her, each of them went to *Iupiter*, and desired hee might haue her to be his wife. When faire *Antilochus* came in presence, as a candle in the darke his beauty shined, and all mens eyes (as ^m *Xenophon* describes the manner of it) were instantly fixed on him, and moued at the sight, insomuch that they could not conceale themselves, but that in gesture or lookes it was discerned & expressed. Those other senses hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis medys in armis mouit Achillem*, *Achilles* was touched in the midst of a battle; *Iudith* captivated that great Captaine *Holofernes*; *Dalilah*, *Sampson*; *Rosamund*, ⁿ *Henry* the 2^d; *Roxolana*, *Solyman* the Magnificent, &c.

* *Νῆχαι δ' ἔχ' οἰδνεσιν
Καὶ πῦρ καλὴ πρὸ ὤμα.*

A fayre woman ouercomes fire and sword.

o Nought vnder heauen so strongly doth allure,
The sense of man and all his minde possesse,
As beauties loueliest bait, that doth procure
Great warriors erst their rigor to suppress,
And mighty hands forget their manlinesse,
Driuen with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

^a *Lib. de pulchrit. Jesu & Marie.*

¹ *Antonius ubi venit in Asiam & vidit Cleopatram eandem exarsit.*

^k *Lucian Charidemus supra omnes mortales facillissimum sibi huc fieri possit.*

[†] *Lucian amor. Iulianum quidam ac furibundum exclamās. O fortunatissime deorum Mars qui propter hanc vincens fuisti.*

^{*} *Ouid lib. 3. Met.*

^l *Omnes dii coplexi sunt, & in uxorem sibi perzuerunt, Nat. Comes de Venere.*

^m *Vt cum lux noctis assulget, omnium oculis incurrit: sic Antilochus, &c.*

ⁿ *Delevit omnes ex animo mulieres.*

^{*} *Nam vincit & vel ignem, ferrumq; si qua pulchra est. A-nacreon 2.*

^o *Spencer in his Fairie Queene.*

^p *Achilles Tatum lib. 1.*

Clitipbon ingeniously confesseth, that he no sooner came in Leucippus presence,

sence, but that he did *corde tremere, & oculis lascivius intueri*, she was wounded at the first sight, his heart panted, and he could not possibly turne his eyes from her. So doth *Calyfiris* in *Heliodorus lib. 2.* *Isis* Priest, a reverent old man who by chance at *Memphis* seeing that *Thracian Rodophe*, could not hold his eyes off her, *I will not conceale it, she overcame me with her presence, & quite assaulted my continency, which I had kept unto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong.* *Xenophiles* a Philosopher, rayled at women downe right for many yeares together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maides company, (as hee condoles his mishap to his friend *Demaretus*) was farre in loue, and quite overcome upon a sudden. *Victus sum fatcor à Daphnide, &c.*

* *Sola hæc inflexit sensus, animumq; labentem*

Impulit ——— I could hold out no longer. No, saith *Lucian*,

of his mistris, she is so faire, that if thou dost but see her, shee will stupefie thee, kill thee straight, and *Medusa* like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron, shee will carry thee bound headlong whether she will her selfe, infect thee like a *Basiliske*.

Obstupuit primo aspectu Sydonia Dido.

It holds both in men and women, *Dido* was amazed at *Aeneas* presence; & as he feelingly verified out of his experience.

* *Quam ego postquam vidi, non ita amavi ut sani solent*

Homines, sed eodem pacto ut insani solent.

I lou'd her not as others soberly,

But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illâ*, and *Chaucer* of *Palamon*.

He cast his eye upon *Emilia*,

And therewith he blent and cryed ha ha,

As though he had bin stroke unto the harte.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, loue is a fascination) thus in brieft. * *This comeliness or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus Sophista's Daphnis and Cloe*, *Aristanetus*, and *Philostratus Epistles*, *Balthasar Castilio*, lib. 4. de aulico, *Laurentius cap. 10. de melan.* *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, an absolute feature, and that through every part, both in men and women. Each part must concur to the perfection of it, for as *Seneca* saith, *Epist. 33. lib. 4. Non est formosa mulier cuius crux laudatur & brachium, sed illa, cuius simul universa facies admirationem singulis partibus dedit.* Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, & the face especially gives a lustre to the rest. The Face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower and though the other parts be deformed, yet a good face carries it (*facies non vx-*

9 *Statim ac eâ contemplatus sum, occidi, oculos a virgine avertere conatus sum sed illi repugnabant.*

* *Pudet dicere, non celabo tantè Memphim veniens me vicit, & continentia expugnavi, quâ ad senectutem usq; servaram, oculis corporis, &c.*

† *Nunc primum circa hanc anxietatem animi herco. Aristanetus, cp. 17.*

* *Virg. Æn. 4.*

* *Imag. Polystrato. si illam sultem inuicaris, statim immobiliore te faciet: si conspexeris eam non relinquetur facultas oculos ab ea amovendi, abducat te alligatum quocunq; voluerit, ut servum ad se trahere ferunt adamantem.*

* *Plaut. Merc.*

* *In the Knights Tale.*

* *Ex debita totius proportionis aptaq; partium compositione. Piccolomini.*

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or *amatur*) that alone is most part respected, principally valued, and of it selfe† Hor. Od. 19.
lib.1.

able to captivate.

† *Vrit te Glycera nitor**Vrit grata protervitas**Et vultus nimium lubricus aspicit.*† Ter. Eunuch.
Act.2. scen. 3.

Glycera's too faire a face was it that set him on fire, too faire to bee beheld. When † *Cherea* saw the singing wenches sweet face, he was so taken, that he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tades quotidianarum harum formarum.* O faire face, I'le neuer loue any but her, looke on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, — *vritq; videndo*, as in a burning glasse, the sunne beames are recollected in a center, the rayes of loue are projected from her eyes. It was *Aeneas* countenance ravi- shed *Queene Dido*, *Os humerosq; Deo similis*, he had an angelicall face.

† Petronius
Cateu.† *O sacros vultus Baccho vel Apolline dignes,**Quos vir, quos tuto femina nulla videt.*

O sacred lookes befitting Maieſty,

Which never mortall wight could safely see.

† Læchæus.

† *Arandua, vallis amenissima, è duobus montibus composita niveis.*

† Ovid.

† Fol. 77. Dap- gles bilares a- matores &c.

b When Cupid flept. *Cesariem auream habentem, ubi Psyche vidit, mollemq; ex ambrosia cer- vicem inspexit, erines crispas, purpureas ge- nas, candidasq;* &c. *Apuleius.*

c In laudem calui: *splendidâ comâ quisq; adulter est, allicit aurea coma.*

† *Venus ipsa non placeret comis nudata capite spoliata, si qua illa ipsa Venus sum fuit Virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calva processerit, pla- ceret non potest Vulcano suo.*

Although for the most part this beauty be most eminent in the face, yet ma- ny times those other members yeeld a most pleasing grace, and are alone suf- ficient to enamour. An high brow like vnto the bright heauens, *cæli pulcher- rima plaga,* *Frons ubi vivit honor, frons ubi ludit amor.*

white and sinooth like the polished alabaster, a paire of cheekes of Vermili- on colour, a corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent.

gratiarum sedes gratissima, white and round necke, that *via lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath, white and euen teeth, which some call the sale peece: a fine soft round pappe, which giues an excellent grace, † *Quale decus tumidis Pario de marmore mammis?*

* and makes a pleasant valley betweene two white chaulkie hilles,

(† *Forma papillarum quam fuit apta premi:**Vrebant oculos dura stantesq; mamille.)*

Again

A flaxen haire, gol-

den haire was euer in great account, for which *Virgil* commends *Dido*,

Nondum sustulerat flavum Proserpina crinem,

And crines

nodantur in aurum. *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medea*) will haue *Iasons* golden haire, to bee the maine cause of *Medea's* dotage on him, *Caster* and *Pollux* were both yellow hair'd, *Paris*, *Menelaus*, & most amorous young men, haue bin such in all ages, *molles ac suaves*, as *Bap- tista Porta* inferres, † *Physiog. lib. 2.* louely to behold. *Homer* so commends *He- lena*, makes *Patroclus* and *Achilles* both yellow hair'd. *Pulchricoma Venus*, & *Cupid* himselfe was yellow hair'd: for so *Psyche* spyed him asleepe, *Briſeis*, *Po- lixena* &c. *flavicomæ omnes,* — and *Hero* the faire,

Whom yong *Apollo* courted for her haire.

Leland commends *Gaiſthera*, King *Arthures* wife, for a faire flaxen haire: so *Paulus Æmilius*, *Clodeneus* louely that King of *France*. c *Synesius* holds eue- ry effeminate fellow or adulterer is faire hair'd: & *Apuleius*, that *Venus* herselfe, *Goddeſſe of Loue*, cannot delight, c *Though* ſhee come accompanied with the *Graces*, and all *Cupids* traine to attend upon her, girt with her owne girdle, and smell of *Cynamom* and *Bawme*, yet if ſhe be bauld or bad hair'd, ſhe cannot please her

her *Vulcan*. Which belike makes our *Venetian Ladies* at this day, to counter-
feit yellow haire so much, to adorne their heads with spangles, pearles, and
flowres, & all Courtiers to affect a pleasing grace in this kind; In a word,
† the haire is Cupids nets, to catch all commers, a brusbie wood, in which Cu-
pid builts his nest, and under whose shadowes, all Lovers a thousand severall
wayes sport themselves.

A litle hand, small, fine, long fingers, *Gratia que digitis*—
t'is that which *Apollo* did admire in *Daphne*, ——— *laudat digitosq; manusq;*
a streight & slender body: a small foot, and well proportioned legges, hath an
excellent lustre. *Clearchus* vowed to his friend *Amyander* in † *Aristinatus*,
that the most attractive part in his Mistris, to make him loue & like her first,
was her pretty legges & foot: a soft & white skinne, &c. haue their peculiar
graces, ^d *Nebula haud est mollior ac huius cutis est, adeo papillam bellulana.*
Though in men these parts are not so much respected; a grimme *Sarazen*
sometimes, a martiall hirsute face pleaseth best, a blacke man is a pearle in a
faire womans eye, & is as acceptable as * lame *Vulcan* was to *Venus*; for he
being a sweaty fuliginous black smyth, was dearely beloued of her, when
faire *Apollo*, nimble *Mercury* were reiected, and the rest of the sweet-fac'd
gods forsakē. Many women (as *Petronius* obserues) *for dibus calent* (As many
men are more moued with kitchin wenches, & a poore country market-maid,
then with all these illustrious Court and City Dames,) will sooner dote vpon
a slaue, a seruant, a durt-dawber, a Cooke, a Player, if they see his naked legges
or armes, *thorofaq; brachia* † &c. though he be all in ragges, obscene & durty,
then vpon a Noble Gallant, embroydered Courtiers all in Gold. † *Iustines*
wife, a Citizen of *Rome*, fell in loue with *Pylades* a Player, and was ready to
runne madde for him, had not *Galen* himselfe helped her by chance; *Faustina*
the Empreffe, on a Fencer.

There is not one of a thousand falls in loue, but there is some one part or
other which pleaseth him most, and inflames him aboue the rest. † A compa-
ny of Philosophers on a time, fell at variance, which part of a woman was
most desiderable & pleased best, some said the forehead, some the teeth, some
the eyes, cheekes, lippes, chinne, &c. the controversy was referred to *Lais* of
Corinth to decide, but she smiling, said, they were a company of fooles; for
suppose they had her where they would, what would they * first seeke? Yet
this notwithstanding I doe easily grant, *neg; quis vestrum negauerit opinor*,
All parts are attractive, but especially the eyes,

————— (*videt igne micantes,*

Syderibus similes oculos) ———

which are Lovers Fowlers, & *Aucupium amoris*, the shooing hornes, the hooks
of Loue (as † *Araundus* wil) the guides, touchstone, Iudges, that in a moment cure
madmen, and make sound folkes mad, the watchmen of the body, what doe they
not? how vexe they not? All this is true, and (as *Athenens lib. 1. 3. dip. cap. 5. &*
Tatius hold) they are the chiefe seates of Loue, as *Iames Lernutius* hath fa-
cerely expressed in an elegant Ode of his,

Amorem ocellis flammeolis herae
Vidi insidentem, credite posteri:
Fratresq; circumludibundos,
Cum pharetrâ volitare & arcu &c.

Cec 2

† *Araundus*. ca-
pilli retia cupi-
dinis, sylvæ ca-
dua, in qua ni-
dificat Cupido,
sub cuius umbrâ
amores mille
modis se exer-
cent.

† *Epist. 27. Vbi*
pulchram tibis,
bene compactâ,
tenuemq; pedem
vidi.

^d *Plautus Cas.*
* *Claudius op-*
timè rem agit.

^e *Fol. 5. Sifer-*
vum viderint,
aut statorem al-
ius circum,
aut pulvere per-
fusum, aut istri-
onem in scenam
traditum, &c.

† *Me pulchrâ*
fatcor careere
formi, verum
mentula luculê-
ta nostra est.
Petronius de
Friapo.

^f *Galen.*
† *Calcagninus*
Apol. 6. Que
pars maximè
desiderabilis,
alius frontem,
alius genas, &c.

* *Interfeminii.*
† *Amoris harni,*
duces, iudices, &
iudices, qui mo-
mento insanos
sanant, insanos
insanire cogunt.
oculatissimi cer-
poris excubito-
res, quid non a-
gunt? quid non
angunt?

^g *Hensius.*
^h *Sunt enim o-*
culi prapinquè
pulchritudinis
sedes lib. 6.

ⁱ *Ocelli carm.*
17. cuius & Lipi-
sus epist. quest.
lib. 3. cap. 11.
meminit ob ele-

ⁱ *gantium.*

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I saw Loue sitting in my Mistris eyes
Sparkling, beleeue it all posterity,
And his attendants playing round about,
With bowe and arrowes ready for to fly.

^x Cynethia or-
masuis miserum
me cepit ocellis
contactum nullis
ante cupidini-
bus. Propert. l. i.

Scaliger calls the eyes, ^k Cupids arrowes, the tongue, the lightning of Loue, the
pappes, the tents: ^l Balthasar Castilio, the causes, the chariots, the lampes of
Loue,

— *amula lumina stellis,*
Lumina quæ possent sollicitare Deos.
Eyes emulating starres in light,
Entising Gods at the first sight.

^o In Catalect.

Loues Orators. ⁿ Petronius

O blandos oculos, & ô faceros,
Et quâdam propriâ natâ loquaces,
Illic est Venus, & leues amores,
Atq; ipsa in medio sedet voluptas.
O sweet and pretty-speaking eyes,
Where Venus loue and pleasure lyes.

^r De Sulpitio
lib. 4.

Loues Torches, Touch-box, and Matches. ^p Tibullus.

Illius ex oculis quum vult exurere diuos,
Accendit geminas lampadas acer amor.
Tart loue when he will set the Gods on fire,
Lightens the eyes as Torches to desire.

Leander at the first sight of Hero's eyes, was incensed, saith Musæus.

^q Pulchritudo
ipsa per occultos
râdios in pectus
amoris dima-
nans amata rei
formam insculp-
sit. Tatius lib. 5.

Simul in oculorum radijs crescebat fax amorum,
Et cor fervebat invicti ignis impetu,
Pulchritudo enim celebris immaculata femina,
Acutior hominibus est veloci sagittâ.
Oculus verò via est, ab oculi ictibus
Vulnus dilabitur, & in præcordia viri manat.

Loues torches ganne to burne first in her eyes,
And set his heart on fire, which neuer dyes:
For the faire beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart,
By th'eyes, and causeth such a cruell smart.

^r Iacob. Corne-
lius Ammon tra-
ged. Act. i. sc. i.
^t Rosa formosa-
rum oculis nas-
cuntur, & belat-
ritas vultus e-
legantia corona.
Philostratus de-
litijs.

^r A moderne Poët brings in Ammon complaining of Thamar,

— *& me fascino*
Occidit ille risus, & forma lepos
Ille nitor, illa gratia, & verus decor,
Ille amulantes purpuram, & rosas gena,
Oculiq; vinetq; auro nodo coma.---

It was thy Beauty, 't was thy pleasing smile,
Thy grace and comelineffe did me beguile,
Thy rose-like cheekes, and vnto purple faire
Thy louely eyes, and golden knotted haire.

^r Epist. & in de-
litijs. Abi & op-
pugnationem re-
linque, quam
flamma non ex-
tinguit, nam ab
amore ipsa flâ-
ma sentit incen-
dium: quæ cor-
porum penetra-
tio, quæ tyran-
nis hæc? &c.

^r Philostratus Lemnius cries out on his Mistris Basiliske eyes, they had so in-
flamed his soule, that no water could quench it. *What a tyranny* (saith hee)
What a penetration of bodies is this? thou drawest me with violence, and swallowest

lowest me up, as Charybdis doth Saylers, with thy rockie eyes, bee that falls into this gulfe of Loue, can neuer get out. The strongest beames of Beauty, are still darted from thy eyes,

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† *Nam quis lumina, tanta, tanta,
Posset luminibus suis tueri,
Non statim trepidansq; palpitansq;
Præ desiderij æstuantis aurâ &c.*
For who such eies with his can see
And not forthwith inamored bee.

† *Laebens Panthea.*

And as men catch dottrels, by putting out a leg or an arme, by those mutuall glances of the eyes they first inveagle one another. Of all eyes (by the way) blacke are the most amiable, entising, & the fairest, which the Poet obserues in commending of his Mistris,

u *Spectandam nigris oculis, nigroq; capillo.*

u *Ovid amoru
lib 2 eleg 4.*

which *Hesiod* admires in his *Alcmena*

† *Saut. Hercules*

† *Cuius à vertice ac nigritantibus oculis,
Tale quiddam spirat ac ab aureâ Venere.*
From her black eies, & from her golden face,
As if from *Venus* came a louely grace.

& * *Triton* in his* *Calcagnino dial.*

Milene, — *nigra oculos formosa mihi.*

z *Homer* vseth that Epithete of Oxe-eyed, in describing *Iuno*, because a round blacke eye is the best, and the farthest from the black, the worse: Which y *Po. lidore Virgil* taxeth in our Nation, *Angli ut plurimum caesiis oculis*, wee haue gray eyes for the most part. *Baptista Porta Physionom. lib. 3.* puts gray colour vpon children; they be childish eyes, dull and heauy. Many commend on the other side *Spanish* Ladies, and those z *Greeke* Dames at this day, for the blacknesse of their eyes, as *Porta* doth his *Neapolitan* Wines. *Sueton* describes *Iulius Caesar* to haue beene *nigris, vegetisq; oculis micantibus*, of a blacke quicke sparkling eye; and although *Auerroes* in his *Colliget* will haue such persons timorous, yet without question they are most amorous.

z *Iliad. l.
y Hist. lib. 1.*

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and worke vpon the Soule of a man by the Eye. For certainly I am of the Poets mind, Loue doth bewitch and strangely change vs.

z *Sands relation
ons fol. 67.*

a *Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis damon subiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.*

z *Manthano.*

Loue mocks our senses, curbs our liberties,
And doth bewitch vs with his Art and rings,
I thinke some Diuell gets into our entrals,
And kindles coales, and heaues our soules from the hinges.

b *Amor per oculos, nares, poros influens, &c.*

Heliodorus lib. 3. proues at large, b that Loue is witch-craft, it gets in at our eyes, pores, nostrils, and ingenders the same qualitties, and affections in vs, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com.* in *Plat.* declares it, is thus. Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioyne eye to eye, and so drink & suck in Loue between them, for the beginning of this dzsease is the Eye. And therefore bee that hath a cleare eye, though he be otherwise de-

Mortales tum summopere fascinantur quando frequentissimè inuicem aciem visus ad aciem dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.

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formed, by often looking upon him, will make one mad, and eye him fast so him by the eye.. Leonard. Varinus lib. 1. cap. 2. de fascinat. telleth vs, that by this inter-view, ^c the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he sends forth, & many men haue those excellent piercing eyes, that which Suetonius relates of Augustus, their brightnesse is such, they compell their spectators to looke off, & they can no more endure them then the Sunne beames. ^d Barradius lib. 6. cap. 10. de Harmoniâ Evangel. reports as much of our Sauour CHRIST, and ^e Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to haue beene yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some thinke, sent from the eyes, carry some spirituall vapours with them, and so infect the other party. I know, they that hold *visio fit intra mittendo*, will make a doubt of this, but Ficinus proues it from bleare eyes, ^f That by sight alone, make others bleare-eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected. Other arguments there are of a Basiliske, that kills as farre off by sight alone, as that Ephesian did, of whom ^g Philostratus speakes, of so pernicious a sight, he poysoned all he looked steddily on: and that other argument, *menstrue femine*, out of Aristotles Problems, morbose Capivaccius addes, that contaminates a looking-glasse with beholding ir. ^h So the beames come from the agents heart, by the eyes infect the spirits about the Patients, and inwardly wound, and so the spirits infect the blood. To this effect I see complained in ⁱ Apuleius, Thou art the cause of my grieve, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, and therefore pittie me that am now ready to dye for thy sake. Ficinus illustrates this with a familiar example of that Marrhusian Phædrus & Lycias. ^k Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, & with those sparkling rayes, sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are iniointed to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels; and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus, and mine owne selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my iay, my soule, my life. Phædrus followes Lycias, because his heart would haue his spirits, and Lycias followes Phædrus, because he loues the seat of his spirits, both follow, but Lycias the more earnest of the two: The riuer hath more neede of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blind man loues, that neuer saw? Tis true indeed of naturall and chaste loue, but not of this Heroicall passion, or rather brutish burning lust, of which we treat, we speak of wandring, wanton, adulterous eyes, which as ^l he saith, lye still in wait, as so many souldiers, and when they spie one fixed on them, shoote him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton Louers doe one upon another, and with a pleasant eye-conflict, participate each others soules. Hence you may perceiue how easily and how quickly we may bee taken in loue, since at the twinkling of an eye, Phædrus

^c Spiritus puriores facinorosus, oculus a se radios emittit, &c.

^d Lib. de pulchr. tes. & Mar.

^e Lib. 2. cap. 23. colore trivictum referente crine, flava, acribus oculis.

^f Lippi solo iunctu alios lippos faciunt, & patet una cum radio vaporem corrupti sanguinis emanare, cuius contagione oculi spectantis inficiuntur.

^g Vita Apollor.

^h Sic rarus à corde percussio missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit, & spiritus, subitū quidam vi. Castil. lib. 3. de aulico.

ⁱ Lib. 10. Causa omnis & origo omnis presentis doloris tu es. Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum me in medullis commouent incendium, ergo miserere tui causa pereuntis.

^k Lycias in Phædri vultum inhiat, Phædrus in oculos Lycie scintillas suorum defigit oculorum suorum scintillia, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum, Phædrus Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c. ^l Castilio de aulico lib. 3. fol. 228. Oculi ut milites in insidijs semper recubant, & subito ad visum sagittas emittunt, &c.

spirits

ſpirits may ſo perniciously infect *Lycias* blood. ^m Neither is it any wonder, if we but conſider how many other diſeaſes as cloſely, and as ſuddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The ſpirits taken in, will not let him reſt that hath received them, but egge him on.

ⁿ *Idq. petit corpus meus unde eſt ſaucia amore,*
as we may manifeſtly perceiue a ſtrange education of ſpirits, by ſuch as bleed at noſe after they be dead, at the ſight of the murderer; but read more of this in *Lemnius lib. 2. de occul. nat. mir. cap. 7. Valleriola lib. 2. obſerv. cap. 7. Valeſius controu. Ficinus, Cardan &c.*

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^m Nec mirum ſi reliquos morbos, qui ex contagione naſcuntur conſideremus peſtem, prauitum, ſcabiem, &c.
ⁿ *Lucretias.*

MEMB. 2 SUBSECT. 3.

Artificiall allurements of Loue, cauſes and provocations to luſt. Geſtures, Cloathes, Loure &c.

Naturall Beauty is a ſtrong Loadſtone of it ſelfe, as you haue heard, a great temptation, & pierceth to the very heart, but much more when thoſe Artificiall enticelements & provocations of Geſtures, Clothes, Jewels, Pigments, Exornations, ſhal be annexed vnto it, thoſe other circumſtances, opportunity of time and place ſhall concur, which of themſelues alone were all ſufficient, each one in particular to produce this effect. It is a queſtion much controverted by ſome wiſe men, *An forma debeat plus arti an nature?* whether naturall or artificiall obiects be more powerfull, but not decided: for my part I am of opinion, that though beauty of it ſelf be a great motiue, and giue an excellent luſtre in ſordibus, and in beggery, as a leuel on a dung-hill, it will ſhine and caſt his rayes, it cannot be ſuppreſſed, as *Heliodorus* ſaies of *Chariclia*, though ſhe were in beggers weeds: yet as it is uſed, artificiall is of more force, much to be preferred. *Iohn Lerius* the *Burgundian*, c. 8. *hiſt. navigat. in Braſil.* is altogether on my ſide. For whereas (ſaith he) at our coming to *Braſile*, wee found both men and women naked as they were borne, without any couering, ſo much as of their priuities, and could not be perſwaded by our Frenchmen that liued a yeare with them, to weare any: *Many will thinke that our ſo long commerce with naked women, muſt needes be a great provocation to luſt*, but he concludes otherwiſe, that their nakedneſſe did much leſſe entice them to laſciuiousneſſe, then our womens cloathes. And I dare boldly affirme (ſaith he) that thoſe glittering attires, counterfeit colours, head-gears, curled haire, plaited coates, cloakes, gownes, coſtly ſtomachers, garded and looſe garments, and all thoſe other acountrements, where-with our countrey women counterfeit a beauty, & ſo curiouſly ſet out themſelues, cauſe more inconuenience in this kind, then that *Barbarian* homelines, although they be no whit inferiour vnto them in Beauty. I could vince the truth of this by many other arguments, but I appeale (ſaith he) to my companions at that preſent, which were all of the ſame minde. His countrey-man *Montague* in his *Eſſayes*, is of the ſame opinion, and ſo are many others. Out of whoſe aſſertions thus much in brieſe we may conclude, that Beauty is more beholding to Art then to Nature, and ſtronger provocations proceede from outward ornaments, then ſuch as Nature hath provided. Is it true that thoſe faire ſparkling eyes, white neck, corall lips, turgent pappes, Roſe coloured cheekes, &c. of themſelues

o In Beauty, that of fauour is preferred before that of Colours, and decent motib is more then that of fauour
Nacens Eſſoyes

f Multi tacite opinantur commercium illud aded frequens cum barbaris nudis, ac preſertim cum feminis, ad libidinem provocare, ac minus multo noxia illarum nuditas, quam noſtrarum ſeminarum cultus.
Auſim aſſerunt rare ſplendidum illum cultum, ſucos &c.

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felues are potent entisers, but when a comely, artificiall, wel composed look, pleasing gesture, an affected carriage shall be added, it must needs bee farre more forcible then it was, when those curious needle-workes, variety of colours, lewels, spangles, pendants, lawne, faire and fine linnen, embroyderies, calamistrations, oyntments, &c. shall bee added, they will make the veriest cloudy otherwise a Goddesse, when Nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* tearines it 2.2.14. a wanton, a rolling lasciuious eye. A wandring eye, which *Isay* taxeth, 3.16. *Christ* himselfe, and the Virgin *Mary*, had most beautifull eyes, as amiable eyes as any persons, saith *9 Barradius*, that euer liued, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if wee may beleene *1 Gerson* and *1 Bonaventure*, there was no such Antidote against it, as the Virgin *Maries* face. T'is not the eye, but carriage of it, as they vie it, that causeth such effect, so she makes her bragges in a moderne Poet,

† Soone could I make my brow to tyrannise,
And make the World doe homage to mine eyes.

The eye is a secret Orator, the first bawde, and with priuate lookes, winking, glances & similes, as so many dialogues they make vp the match manytimes, & vnderstand one anothers meanings, before they come to speak a word. *1 Enriahus* & *Lucretia* were so mutually enamored by the eye, & prepared to giue each other entertainment, before euer they had conference: & that *1 Thracian* *Rodophe* was so excellent at that dumbe rhetorick, that if she had but looked upon any one almost (saith *Calisiris*) she would haue bewitched him, & he could not possibly escape it. For as *1 Saluianus* obserues, the eyes are the windowes of our soules, by which as so many channells, all dishonest concupiscences get into our hearts. They reucale our thoughts, & as they say, *frons animi Index*, but the eye of the countenance, † *Quid procacibus intueri ocellis, &c.*

J may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificiall and reciprocally, those counter-smiles, are the dumbe shewes and prognosticks of great matters,

Stultus quando videt quod pulchra puellula ridet,

Tum fatuus credit se quod amare velit.

When a foole sees a faire maid for to smile,
He thinks she loues him, t'is but to beguile.

They make an Art of it, as the Poet telleth vs,

† *Quis credat, discunt etiam ridere puella.*

Queritur atq; illis hac quoq; parte decor.

Who can beleue? to laugh maides make an Art,
And seeke a pleasant grace in that same part.

And t'is as great an entisement as any of the rest.

2 — *subrisit molle puella,*

Cor tibi ritè salit. —

She makes thine heart pant, with *2* a pleasing gentle smile of hers

b Dulce ridentem Lalagen amabo,

Dulce loquentem.

J loue *Lalage*

as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said

⁹ *Harmo. euan-gel. lib. 6. cap. 9.*

¹ *Serm. de concep. virg. physionomia virginis omnes movet ad castitatem.*

¹ *3 sent. d. 3. q. 3 mirum, virgo fo. moissim; sed à nemine concupita.*

† *Rosamonds* complaint, by *Sam. Daniel.*

¹ *Æneas Sylv*

¹ *Heliodor. l. 2.*

Rodophe Thracia tam inevitabili fascino instructa, tam exactè oculis intuens attraxit, ut fin illam quis incidisset, fieri non posset quin caperetur.

¹ *Lib. 3. de providentia. i. Animi fenestre oculi, et omnis improba cupiditas per ocellos tanquam canales introit.*

† *Buchanan.*

¹ *Ovid. de arte amandi.*

² *Perl. 3. Sat.*

² *Vel centum Charites ridere putat. 1. Muscus of Hero.*

^b *Hor. Od. 22.*

Eb. 1.

said in *Petronius* of his Mistris, being well pleased, shee gaue so sweet a smile. It wonne *Ismenius*, as he ^c confesseth, *Ismene subrisit amatorum*, *Ismene* smiled so louingly the second time I saw her, that J could not chuse but admire her. All other gestures of the body will enforce as much. *Daphnis* in † *Luciam* was a poore tottered wench, when I knew her first, said *Corbile*, *pannosa & lacera*, but now shee is a stately piece indeed, hath her maides to attend her, braue attires, mony in her purse &c. and will you know how this came to passe by, setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all &c. Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant: and amongst the rest, an vpright, a comely grace, curtesies, gentle salutations, cringes, a mincing gait, a decent and an affected pace: Which the Prophet *Esay* obiected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such meanes?

Whilest Nature deckes them in their best attires,

Of youth and beauty which the world admires,

and Art shall be annexed to it, when wiles and guiles shall concur: (for to speake as it is, Loue is a kind of legerdemaine, meere juggling, a fascination) When they shew their faire hand, fine foot & leg with all, *magnam sui desiderium nobis relinquunt*, saith ^d *Rathasar Casilio lib. 1.* they set vs a-longing. & so when they pull vp their petty-coates, and outward garments, as vsually they doe, to shew their fine stockings, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be teene) 'tis but a springe to catch Woodcookes; and as ^e *Chrysostome* telleth them downe-right, though they say nothing with their mouthes, yet they speak in their gait, they speake with their eyes, they speake in the carriage of their bodies. And what shal we say otherwise of that baring of their necks, shoulders, naked brests, armes & wrists, to what end are they, but onely to tempt men to lust? Nakednesse, as J haue said, is an odious thing of it selfe, *remedium amoris*, yet it may be so vsed in part, & at such times, that there can bee no such entisement as it is. *David* so elpied *Bersheba*, the Elders *Susanna*. *Apelles* was inamored with *Campasse*, when he was to paint her naked. *Tiberius* in *Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, ea lege ut nude puelle administrarent*, some say as much of *Nero*, and *P. Huter* of *Carol. Pugnax*. Amongst the *Babylonians*, it was the custome of some lasciuious Q. to dance Fiskin in that fashion, saith *Curtius l. 5.* and *3 Sardus de mor. gent. lib. 1.* writes to that effect. The *Tuscans* at some set banquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib. 1. c. 66.* confirms of some other bawdy Nations. *Nero* would haue filthy pictures still hanging in his Chamber, which is too commonly vsed in our times, & *Heliogabalus*, *Etiā coram agentes, ut ad Venerē incitarent*: So things may be abused. A seruant maid: in † *Aristenetus*, spied her Master and Mistris through the key hole * merrily disposed, vpon the sight she fell in loue with her Master. *Antonius Caracalla* obserued his mother in law with her brests amorously laide open, he was so much moued, that he said, *Ab si liceret*, O that I might; which she by chance ouer-hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation he married her: this obiect was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

Ddd

When

† *Tom. 4. merit. dial. Exor. gando*
(seipam eleganter, facili & hilariter se gerendo erga cunctos, vide dosuare ac blandam, quid &c.)

^d *Ve' si forte vestimentum de induit. cleretur, ut pectus ac tibiarum pars aliqua conspiciatur, dum templa aut locum aliquem avertit.*

^e *Sermonem quod non facit, viris cohabitant. Non loquuta es linguā, sed lo-*

quuta es gressu: non loquuta es voce, sed oculis loquuta es clarius quam voce,

^f *Plin. lib 33. c. 10. Campaspen. mulam picturam Apelles amore eius illaqueatus est.*

^g *In Tyrenis convitiis nude mulieres ministrabant.*

† *Epist. 7. lib. 2. Anatoria missas vidit, & missis complexibus audit &c. emerit in e Cuspido in pectus Virginis.*
^h *Spartian.*

De immo-
d. cultu.

* Petronius
fol. 95. quò spe-
ctant flexe co-
me, quò facies
medicamine at-
rita, & oculo-
rum mollispe-
culantia, quò in-
cessus tam com-
positus &c.

† Ter.

* Pet. Aretine.
Hortulanus non
ita exerceatur
visendis hortis,
equites equis,
armis, nautia na-
uibus &c.

† Epi 4. 4. Sonus
armillarum be-
nè smatium,
dulce motarum,
odor unguento-
rum &c.

m Tom. 4. dial.
Amor. vascula
plena mulie in-
felicitatis, om-
nem maritorum
opulentiam in
bee impendunt,
dracones pro
monilibus ha-
beat, qui uisam
verè draconis
essent, Lucian.
† Seneca.

When you haue all done, *veniunt à veste sagitta*, the greatest prouoca-
tions of lust are from our apparell. God makes, they say, man shapes, and
there is no motiue like vnto it, a filthy knaue, deformed queane, a crooked
carcasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and
tricked vp, that it may make all out as faire a shew, as much enamour as the
rest: many a silly fellow is so taken. *Primum luxuria aucupium*, one calls it,
the first snare of lust, *Bossus aucupium animarum, let balem arundinem*, a fa-
tall reed, the greatest bawd, *forte lenocinium*. Not that comelines of clothes
is therefore to be condemned, and those vsuall ornaments: there is a decency
and *decorum* in this as well as in other things, and fit to be vsed, becomming
seuerall persons, and besitting their estates, hee is onely phantasticall, that is
not in fashion, and like an old image in Arras hangings, when a manner of
attire is generally receaued: but when they are so new fangled, so vnstaid, so
prodigious in their attires, beyond their meanes and fortunes, vnbesitting
their age, place, quality, conditiō, what should we otherwise thinke of them?
Why doe they adorne themselues with so many colours of hearbs, flowres,
curious needleworkes, devices of sweet smelling odors, with those inesti-
mable riches of pretious stones, pearles, diamonds, emeralds, &c. Why doe
they crowne themselues with gold and siluer, vse coronets and tires of seue-
rall fashions, decke themselues with pendants, bracelets, earrings, chaines,
girdles, rings, pins, spangles, embroderies, shadows, rebatoes, ribbands; why
doe they make such glorious shewes with their feathers, fannes, masks,
furres, laces, launes, tiffanies, ruffles, falls, cals, cuffes, damaskes, velvets, tinsels,
cloth of gold, siluer, tissue? with colours of heauens, starres, planets, the
strength of mettals, stones, odors, flowres, birds, beasts, fishes, and whatsoe-
uer *Africke, Asia, America*, sea, land, art, and industrie of man can afford?
Why doe they vse and couet such nouelty of inventions; such new fangled
tyres, & spend such inestimable summes on them? *To what end are those cri-
sped, false haire, painted faces.* as ^k the Satyrist obserues. *such a composed gate,
not a step awry?* Why are they like so many Sybarites, or Neroes Poppae, *Assu-
erius* concubines, so costly, so long a dressing, as *Cesar* was marshalling his ar-
my, or an hawke in pruning? ^l *Dum moliuntur, dum comuntur, annus est,* *A*
^{*} *Gardner takes not so much delight and paines in his garden, an horsman to
dresse his horse, scoure his armour, a Marriner about his ship, a Merchant his
shop, and shopbooke, as they doe about their faces, and all those other parts:*
such setting vp with corkes, streightning with whale-bones; why is it but as
a day-net catcheth larkes, to make young men stoupe vnto them. *Philochar-
rus* a young man in *Aristanetus*, adviseth his friend *Polianus*, to take heed of
such entisements, [†] *for it was the sweet sound & motion of his Mistris spangles
and bracelets, the smell of her oyntments, that captiuated him first.* *Quid sibi
vult pixidum turba*, saith ^m *Lucian*, *To what vse are pinnes, pots, glasses,
oyntments, irons, combes, bodkins, setting stickes, why bestow they all their
patrimonies and husbands yearly reuenues on such fooleries,* [†] *bina patrimonia
singulis auribus; why vse they dragons, waspes, snakes, for chaines, inamelled
Iewels on their neckes, cares, dignum potius foret ferro manus istas religari,
atq; utinam monilia verè dracones essent,* they had more need some of them
be tied in *Bedlam* with iron chaines, and haue a whip for a fanne, and haire-
cloathes next to their skins, instead of wrought smockes, haue their cheeks

stigmated

stigmatized with a hot iron, J say, some of them instead of painting, if they were well served. But why is all this labour, all this cost; preparation, riding, running, farre fetched, and deare bought stuffe? but as he saith, *n Bescanse forsooth they would be faire and fine, and where nature is defectiue, supply it by art,*

Sanguine que vero non rubet, arterubet, Ouid. and to that purpose they annoint and paint their faces, crush in their feet and bodies, hurt and crucifie themselves, sometimes in laxe clothes, an hundred yardes J thinke in a gowne, a sleeue, and sometimes againe so close, *ut nudos exprimant artus.* Now long tailes and traines, and then short, vp, downe, high, lowe, thicke, thinne &c. Why is all this, but with the whore in the Prouerbs, to intoxicate some or other:

Quod pulchris Glycere sumas de pixide vultus,

Quod tibi composita nec sine lege coma,

Quod niteat digitis adamas, Beryllus in aure,

Non sum diuinus, sed scio quid cupias.

O Glycere in that you paint so much,
Your haire is so bedeck't in order such,
With rings on fingers, bracelets in your eare,
Although no Prophet, tell I can, I feare.

to be admired, to be gazed on, to circumvent some novice? as many times they doe, that in stead of a Lady he loues a cap and feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, as Charea describes his mistris in the † Poet, a painted face, a ruffe-band, faire & fine linen, a coronet, a flowre. * *Natureq; putat quod fuit artificis,* a painted waffe-coat, or a pied petticoat, in stead of a proper woman. Tis too commonly so,

p Auferimur cultu, & gemmis, auroq; teguntur

Omnia, pars minima est ipsa puella sui.

With gold and Iewels all is couered,
And with a strange tirc we are wonne:
(While she's the least part of her selfe)
And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not be seene but by torch or candle-light, and come abroad with all the preparation may be, when they haue no businesse but onely to shew themselves?

Spēctatum veniunt, veniunt spēctentur ut ipsa,

† *For what is beauty if it be not seene,*

Or what is't to be seene if not admir'd,

And though admir'd, vnlesse in loue desir'd?

why doe they goe with such a counterfeit gate, which † *Philo Iudaeus* represents them for, and vse such gestures, apish, ridiculous, vndecent attires, vse those perfumes, oyntments in publike: come to heare Sermons so frequent, is it for deuotion? or rather as † *Basile* tells them, to meet their sweet hearts, & see fashions; for as he saith, commonly they come so prouided to that place, with such gestures and tires as if they should goe to a dancing-schoole, or to a stage-play, or baudie-house, fitter then a Church,

when such a shee Priest comes, her Masse to say,

Twenty to one they all forget to pray.

*n Castilio de au-
lic. lib 1. mulie-
ribus omnibus
hoc imprimis in
votis est, ut for-
mose sint, aut si
reipla non sunt,
videantur tamen
esse, & si qua
parte natura de-
fuit, artis suppe-
tias adiungunt,
unde ille faciet
unctiones, dolor
& cruciatus in
artificandis corpo-
ribus &c.
o Modò cauda-
tas tunicas, &c.
Buffs.*

† *Ter. Eunuch.
Act 2. Scen 3.*

* *Siroa filius.*

p *Ouid.*

† *S. Daniel.*

q *Lib. de victi-
mis. Fractio in-
cessu, obtutu, las-
civno, calamis la-
ta, cinnamata,
sucata, recens lo-
ta, purpurisata,
pretiosaq; ami-
ctus, palliolo spi-
rans unguenta,
ut inuenum ani-
mos circumueniat.*

† *Orat. in ebrios.*

*Impudenter se
masculorum a-
spectibus expo-
nunt, insolenter
comas iactanter
trahunt: tunicas
pedibus colliden-
tes, oculorū petu-
lanti visu effuso,
ad tripudium in-
sistentes, emmera
adolecentium in-
temperantiam
in se provocan-
tes, idq; in tem-
plis memorie
martyrum conse-
cratis primarium
civitatis, offi-
cinam fecerunt
impudentie.*

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They make those holy Temples consecrated to Gods martyrs, and religious uses, the shoppes of impudence, dennes of whoores and theeves, and little better then brothell-houses. When we shall see these things dayly done, their husbands bankrupts, if not cuckolds, their wiues light huswines, daughters dishonest, and heare of such dissolute acts, as daily we doe, how should we think otherwise, what is their end, but to deceiue and inueagle yong men? As tow takes fire, such entising obiects produce their effects, how can it bee otherwise? When *Venus* stood before *Anchises* (as ^f *Homer* faines in one of his Hymnes) in her costly robes, he was instantly taken,

^f *Hymno Veneri*
dicato.

*Cum ante ipsum staret Iouis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, ignis radijs splendor,
Habebat quoq; torques fulgidos, flexiles halices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.* —

When *Venus* stood before *Anchises* first,
He was amaz'd to see her in her tiores,
For she had on a hood as red as fire,
And glittering chaines, and Ivy twisted spires,
About her tender necke were costly bruches,
And neckelaces of gold, inamell'd ouches.

^f *Argonaut. l. 4.*

So when *Medea* came in presence, attended by her Nymphes and Ladies, as she is described by ^r *Apollonius*.

*Canctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbrijs resplendebat iubar,
Ascenditq; in oculis dulce desiderium,*

A lustre followed them like flaming fire,
And from their golden borders came such beames,
Which in their eyes prouok'd a sweet desire.

^u *Regia domo*
ornatusq; certan-
tes, sese ac for-
mam suam An-
tonio offerentes,
&c. Cum ornatus
& incredibili
pompa per Cyd-
num fluvium
navigare: auro-
ra puppi, ipsa ad
similitudinem
Veneris ornata,
puelle Gratijs
similes, pueri Cu-
pidinibus, Anto-
nius ad visum
stupescit.

^z *lib. de lib. prop.*
³ *Amictum*
Chlamyde & co-
ronis, quon pri-
mum aspexit
Cnemonem, ex
potestate mentis
excidit.

^z *Ruth. 3. 3.*

³ *Cap. 9. 5.*

Such a relation we haue in *Plutarch* in the life of *Anthony*, when the Queenes came and offered themselves to *Anthony*, ^u with diuers Presents, and entising ornaments, Asiaticke allurements, with such wonderfull ioy and festiuitie, they did so inueagle the Romanes, that no man could containe himselfe, all was turned to delight and pleasure. The women transformed themselves to *Bacchus* shapes, the men children to *Satyrs* and *Pans*; but *Anthony* himselfe was quite besotted with *Cleopatra's* sweete speeches, philters, beauty, pleasing tiores: for when she sailed along the riuer *Cydnus*, with such incredible pompe in a guilded ship, her selfe dressed like *Venus*, her maiides like the *Graces*, her Pages like so many *Cupids*, *Anthony* was amazed, & rapt beyond himselfe. *Heliodorus lib. 1.* brings in *Dameneta* stepmother to *Cnemon*, whom she saw in his robes and coronet, quite mad for the lone of him. It was *Iudiths* Pantofles that rauished the eyes of *Olofernes*. And ³ *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly loue her. If these outward ornaments were not of such force, why doth ^z *Naomi* giue *Ruth* counsell how to please *Booz*? and *Iudith* seeking to please *Olofernes*, washed & anoynted her selfe with costly oyntments, dressed her haire, and put on costly attires? The riot in this kinde hath bin excessiue in times past, no man almost came abroad, but curled and anointed,

^b Et matutino sudans Crispinus amomo,

Quantum vix redolent duo funera,

one spent as much as two

funeralls at once, and with perfumed haire, ^c & rosa canos odorati capillos *Affyrtaq, nardo*. What strange things doth ^d *Sueton* relate in this matter of *Caligulas* riot? and *Pliny, lib. 12. & 13.* Read more in *Dioscorides, Vlmus, Arnoldus, Randoletius de fuco & decoratione*, for it is now an art, as it was of old, as ^e *Seneca* records, *officinae sunt odores coquentium*. Women are bad, & men are worse, no difference at all betwixt their and our times, ^f *Good manners*; as *Seneca* complains, are extinct with wantonnesse, in tricking up themselves men goe beyond women, men weare harlots colours and doe not walke, but iet & dance, hic mulier, hae vir, more like Players, Butterflies, Baboons, Apes, Antickes then men, and so ridiculous we are in our attires, and for cost so excessive, that as *Hierome* said of old, *Uno filo villarum insunt pretia, uno lino decies sestertium inseritur*, 'tis an ordinary thing to put a thousand Oakes, or an hundred Oxen into a sute of apparell, to weare a whole Mannor on his back. What with shooe-ties, hangers, points, cappes and feathers, scarffes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Hellogabalus* is taxed by *Lampridius*, and admired in his age for wearing Jewells in his shooes, a common thing in our times, not for Emperours and Princes, but almost for servingmen and taylers: all the flowres, starres, constellations gold and pretious stones do condescend to set out their shooes. To repress the luxurie of those *Romane* matrons, there was *glex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtesan in *Florence* is no whit inferiour to a Queene, if our Geographers say true, and why is all this, why do they glory in their Jewells (as ^h he saith) or exult and triumph in the beauty of clothes, why is all this cost? to incite men the sooner to burning lust. They pretend decency and ornament, but let them take heed, least whilst they set out their bodies, they doe not damne their soules, 'tis ⁱ *Bernards* counsell: shine in Jewels, stinke in conditions, hae purple robes, & a torne conscience. Let them take heed of *Esayes* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earerings, vailles, winpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweete favours, they become not bald, burnt, and stinke vpon a sudden. And let maids beware, as ^k *Cyprian* aduise, least while they wander too loosely abroad, they losse not their maidenhead: and like *Egyptian* temples, seeme sayre without, but prone rotten carkasses within. How much better were it for them to follow that good counsell of *Tertullian*, ^k To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tyed to their haire, to subiect themselves to their husbands. If they would doe so, they should be comely enough, cloath themselves with the silke of sanctity, damaske of devotion, purple of piety and chastity, and so painted, they shall haue God himselfe to bee a suiter: Let whores & queanes pranke up themselves, ^m let them paint their faces with minion and cerusse, they are but fuel of lust, and signes of a corrupt soule: if ye be good, honest, vertuous and religious matrons, let sobriety, modesty and chaste-

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^b *Iuven. Sat. 6.*

^c *Hor. lib. 2. od.*

^d *11.*

^e *Cap. 27.*

^f *Epist. 90.*

^g *Quocquid est boni moris leuitate extinguitur. & politura corporis, mulieres munditias antecessimus, colores meretricios viri simimus, tenero & molli gradu suspendimus gradum, non erubescimus, nat. quæst. lib. 7. cap. 31.*

^h *Lin. 14. dec. 4.*

ⁱ *Quid exultas in pulchritudine panis, quid gloriaris in gemmis et facilius irruis ad libidinum intendium. Mat. Bossius de immoder. mulier. cultu.*

^j *Epist. 113. fulgent monilibus moribus sordent; purpurata vestis, conscientia punnosa, cap. 3. 17.*

^k *De virginali habitu: dum ornari cultius dum euagari virgines volunt, desinant esse virgines. Clemens Alexandrinus lib. de pulchr. anime, ibidem.*

^l *Lib. 2. de cultu mulierum, oculos depictos verecundia, inferentes in aures sermonem dei, annectentes crinibus iugum Christi, caput maritis subicientes, sic facile & satius erit ornare vestige vos serico probatam, byssino sanctiatis, purpurâ pudici-*

tie, taliter pigmentata deum habebitis amatores. m *Suas habeant Romane lascivias, purpurissæ ac cerussæ ora perangant, somnosa libidinum & corruptæ mentis indicia, vestrum orauementum deus sit, pudicitia virtutis studium, Bossius.*

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Plautus.

*a Sollicitiores de
capitis suidecore
quàm de salute,
inter pessimum
et speculum di-
em perdunt, cō-
cinniores esse
malunt quàm
bonestiores, et
vempub. minus
barbari curant
quàm comam.
Seneca.
o Lucian.*

*¶ Non sic Furi-
us de Gallis, non
Papyrius de Sā-
nitibus, Scipio de
Numantia tri-
umphauit, ac illa
se vincendo in
hoc parte.*

*† Anacreon. 4.
solum inuenitur
aurum.*

*a Prorem dū-
cat Danaem,
etc.
[Ouid.*

ty be your honour, and God himselfe your loue and desire. *Mulier recte olet ubi nihil olet*, then a woman smells best, when shee hath no perfume at all, and more credit in a wise mans eye and iudgement they get by their plainnesse, and seeme more fayre then they, that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many Jayes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipios* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, & as most of our Gentlewomen are, was more sollicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest (as he said) and haue the commonwealth turned topsie turue, then her tyres marred) And she did nought but bragge of her finer robes and Jewels, & provoked the *Roman* Matron to shew hers. *Cornelia* kept her in talke til her children came from schoole, and these said she are my Jewels, and so deluded & put off a prowd, vaine, phantasticall, idle huswife. How much better were it for our matrons to doe as she did, to goe civilly and decently, o *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, and when they need it, then to consume it in riot, begger their husbands, prostitute themselues, inueagle others and peraduenture damme their owne soules. How much more would it be for their honour and credit? so doing, as *Hierome* said of *Blesilla*, *¶ Furius* did not so triumph ouer the *Gauls*, *Papyrius* of the *Samnites*, *Scipio* of *Numantia*, as she did by her temperance; *pulchra semper veste*, &c. they should insult & domineere ouer lust, folly, vaine-glory, all such inordinate, furious and vnruely passions.

But I am ouer tedious, I confesse, & whilst I stand gaping after fine cloths there is another great allurements (in the in the worlds eyes at least) which had like to haue stolne out of sight: and that is mony, *ueniunt à dote sagitta*, mony makes the match; *† Μόρδ' ἀργύρεν χλέρουσιν*. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautionous ornaments, and all those good parts that Art and Nature can afford, they care not for honesty, bringing vp, birth, beauty, person; but for mony. If she be rich, then she is faire, then he burnes like fire, they loue her dearly, like pigge & pie, and are ready to hang themselues if they may not haue her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; and though she be an old crone, and haue neuer a tooth in her head, neither good conditions, nor good face, a naturall foole, but onely rich, she shall haue twenty yong gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, tis not for her sake, but for her lands or mony; & an excellent match it were (as he added) if she were away. So on the other side, many a yong louely maide will cast away her selfe vpon an old, doting, decrepit dizard, that is rheumaticke and gouty, hath some twenty diseases, perhaps but one eye, one leg, neuer a nose, no haire on his head, wit in his braines, nor honesty, if he haue land or mony, she will haue him before all her other suiters,

¶ Dummodò sit dives barbarus ille placet.

If he be rich, he is the man, a fine man, and a proper man, as *Philemasium* in

† Aris

† *Aristenetus* told *Emmusus*, *absq; argento omnia vana*, hang him that hath no mony, *tis to no purpose to talke of marriage without meanes*, trouble me not with such motions, let others doe as they will, I lebe sure to haue one shall maintaine me fine and braue. Most are of her minde, † *De moribus vltima fiet Questio*, for his conditions she shall enquire after them another time, or whe all is done, the match made, and every body gone home. † *Lucians* *Lycia* was a proper young maid, and had many fine Gentlemen to her suiters, *Etheclus* a Senators sonne, *Melissus* a Merchant, &c. but she forooke them all for one *Passus* a base, hirsute, bald pated knaue, but why was it? *His father lately died, and left him sole heire of his goods and lands*. This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for money, but with this bait you may catch your most potent, puissant, & illustrious Princes. † *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, insomuch that he was turned Christian from a Pagan, and was baptized himselfe by the name of *Vladislaus*, and all his subiects for her sake, but why was it? she was daughter and heire of *Poland*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empreffe, but, saith † *Zonaras*, *ob regnum*, to annexe the Empire of the East to that of the West. But what is the euent of all such marches, that are so made for money, goods, or by deceit, or for burning lust, *quos fæda libido coniunxit*, what followes? they are almost mad at first, but tis but a flash, as chaffe and strawe soone fired, burne vehemently for a while, but out in a moiment, so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of loue, comes hate; for ioy, repentance, & desperation it selfe. *Franciscus Barbarus* in his first booke *de re uxoria* cap. 5. hath a story of one *Philip* of *Padua* that fell in loue with a common whore, and was now ready to runne madde for her; his father hauing no more sonnes, let him enioy her, & but after a few dayes, the young man began to loath her, could not so much as endure the sight of her, and from one madnesse fell into another. Such euent commonly haue all such louers, and hee that so marries, and for such respects, let him looke for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

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† *Epist. 14. for man spectat aliter per gradus, ego pecuniâ &c. ne mihi negotiâ faceffe.*

† *Juuenolis.*

† *Tom. 4. merit. dial mul es emat. to res rer. c. 1. p. 1. pater eius nupter mortuus. ce dominus. p. c. f. Eius bonorum omnium.*

† *Alexander Gaguinus Sat. mat. Europ. de script.*

† *Tom. 3. annal*

† *Libido statim deseruit, sedidum caput, & quod in ea tantopere adamarit, aspernatur, & ab agniti. ne liberata in angorem incidit*

SUBSECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Sirens* steale away the hearts of men & wo-

men

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^a De puella voluntate periculum facere solis oculis non est satis. sed efficacia aliquid agere oportet. ibi. etiam machina alteram adhibere itaq. manus tangit, digitos constringit, atq. inter stringendum suspiria. si haec agenter. e quo se animo ferret. pieq. fabula huiusmodi perhibetur. tum vero dominam appellat. eiusq. collum suauiter.

men. For as *Tatius* obserues lib. 2. ^a It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shall be more available, and use some other forcible engines. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme not to be much averse, then call her mistress, take her about the necke and kisse her, &c. But this cannot be done, except they first get opportunity of liuing, or comming together, ingress, egress, and regress; letters and commendations may doe much, outward gestures, actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruingman by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant loues a Dowdie, many Ladies dote vpon their men, as the Queene in *Ariosto* did vpon the dwarfe, many matches are so made in hast and they compelled as it were by necessity, which had they beene free, come in company of others, or scene that variety which other places afford, or compar'd them to others, would neuer haue looked one vpon another. Or had not that opportunity of discourse & familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obiects, they are fatally driuen on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, & in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, & such like allurements, begin at last to dote insensibly one vpon another.

It was the greatest motiue that *Potiphars* wife had to dote vpon *Ioseph*, & ^a *Clitophon* vpon *Leucippe* his vnckles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius* lib. 2. (which though it be but a fiction, is grounded vpon good obseruation, and doth wel expresse the passions of louers) hee had opportunity to take her by the hand, and handle her pappes, &c. ^b which made him almost mad. *Ismerius* the Orator makes the like confession in *Eustathius* lib. 1. when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her armes halfe bare, after the Greeke fashion in those times, *—*nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phaeus*, (which moued him much) was euer ready to giue attendance on him, to fill him drinke, her eyes were neuer off him, but she was still smiling on him, and when they were risen, that shee had gotten a little opportunity, ^c she came and drank to him, & withall trod vpon his toes, & would come and goe, and when she could not speake for the company, shee would wring his hand, and blush when she met him: and by this meanes first she ouercame him, *bibens amorem hauriebam simul*, shee would kisse the cup and drinke to him, and smile, and drinke where he dranke on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in *Aristanetus*, met a faire maide by chance, a meere stranger to him, he looked backe at her, she looked backe at him againe, and smil'd withall.

* Ille dies lethi primus, primusq. malorum
Causa fuit.

It

^a *Tatius* lib. 1.

^b *In mirum atrata, non aspernanda inest inuenditas, & attractatus, &c.*

^c *Ouid.* 1. *Met.*

^e *Manus ad cubitum auidas, coram affans, fortius intuita. Te nuem de pectore spiritum ducent, digitum meum pressit. & bibens pedem pressit, mutue compressiones corporum, laborum commixtiones, pondum connexio.*

mes. &c. Et bibit eodem loco, &c. † Epil. 4. Respexit, respexit & ika. subridens, &c.

[†] *Virg. Aen.* 4.

it was the sole cause of his farther acquaintance, and loue that vndid him.

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* *O nullis tutum credere blanditijs.*

* *Propertius.*

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, and not be in loue, especially in great houses, Princes Courts, where they are idle, *in summo gradu*, fare well, liue at ease, & cannot tell otherwise how to spend their time.

d Illic Hippolitum pone, Priapus erit, whenas I say, *nox, vinum,* ^{4. O. id amor, lib. 2. eleg. 2.} & *adolescētia*, youth, wine, and night shall concurre, 'tis a wonder they bee not all plunged ouer head and eares in loue. If there be seauen seruants in an ordinary house, you shall haue three couple in some good liking at least, & amongst idle persons how shall it be otherwise? *Living at † Rome*, saith *Ara- tines Lucretia*, in the flower of my fortunes, rich, fayre, young, and so well brought up, my conuersation, age, beauty, fortune, made all the world admire and loue me. Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene in the day time, but as ^c *Castilio* noteth, in the night, *Dicm ut glis odit, tadarum lucem super omnia manult.* She hates the day like a dormouse, and aboue al things loues torches and candle light, and if she must come abroad in the day, she couets, at † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it. *Nocte latent mendae*, and many an amorous gull is fetched ouer by that meanes. *Gomelius lib. 3. de sale cap. 22.* giues instance in a *Florentine Gentleman*, that was so deceaued with a wife, she was so radiantly set out with rings, and iewels, lawnes, and laces, gold spangles, & gaudy devices, that the young man tooke her to be a goddesse, (for he neuer saw her but by torch light) but after the wedding solemnities, when as he viewed her the next morning without her tyres, and in a cleare day, she was so deformed, a leane, yellow, riueld, &c. such a beastly creature in his eyes; that hee could not endure to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as ^f in *Turkie* see them at a distance, they must enterchange few or no wordes, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib. gent.* and ^g *Bohemus* relate of these old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroom comes in, and vnties the knot, & must not see her at all by day light, till such time as he is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans*, *Danes*, *Brittaines*, the continent of *Scandia* and the rest, we assume more liberty in such cases, wee allow them as *Bohemus* saith, to kisse comming and going, & *modo absit lasciuia*, in *cauponam ducere*, to talke merrily, sport and play, sing and dance, so that it be modestly done, and goe to the Alehouse and Tauerne together. And 'tis not amisse, though ^h *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches; dissolute meetings, or great vnruely feastes. ⁱ A young pituanted, trimbearded fellowe, saith *Hierome*, will come with a company of complementes, and hold you vp by the arme as you

† *Roma viues flore fortune & opulentie meae forma gratia conuersationis maxime me fecerunt expetibilem, &c.*
c *De aulico lib. 1. fol. 63.*

† *Vt adulterino mercatorum panni.*

f *Bucq. epist.*
g *Paranympia in cubiculum adducta capillos ad cutem referbat. sponsus inde ad eam ingressus cingulum solvebat. nec prius sponsam aspexit interdiu quam ex illa factus esset pater.*
h *Serm. cont. concub.*

i *Lib. 2. epist. ad filiam & virginem, & matrem viduam. epist. 10. dabit tibi barbarulus quipsiam manum, suscitabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*

Ecc

goc,

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Loquetur ali-
us nubiis, &
quicquid metuit
dicere, significa-
bit affectibus.
Inter has tantas
voluptatum il-
lecebras, etiam
ferreas mentes
libido domat
Difficile inter e-
pulas servatur
pudicitia.

Clamore ve-
stium ad se in-
uenies vocat, ca-
pilli fasciis
comprimuntur
crispatis, cingulo
pectus arctatur,
capilli vel in
frontem, vel in
aures defluunt,
pellilium inter-
dum calit, ut
nudelet humeros,
& quasi videri
noluerit, festi-
nans celat, quod
volens detexerit.
Serm. contra
concupisc. In
sancto & reve-
rendo sacramen-
torum tempore
multas occasio-
nes, ut illis pla-
ceant, quiescere
vident. prebent.

Descript. Brit.
Res est blandi-
canior discant
cantare puellae,
pro facie &c.
Ovid. 3. de arte
amandi.
† Epist. lib. 1.
Cum loquitur
Lais, quanta O-
dy boni, vocis
eius dulcedo.
† Aristenetus
lib. 2. epist. 5.
Quam suave
canit, verbum
audax dixi, om-
nium quos vidi
formosissimus,
utinam amare
me dignetur.

Imagines, si
cantantem au-
dieris ita demul-
cebere, ut paren-

gor, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, & all this while the fidler playes or sings a lascivious song, a fourth singles you out to daunce, & one speakes by beekes and signes, and that which he dares not say, signifies by passions: amongst so many & so great promocations of pleasure, lust conquers the most hard & crabbed mindes, and scarce can a man live honest, amongst feastinges and sports, or at such great meetings. For as he goes on, ¹ shee walkes along, and with the ruffling of her clothes, she makes men looke at her, her shooes creake, her pappes tied up, her waste pulled in to make her look small, she is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarries, to shew her naked shoulders, and as if she would not be seene, she couers that in all haste, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assem- blies, ^m but as Chrysostome obiects, these trickes are put in practise, at Service- time in Churches, and at the Communion it selfe. If such dumbe shewes, signes, & more obscure significations of Loue can so moue, what shall they do that haue full libertie to sing, dance, kisse, cull, to vse all manner of discourse and dalliance? The very Tone of some of their voyces, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuare a young man; but when a good wit shall concur, Art & eloquence, fascinating speech, plea- sant discourse, sweet gestures, the Syrens themselves cannot so inchant. ⁿ P. Iovius commendeth his Italian Country-women, to haue an excellent faculty in this kind, aboue all other Nations, & amongst them the Florentine Ladies: so ne prefer Romane & Venetian Curtisians, they haue such pleasing tongues, & such ^o elegancy of speech, that they are able to ouercome a Saint,

Pro facie multis vox sua lena fuit.

Tantâ gratiâ vocis famam conciliabat, saith Petronius in his fragment of pure impurities, I meane his Satyricon, tam dulcis sonus per mulcebat aëra, ut putares inter auras cantare Syrenum concordiam, Shee sang so sweetly, that she charmed the Aire, and thou wouldst haue thought thou haddest heard a consort of Syrens. O good, God, when Lais speakes, how sweet it is! Philocolus exclaimes in † Aristenetus. To heare a faire young Gentlewoman play vpon the Virginals, Lute, Viall, & sing to it, must needs bee a great entisement. Parthenis was so taken. O sister Harpedona, she laments, I am vndone, † how sweetly hee sings, I le speake a bold word, he is the properest man that euer I saw in my life. O how sweetly he sings, I dye for his sake, O that he would loue me againe! If thou diddest but heare her sing, saith P Lucian, thou wouldest forget father and mother, forsake all thy friends & follow her. Helena is highly commended by † Theocritus the Poet, for her sweet voyce & musicke, none could play so well as she, and Daphnis in the same Edyllion.

*Quam tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quam mel lingere.*

How sweet a face hath Daphne, how louely a voyce!

Hony it selfe is not so pleasant in my choyce.

A sweet voyce & musicke are powerfull intisers,

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one fillie pipe, that he lost his head. Clitiphon complaines in † Tatius, of Lencippus sweet tunes, he heard her

am & patrie statim obliuiscaris. † Edyl. 18. nequãt ulla sic Cytharam pulsare nouit. † Puellam cytharâ canentem uisimus.

play

play by chance vpon the Lute, & sing a pretty song to it in commendation of a rose, and that rauished his heart. It was Iasons discourse as much as his beauty, or any other of his good parts, which delighted Medaa so much.

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— Delectabatur enim

Animus simul formâ, dulcibusq; verbis

It was Cleopatra's sweet voyce, & pleasant speeche, which inueagled Anthony, about the rest of her enrisements,

† Apollonius.
Argonaut. lib. 3.

Verba ligant hominum, ut Taurorum cornua funes, as bulles hornes are bound with ropes, so are mens hearts with pleasant words. Her words burne as a fire, Eccles. 9. 10. Roxolana bewitched Solyman the magnificent; & Shores wife by this engine, ouercame Edward the fourth,

‡ Omnibus unâ omnes surripuit Veneres.

‡ Capillus.

The wife of Bath in Chaucer confesseth all this out of her experience.

Some tolke desire vs for richesse,
Some for shpe, some for fairenesse,
Some for that she can sing or daunce,
Some for gentlenesse, or for dalliance.

† Petrus Aretines Lucretia telleth as much and more of her selfe, I counterfeited honesty, as if I had bene virgo virginissima, more then a vestall virgin, I looked like a wise, I was so demure and chaste, I did adde such gestures, tunes, speeches, signes and motions vpon all occasions, that my spectatours and auditors were stupefied, enchanted, fastned all to their places, like so many stockes and stones. Many silly Gentiewomen are fetched ouer in like sort, by a company of gullies and swaggering companions, that haue nothing in them but a few players ends & complements, that can discourse at table of Knights & Lords combates, like † Lucians Leontiscus, of other mens trauels, braue adventures, & such common triuial newes, ride and dance, sing old ballad tunes, & weare their cloths in fashion, with a good grace, a fine sweet Gentleman, a proper man, who could not loue him? She will haue him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toyes, Palmerin de Oliva the Knight of the Sunne, &c. or hearing such tales of flouers, & descriptions of their persons, lasciuious discourses, set them on fire, with such like pictures or warlike objects in what kinde soeuer; no stronger engine then to heare or read of loue toyes, fables and discourses (* one saith) and many by this meanes are quite mad. This belike made Aristotle Polit. lib. 7. cap. 18. forbid yong men to see Comedies, or to heare amorous tales. Ismenius as hee walked in Sophocles garden, being now in loue, when hee saw so many y lasciuious pictures, Thetis marriage, and I know not what, was almost beside himselfe. And to say truth, with a lasciuious object who is not moued, to see others dally, kisse, dance? and much more when he shall come to be an Actor himselfe.

† Parnodidascalo dial. Ital. Latin I. terp. Cast. Barthio Ger.

Fingebam honestatem plusquam virginis vestalis, intuebar oculis uxoris, addebam gestus, &c.

† Tom. 4. dia I. meriti.

† Amatorius sermo vehemens, vehementis cupiditatis incitatio est. Tati. l. 1.

* Aeneas Syluius. Nulla machina validior quam lectio lasciuie historie, sepe etiam in iusmodi fabulis ad furorem incenduntur.

† Eustatius l. 1. Picture parant animum ad Venerem &c.

Horatius ad res venereas intemperantior traditur, nam cubiculo suo sic specula dicitur habuisse disposita, ut quocumq; respectisset imaginem coitus reuerent. Suetonius vit. eius.

† Hor.

† Hensius.

† Applico me illi proximis, & spisse deosculata sagum peto.

To kisse and to be kissed, which amongst other lasciuious provocations, is a burden in a song, and a most forcible Batterie, a great allurements, la fire it selfe, proæmium aut anticæniū, the prologue of burning lust (as Apuleius addes) lust it selfe,

‡ Venus quintâ parte sui nectaris imbuir.

A strong assault, that conquers Captaines, & those all-commanding forces,

‡ Domusq; ferro sed domaris osculo:

† Aretines Lucretia, when shee would in kindnesse ouercome a suter of hers, and haue her desire of him,ooke him about the necke and kissed him againe &

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b Petronius Cataleſt.

c Catullus ad Lesbiam, de mihi baſia mille, deinde centum, &c.

d Petronius.

e Apuleius lib. 10 & Cataleſt.

† Petronius.

* Apuleius.

c Petronius.

Proſeleos ad Ciren.

f Petronius.

h Animus coniungitur, & spiritus etiam noſter per osculum effluit, alternatim ſe in utriuſque corpus inſundentes commiſcent. Anima potius quàm corporis connectio.

i Lucian Tom. 4

† Catullus.

k Eſtatiuſ lib. 4.

† Catullus.

* Eusebian.

† Catullus.

† Catullus.

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† Catullus.

again, and to that which ſhee could not otherwiſe effect, ſhee made him ſo ſpeedily and willingly condeſcend. And 'tis a continuall aſſault, alwayes a-freſh, and ready to begin as at firſt, *baſium nullo ſine terminatur, ſed ſemper recens eſt*, and hath a ſierie touch with it.

—d *Tenta modò tangere corpus,*

Iam tua mellifluo membra calore fluent.

Eſpecially when they ſhall be laſciuiouſly giuen, as he feelingly ſaid, & me *preſſulum deoſculata Fotis.* † *Oborto valgiſter labello.*

* *Valgiſ ſuaviſ.*

Dum ſemiulco ſuavio,

Meam puellam ſuavior,

Anima tunc agra & ſaucia,

Concurrit ad labia mihi.

The ſoule and all is moued, † *Iam pluribus oſculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*

‡ *Haſimus calentes,*

Et tranſfundimus hinc & hinc labellis,

Errantes animas, valete cura.

They breathe out their ſoules & ſpirits together with their kiſſes, ſaith^h *Balthaſar Caſtilio*, change hearts and ſpirits, and mingle affections as they doe kiſſes, and it is rather a connection of the mind, then of the body. And although theſe kiſſes be delightſome and pleaſant, *Ambroſian kiſſes*,

† *Saaviolum dolci dulcius Ambroſiâ,*

ſuch as *Gany-*

medes gaue *Iupiter*, *Nectare ſuavius*, ſweeter then *Nectar*, *Balſome*, *hony*,

k *Oſcula merum amorem ſtillantia*, Loue dropping kiſſes, for

The *Gilliſlowre*, the *Rose* is not ſo ſweet,

As ſugred kiſſes be when *Louers* meet.

Yet they leaue an irkſome impreſſion,

† *Vt mi ex Ambroſiâ mutatum iam foret illud*

Suaviolum, triſti triſtius Helleboro.

At firſt *Ambroſe* it ſelfe was not ſweeter,

At laſt blacke *Hellebor* was not ſo bitter.

They are deſceitfull kiſſes. * *Quid me mollibus implicas lacertis?*

Quid fallacibus oſculis inſeſcas? &c.

Why do'ſt within thine armes me lap,

And with falſe kiſſes me intrap?

they are deſtructive, and the more the worſe.

1 *Et quæ me perdunt, oſcula mille dabat.*

They are the bane of theſe miſerable *Louers*. There be honeſt kiſſes, I deny not, *osculum charitatis*, friendly kiſſes, modeſt kiſſes, officious and ceremonial kiſſes, &c. *Oſculi ſenſus, brachiorum amplexus*, kiſſing and embracing, are proper gifts of Nature to a man: but theſe are too laſciuious kiſſes,

m *Impliciti g, ſuos circum mea colla lacertos, &c.* too continu-

ate, and too violent, n *Brachia non hederæ, non vincunt oſcula comæ.*

o they cling like *Ivy*, cloſe as an *Oyſter*, bill as *Doues*, meretricious kiſſes, biting of lips, cum additamento: *Tam impreſſo ore* (ſaith † *Lucian*) *ut vix labia detrahant, inter deoſculandum mordicantes, tum & os aperientes quoque & mammæ attrēctantes, &c.* ſuch kiſſes as ſhe gaue to *Gyton*, *innumera oſcula dedit*

1 Ovid. art. am.

Eleg. 18.

m Ovid.

n Cum capita liment ſolitis morſunculus, & eum mamillarum preſſunculus. Lip. od. ant.

lec lib. 3.

u Columbatimq; labia conferentes morſunculus labiorum.

† Tom. 4. dial.

meretr.

dedit non repugnantī puero, cervicem invadens, innumerable kisses, &c. More then kisses, or too homely kisses: as those that P he spake of, *Accepturus ab ipsa Venere, 7. suavia &c.* with such other obscenities, that vaine louers vse, which are abominable and pernicious. If as *Peter de Ledesmo cas. cons.* holds, euery kisse a man giues his wife after marriage, be *mortale peccatum*, a mortal sinne, or that of * *Hierome*, *Adulter est quisquis in uxorem suam ardentior est amator*, what shall become of all such 9 immodest kisses and obscene actions, the forerunners of brutish lust, If not lust it selfe? what shall become of the, that often, abuse their owne wiues? but what haue I to doe with this?

That which J ayme at is to shew you the progresse of this burning lust: to epitomise therefore all this which J haue hitherto said, with a familiar example out of that elegant *Museus*: Obserue but with me those amorous proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

Oblique intuens inde nutibus,—

Nutibus mutis inducens in errorem mentem puella.

Et illa e contra nutibus mutuis iuuenis

Leandri quod amorem non renuit &c.

Adibat in tenebris tacite quidem stringens

Roscos puella digitos, ex imo suspirabat

Vehementer— Inde.

Virginis autem bene olens collum osculatus,

Tale verbum ait amoris ictus stimulo,

Preces audi & amoris miserere mei, &c.

Sic fatus recusantis persuasit mentem puella.

With becks and nods he first beganne,

To try the wenches minde,

With becks and nods and smiles againe

An answere he did finde.

And in the darke he tooke her by the hand,

And wrong it hard, and sighed grieuouly,

And kissed her too, and wo'd her as he might,

With pittie me sweet heart, or else J dye,

And with such words and gestures as there past,

He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medaa*, by *Enstathius* in his ten bookes of the loues of *Isrenius* & *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Lencippe*, and in that notable tale of *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souleir woed her with such Rhetoricke as Louers vse to doe, — *placitone etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, but to hang her dead husbands body on the crosse, which hee watched, instead of the theeues which was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

Many such allurements there are, Nods, lests, Winkings, Smiles, Wraff-

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lings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not haue women learne to write. Many such provocations are vsed when they come in presence, they will and will not. *Malo mea Galatea petit lascina puella,*

Et fugit ad salices & se cupit ante videri.

My Mistris with an apple wooes me,

And hastely to couert goes,

To hide her selfe, but will be seene

With all her heart before, God knowes.

Hero so tripped away from Leander as onedisplesed,

^a *Tet as she went full often lookt behinde,*

And many poore excuses did she finde,

To linger by the way, ———

yet if he chance to ouertake her, she is most averse, nice and coy,

Denegat & pugnat sed vult super omnia vinci,

She seemes not wonne, but wonne she is at length,

In such waies women vse but halfe their strength,

Sometimes they lye open and are most tractable & comming apt, yeelding and willing to embrace, at such seasons, and to some, as they spy their aduantage; and then close againe, not a looke, not a smile, not a kisse for a kingdome. ^b *Arctines* Lucretia was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull & faire, yet by these trickes I seem'd to be farre more amiable then I was.* For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire. I had a suiter too'd me dearly (saith she) and the ^c more he gaue me, the more eagerly he wooed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see mee, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him only I aynded at) I personated my owne seruant to bring in a present from a Spanish Count, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. ^d *Comes de monte Turco* my Lord and Master, hath sent your Ladship a small present, and part of his hunting, a peece of Venison, a Pheasant, a fewe Partridges, &c. (all which shee bought with her owne mony) commends his loue and seruice to you, desiring you to accept of it in good part, and he meares very shortly to come and see you. With all she shewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter but only to circumuent him. ^e By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his dearest blood for my sake.* *Philinna* in ^f *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him, would not vouchsafe him her company, but kissed *Lamprias* his corriuall, at the same time & before his face, but why was it? to make him (as she telleth her mother that chid her for it) more ieaious, to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other trickes she vsed besides this (as she there confesseth) for she would fall out with him and anger him of set purpose, picks quarrells vpon no occasion, because she would be reconciled to him againe.

Amantium

^b *Parnodidastalo dial Ital.*

Latin donat. a

Gasp. Barthio

Germano. quan-

quam maturi &

arte erant for-

mosissima, isto

tamen assu tan-

to speciosior vi-

debat. quod enim

oculis cupitum

agere prabetur,

multo magis

affectu huma-

nos incendit.

^c *Quo maiori-*

bis me donis

propitiabat ed

peioribus illum

modis tractaba,

ne basium im-

petrauit &c.

^d *Comes de mo-*

te Turco Hispanus

has de Venatio-

re sua partes

misit, iussit.

que peramanter

orare ut hoc

qualecunq; donu

suo nomine ac-

cipias.

^e *His artibus*

hominem ita

excantabam, ut

pro me ille

ad omnia pa-

vatus, &c.

^f *Tom. 4. dial.*

merit.

^g *Relicto illo,*

agere ipsi interm-

faciens & om-

nino difficilis.

Amantium ira amoris redintegratio, as the old saying is, the falling out of lovers is the renewing of loue; and according to that of *Aristinetus*, *incurdiores amorum post iniurias delitiae*, loue is increased by iniuries, as the sun beames are more gracious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* infor mes *Crisis* in the said *Lucian*,^b *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, and wish, are but ordinary symptomes, *incipientu adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, and please him, &c. and that hee perceauce once hee hath you sure without any corriuall, his loue will languish, and he will not care so much for you. Hitherto (saith she) can I speake out of experience; *Demofhan- tus* a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abiit ver- bis me insectatus*, at first he went his waies all in a chafe, cursing & swearing, but at last he came submitting himselfe, vowing and protesting that hee loved me most dearly, I should haue all he had, & that he would kill himselfe for my sake. Therefore I aduise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly, *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent, but now and then reiect them, estrange thy selfe, *Vt si me audies semel atq; iterum exclude*, shut him out of doores once and twice, follow my counsell, and by this meanes you shall make him madde, come off roundly, stand to any conditions, & doe whatsoeuer you will haue him. These are the ordinary practises, yet in the said *Lucian*, *Melissa* mee thinks, had a trick beyond all this; for when her suiter came coldly on, to stir him vp, she writ one of his corriualls names and her owne in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, and caused it to be slucke vpon a post, for all gazers to behold, and loſt in the way which hee vsed to walke; which when he perceaued, *statim vt legit credidit*, instantly apprehended it was so, came rauing to me, &c.ⁱ and so when I was in despaire of his loue, foure months after I recovered him againe. But who can repeat halfe their deuises? what *Aratine* experienced, what conceited *Lucian*, or wanton *Aristinetus*? They will deny and take, stiffly refuse and yet earnestly seeke the same, f repel to make them come with more eagernesse, flye from you if you follow, but if you be averse, as a shadowe they will follow you againe, and haue a thousand such seuerall intisements. for as he saith,

*Non est forma satis, nec qua vult bella videri,
Debet vulgari more placere suis.*

*Dicta, sales, lusus, sermones, gratia, risus
Vincunt naturæ candidioris opus.*

'Tis not enough though she be faire of hewe,
For her to vse this vulgar complement,
But pretty toyes and iests, and sawes and smiles,
Are farre beyond what beauty can attempt.

For this cause belike *Philostratus* in his Images, makes diuers loues, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, gannes, snares, and other engins in their hands, as *Propertius* hath prettely painted the

^b Si quis enim nec Zel. typus nascitur, nec pugnat aliquando amator, nec perit, ut non est habendus amator. &c. Totus hic ignis Zelotipia conſtat. &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit, te solum habere, elonga- fit illico amor suus.

ⁱ Perientem indebitis ipsum denud inflammatum & pro- fus inſan- nientum.

^k Et sic cum fe- re de illo despe- rassent, post men- ses 4. ad me re- dii.

^l Petronius Ca- tal.

^u Imagines de- orum, fol. 327. varios amores facit quos aliqui interpretantur multiplices affe- ctus & illece- bras, alios puel- los, puellas, ala- tos, alios facies habentes mani- bus, alios porci- asque, alios sa- gittas, alios la- queos, &c.

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out, *lib. 2. & 29.* & which some interpret, diuers entisements, or diuerse affections of Louers, which if not alone, yet ioyntly may batter & ouercome the strongest constitutions.

It is reported of *Decius*, & *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as ** Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Garden, & set a young Curtesan to dally with him, & shee tooke him about the neck and kissed him, and that which is not to be named, *manibusq; attrectare, &c.* & all those entisements which might bee vsed, that whom Torments could not, Loue might batter. But such was his constancy, shee could not ouercome, & when this last engine would take no place, they left him to his own wayes. At *2 Barclye* in *Glocestershire*, there was in times past a famous Nunnery (saith *Gualterus Mapes*, an olde Historiographer, that liued 400 yeares since) Of which there was a noble and a faire Lady Abbesse: Godwin that subtil Earle of Kent, traouelling that way, (seeking not her but hers) leaues a Nephew of his, a proper yong Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till hee had deflowred the Abbesse and as many besides of the Nunnes as he could: and leaues him with all rings, iewels, girdles, and such toys to giue them still, when they came to visit him. The young man willing to undergoe such a businesse, plaid his part so well, that in short space he got vp most of their bellies, and when hee had done, tol i his Lord how he had sped. *a* His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and begges their Lands to his owne use. This story I doe therfore repeat, that you may see of what force such entisements are, if they be opportunely vsed, & how hard it is euen for the most auerse & sanctified soules to resist such allurements. *John Maior* in the life of *John* the Monke, that liued in the dayes of *Theodosius*, commends the Eremitte to haue beene a man of singular continency, & of a most austere life; but one night by chance the Diuell came to his Cell in the habite of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, *b* The old man let her in, and after some common conference of her mishap, she began to inueagle him with lasciuious talke, and iests, to play with his beard, to kisse him, and doe worse, till at last she quite ouercame him. As he went to adresse himselfe to that businesse, she vanished on a suddaine, and the Diuels in the Aire laughed him to scorne. Whether this be a true story, or a tale, I will not much contend; it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites bee not sufficient, there bee many others which will of themselves intend this passion of burning lust, amongst which, Dancing is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust, *A † circle, of which the Diuell himselfe is the center.* *c* Many women that use it, haue come dishonest home, most indifferent, none better. *d* Another tearmes it the companion of all filthy delights and entisements, and 'tis not easily told what inconueniences come by it, what

** Epist. lib. 3. cit a Pauli Eremitae.*

† Meretrix speciosa cepit delicatus stringere, colla complexibus, & corpore in libidinem concitato &c.

2 Camden in Glocestershire.

Huic praesuit nobilis & formosa Abbatisa, Godwinus comes in dolo subtilis, non ipsam, sed sua capiens, reliquit nepotem suum, formae elegantissimum, tanquam infirmum donec reuertetur, instruit, &c.

a *Ille impiger regem ad Abbatissam & suas praegnantas edocet, exploratoribus missis probat, & ipsi eiectione a domino suo manerium accepit.*

b *Post sermones de casti suo suauitate sermonis conciliat animi hominis, manet inter colloquia & risus ad barbam protendit, & palpare cepit cervicem suam, & oculari. quid multa? captiuum ducit militem Christi. Complexura evanescit, demones in aere monachum rident.*

† Chorea circulus, cuius centrum diabolus.

c *Multae inde impudice domus redire, plures ambiguae, melior nulla.*

d *Turpium delictarum comes est externa saltatio, neq; certe facile dicta quae mala hinc visus lauriant, & quae pariat colloquia, monstrosos, inconditos gestus, &c.*

scurrile talke, obscene actions, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings,

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— *ut Gaditana canoro*
Incipiat prurire chore, plaususq. probat
Ad terram tremula descendant clune puelle,
Irritamentum Veneris languentis—

That it will make the Spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fiddling & dancing; the king was not a spectator onely, but a principall Actor himselfe. A thing neuertheless frequently vsed, & part of a Gentlewomans bringing vp, to sing and dance, & play on the Lute or some such instrument, before she can say her *Pater noster*, or ten Commandements. T'is the next way their Parents thinke, to get them husbands, they are cōpelled to learne, & by that meanes, † *Incessos amores De tenero meditantur ungue*; T'is a great allurements as it is often vsed, & many are vndone by it. Thais in *Lucian*, inueagled *Lamprias* in a dance. *Herodias* so far pleased *Herod*, that shee made him sweare to giue her what she would aske, *John Baptists* head in a platter. & *Robert Duke of Normandy*, riding by *Palais*, spied *Arlette* a faire maid, as shee was dancing on a greene, & was so much enamored with the obiect, that he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippus* a noble Gallant in † that Greek *Aristenetus*, seeing *Panareta* a faire yong Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could think of nothing but of *Panareta*, he came raving home full of *Panareta*: Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine *Panareta*! I haue seene old and new Rome, many faire cities, many proper women but neuer any like to *Panareta*, they are drosse, dowdies all to *Panareta*, O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely *Panareta*! When *Xenophon* in *Symposio* or Banquet, had discoursed of Loue, & vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, he shuts vp all with a pleasant Enterlude or dance of *Dionysius* & *Ariadne*. First *Ariadne* dressed like a Bride, came in and rooke her place, and by and by *Dionysius* entred, dancing to the Musicke. The spectators did all admire the yong mans carriage, and *Ariadne* her selfe was so much affected with the sight, that she could scarce sit. After a while *Dionysius* beholding *Ariadne*, and incensed with Loue, bowing to her knees, embraced her first, & kissed her with a grace; she embraced him againe, and kissed with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them for it. And when *Dionysius* rose vp, he raised her vp with him, and many pretty gestures, and embraces, and kisses, and loue complements passed between them; which when they saw faire *Bacchus* and beautifull *Ariadne* so sweetly & so vnswaynedly kissing each other, so really embracing, they swore they loved indeed, and were so inflamed with the obiect, that they beganne to rouse vp them-

^c *Iuv. Sat. 17.*
[†] *Iustin. lib. 30.*
[†] *Adduntur instrumenta luxurie, tympana & tripudia, nec tamen Spectator rex, sed nequitie magister, &c.*
[†] *Hor. lib. 5. od. 6.*
[†] *Haurere vitæ eius.*
^h Of whom he begat *William* the Conqueror, by the same token thee tore her in mock downe, saying &c.
[†] *Epist. 26. quæ non miratus est saltantem? quis non vidit & amavi? veterem & novam vidi Romanam, sed tibi suilem non vidi Panareta, sel. qui Panareta fuerim, &c.*
[†] *Primo pro Ariadne velut sponte prodijt, ac (sic recedit, prodians illico Dionysius ad numeros cantante tibia saltabat, admirabat, amabat, saltantem mouent, ipsaq. Ariadne, ut in te moueretur, secrete, sponte, &c. Dionysius canit, &c.*
[†] *Exiit, &c.*
[†] *Ut autem surrexit Dionysius, exiit simul Ariadnem, herbant, &c.*
[†] *gestus osculanti, & inter se complectenti, qui autem spectabant, &c.*
[†] *Ad extremum videntes eos mutis amplexibus implicator & ianiam ad thalamum ituros, qui non duxerunt uxores, mirabant uxores se ducturos, qui autem duxerant, consecratis comis iocitatis, ut ydem fuerit eorum, domum sefuerunt.*

lammum ituros, qui non duxerunt uxores, mirabant uxores se ducturos, qui autem duxerant, consecratis comis iocitatis, ut ydem fuerit eorum, domum sefuerunt.

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† Lib. 4. de contem-
nend. amo-
ribus.* Ad Anysum
ep. 57.† Intempestiuū
enim est, & à
nuptijs abhorrens
inter saltantes
podagricum vi-
dere senem, &
Episcopum.* Rem omnium
in mortalium
vita optimam
innocentier accu-
sare.* Que honesta
voluptatem re-
spicit, ut corpo-
ris exercitiū,
contemni non
debet.* Elegantiſſima
res est, que &
mentem amat,
corpus exerceat,
& spectantes
oblectet, multos
gestus decoros
ducens, oculos,
aures, animum
ex æquo demul-
cens.† Apuleius l. 10.
Puelli, puellæq;
virentiſſimæ
etate, formâ
conspicui, veste
nitidi, in effu-
gratiſſi greciani-
cam solantes
pyrrhicam, dis-
positis ordinati-
onibus, decoros
ambitus ierra-
bant, nunc in or-
bem flexi, nunc
in obliquam se-
riem connexi,nunc in quadru-
cuncati, nunc in-
de separati, &c.

† Lib. 1. cap. 11.

† Vir. Epami-
nonde.

* Lib. 5.

† Read P. Mar-
tyr Orca De-
cad. Ber. 9, le-
vius, Hacluit,

&c.

m 10. Leg. τῆς τοῦ τοιαύτου συνουσίας ἑκείνης, &c. huius causa oportet disciplinam constitui, ut tam pueri quam puellæ choreas cele-
brent, spectenturq; ac spectent, &c.

ſelves, as if they would haue ſlowne. At the laſt when they ſaw them ſtill, ſo wil-
lingly embracing, and now ready to goe to the Bride-chamber, they were ſo rai-
ſhed with it, that they that were unmarried, ſwore they would forthwith marry,
and thoſe that were married, called inſtantly for their horſes, and galloped home
to their wines. VVhat greater motiue can there be to this burning luſt? what
ſo violent an oppugner? Not without a good cauſe therefore ſo many graue
men ſpeake againſt it, Vſe not the company of a woman, ſaith Syracides 8.4. that
is a ſinger or a dancer, neither heare, leſt thou be taken in her craftineſſe. In circo
non tam cernitur quàm diſcitur libido, as † Hadus holdes, luſt in theaters is not
ſeen, but learned. Gregory Nazianzen that eloquent diuine (* as hee relates
the ſtory himſelfe) when a noble friend of his ſolemnely invited him with o-
ther Biſhops, to his daughter Olympias wedding, reſuſed to come; † For it is
abſurd to ſee an old gowty Biſhop ſit amongſt dancers, he held it vnfit to bee a
Spectator, much leſſe an Actor. Nemo ſaltat ſobrius, Tully holdes, hee is not a
ſober man that danceth; and for that reaſon belike, Domitian forbade the Ro-
man Senators to dance, & for that ſact, remoued ſome of them from the Se-
nate. But theſe, you will ſay, are laſciuious dances, & tis the abuſe that cau-
ſeth ſuch inconuenience. And I doe not well therefore to condemne, ſpeake
againſt, or innocently to accuſe the beſt and pleaſanteſt thing (ſo * Lucian calls
it) that belongs to mortall men. You miſ-interpret, I condemne it not; I hold it
notwithſtanding an honeſt diſport, a lawfull recreation, if it bee moderat-
ly & ſoberly vſed. Jam of Plutarchs minde, * that which reſpects pleaſure alone,
honeſt recreation, or bodily exerciſe, ought not to bee reiected and contemned: I
ſubſcribe to * Lucian, tis an elegant thing, which cheareth vp the minde, exer-
ciſeth the body, delights the ſpectators, which teacheth many comely geſtures, e-
qually affecting the eares, eyes- and ſoule it ſelfe. Saluſt diſcommends ſinging &
dancing in Sempronias, not that ſhe did ſing or dance, but that ſhe did it in ex-
ceſſe, tis the abuſe of it: & Gregories reſuſall doth not ſimply condemne it, but
in ſome folks. Many wil not allow men & women to dance together, becauſe
it is a prouocation to luſt: they may as well with Lycurgus and Mahomet, cut
downe all Vines, forbid the drinking of wine, becauſe it makes ſome men
drunke. I ſee no ſuch inconuenience, but that they may ſo dance, if it be done
at due times, and by fit perſons. Let them take their pleaſures, and as he ſaid
of old, yong men and maides flouriſhing in their age, faire and lonely to behold,
well attired, and of comely carriage, daunced a Greeke Galliard, and as their dance
required, kept their time, now turning, now tracing, now a part, now altogether,
now a curteſie, then a caper, &c. and it was a pleaſant ſight. Our greateſt Coun-
ſellours, & ſtaid Senators, at ſome times dance, as Dauid did before the arke.
The greateſt Souldiers, as * Quintilianus, † Emilius Probus, * Calius Rhodi-
ginus haue proued at large ſtill vſed it in Greece, Rome, and the moſt worthie
Senators, cantare, ſaltare, &c. In this our age it is in much requeſt in thoſe
Countries, as in all ciuill Common-wealthes, † amongſt the Barbarians the-
ſelves nothing ſo precious, all the VVorld allowes it. m Plato in his commo-
wealth, will haue dancing-ſchools to be maintained, that yong folkes might
meet, be acquainted, ſee one another, and be ſeen; nay more, he would haue the
dance naked, and laughes at thoſe that laugh at it. But Eusebius præpar. Evans-

gel. lib. 1; cap. 11. and Theodoret lib. 9. curat. grec. affect. worthily lash him for it, and well they might: for as one saith,ⁿ *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust*; There is a meane in all things, this is my censure in brieft. Dancing is a most pleasant recreation of body and minde, if conveniently vsed; a furious motiue to burning lust, if abused. But I proceed.

If these allurements doe not take place, for * *Simierus* himselfe, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare & lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amica frui, promitte, finge, iura per iura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

———† *mihi Delphica tellus*

Et Clausr & Tenedos, Patareag, regia seruit,

Iuppiter est genitor———

Delphos, Claros and Tenedos serue me;

And *Iupiter* is knowne my Sire to be.

The poorest swaines will doe as much,

* *Molle pecus niuei sunt & mihi vallibus agni.* I haue a thousand sheepe, good store of Cattle, and they are all at her commande,

———† *Tibi nos, tibi nostra supellex,*

Rurag, seruerint.———

house, land, goods, they are all at her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in ^a *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her with all his heart, & her alone, and that as soone as euer his father died (a very rich man & almost decrepit) he would make her his wife. The maide by chance made her mother acquainted with the businesse, who being an old fox, well experienced in such matters, told her daughter, now ready to yeeld vnto his desire, that he meant nothing lesse, for dost thou thinke that hee will euer care for thee being a poore wench, ^b that may haue his choice of all the beauties in the Citty, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter beleue him not: the maid was abasht, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, & batchelours too sometimes, to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an old maide of 45 yeares, ^c she swore to him she was but 22. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes:

† *Fallere credentem res est operosa puellam.* tis sooe done, no such

great mastery, *Egregiam verò laudem & spolia ampla.*———

And nothing so frequent as to belye their estates, to preferre their suites, and to advance themselues. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to giue out, as he did in *Petronius*, that he was master of a ship, and kept so many seruants, and to personate their part the better, take vpon them to be Gentlemen of good houses, well descended and allied, and hire apparell at brokers, some Scauingers, or prick-louse Tailors to attend vpon them for the time, sweare they haue great

^a *Aspectus enim nudorum corporum, tam maris quam feminas irritare solet ad enormes lasciuie appetitus.*
^b *Camden. Annal. A. 1578. fol. 276. Amatoris facit & illecebris exquisitissimum.*

+ Met. 1. Ouid.

^c *Erasmus egl. mille mei Siculis errant in montibus agni. Virg. †* *Locheus.*

^a *Tom. 4. merit. dial. amare se iurat & lacrimatur, dicitq. uxorem me ducere velle quum pater oculos clausisset.*

^b *Quum dotē alibi nullā maiorem aspicit, &c.*

^c *Deierauit illa secundum supra vigesimum ad proximum Decembrem completurum se esse. † Ouid.*

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o Nam doris
vincitur omnis
amor Catullus, l.
3. eleg. 5.

possessi os, ° bribe, lye, cog, & foist, how dearely they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutches, Princeesse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

The heads of Parrats, tongues of Nightingales,
The braines of Peacocks, and of Estriches,
Their bath shall be the iuyce of Gilliflowres,
Spirit of Roses, and of Violets,
The milke of Vnicornes, &c.

as old Vulpone courted Calia in

the ^d Comœdy, when as they are no such men, not worth a groar, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres to be welcome, and for better entertainment. The conclusion is, they meane nothing lesse,

P Nil metuunt iurare, nihil promittere curant.
Sed simul ac cupida mentis satiata libido est,
Dicta nihil metuere, nihil periuria curant.

Oathes, vowes, promises, are much protested,
But when their minde and lust is satisfied,
Oathes, vowes, promises, are quite neglected.

When Louers sweare, Venus laughes, *Venus hac periuria ridet.* ¶ Iuppiter smiles, and pardons it withal, as ^c Plato giues out, for of all periury, that alone for loue matters is forgiuen by the Gods. If promises, lyes, oathes, and protestations will not auaile, they fall to bribes, tokens, gifts, and such like feates.

¶ *Plurimus auro conciliatur amor:* as Iuppiter corrupted Danae with a golden shewre, they will fall in her lappe. And so must hee certainly doe that will speed, make many feasts, banquets, inuitations, send her some present or other euery foot. *Summo studio parentur epule* (saith ^f Hædus) & *crebra fiant largitiones*, he must be very bountifull, and liberall, not to her only, but to all her followers, friends, and familiars, fidlers, panders, parasites, and household seruants, to all, of all sorts, messengers, porters, carriers, no man must bee unrewarded. I had a suiter (saith ^g *Arctines Lucretia*) that when hee came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his fuming, I brought him vpon his knees. If there had beene an excellent bit in the market, any nouelty, fish, fruit, or fowle, muskadell, or malmsey, or a cup of neat wine in all the Citty, it was presented presently to me, though neuer so deare, hard to come by, but I had it: the poore fellowe was so fond at last, that I thinke, if I would, I might haue one of his eyes out of his head. A third suiter was a Merchant of Rome, and his manner of woing was with exquisite musicke, costly banquets, poems &c. I held him off till at length hee protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods, and lands *pro concubitu solo*; ^h Neither was there euer any coniurer I thinke to charme his spirits that vsed such attention, or such mighty words, as he did exquisite phrases, to get the loue of me. Thus men are actiue & passiue, & women are not farre behind them in this kind.

† For halfe so boldly there can non
Sweare and lye as women can.

¶ They can cracke, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poesies, and such toyes, as he iustly

com-

^d Fox. ast. 3.
fr. 7

^e Catullus,
^q *Periuria ridet
amantem Iupit-
er & ventos
irritia ferre in-
bet, Tibul. lib. 3.
& 6.*

^c *In Philebo. pe-
ierantibus his.
dy soli igno, cune
r Catul.*

^f Lib. 1. de con-
temnendus amo-
ribus.

^g Dial. Ital. ar-
gentum ut pa-
leas projiciebat.
Bili sum habui
amatorem qui
supplex flexis
genibus, &c.

^h *Nullus recens
allatus terre
fructus nullum
cupedarum ge-
nus tam carum
erat, nullum vi-
nam Ceticum
pretiosum, quin
ad me ferret il-
lico, credo alte-
rum oculum pig-
nori daturum,
&c.*

ⁱ *Post muscam
opiperas epulas
& iantis iura-
mentis, donis,
&c.*

^k *Nunquam a-
liquis umbrati
conuicator tan-
ta attentione
tamq. potenti-
bus verbis usus
est, quam ille ex-
quisitis mibi di-
ctis, &c.*

^l Chruicer.
^m *Ab crudele ge-*

ⁿ *nec tutum
femina nomen
Tibul. l. 3. eleg. 4.*

complained, *Cur mittis violas: nempe ut violentius urar,*

Quid violas violis me violenta tuis? &c

Why dost thou send me Violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my heart.

When nothing else will serue, their last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspirijs*, 'twixt teares and sighs I write this (I take loue to witnesse) saith * *Chelidonia*, to *Philonius*. *Arctines Lucretia*, when her sweet heart came to towne † wept in his bosome, that he might be perswaded those teares were shed for ioy of his returne. *Quartilla* in *Petronius*, when nought would moue, fell a weeping, and as *Balthasar Castilio* paints them out, "To these Crocodiles teares, they will adde sobbes, fiery sighs, and sorrowfull countenance, pale colour, leanenesse, & if you doe but stirre abroad, these fiends are ready to meet you at euery turne, with such a sluttish neglected habit, dejected looke, as if they were now ready to dye for your sake, and how, saith he, shall a young novice thus beset, escape? But belecue them not.

—* *animam ne crede puellis,*

Namq; est faminea tutior unda fide. On the other side, as I haue said, men are as false, let them sweare, protest, and lye;

* *Quod vobis dicunt, dixerunt mille puellis.*

They loue some of them those eleuen thousand Virgins at once, and make them belecue each particular, he is besotted on her, or loue one till they see another, and then her alone: like *Milo's* wife in *Apuleius*, lib. 2. *Si quem conspexerit speciosa forma iuuenem, venustate eius sumitur, & in eum animum intorquet.* 'Tis their common complement in that case, they care not what they say or doe. One while they slight them, care not for them, rayle downe right and scoffe at them, and then againe they will runne mad, hang themselves, stab and kill, if they may not enioy them. These trickes and counterfeit passions are more familiar with women. *finem hic dolori faciet aut vita dies; miserere amanti*, quoth *Phædra* to *Hippolitus*. *Ioessa* in *Lucian*, told *Pythias* a young man, to mone him the more, that if he wou'd not haue her, she was resolu'd to make away her selfe. *There is a Nemesis, and it cannot choose but grieue and trouble thee to heare that I haue either strangled, or drowned my selfe for thy sake.* Nothing so common to this sex, as oathes, vowes, and protestations, and as I haue already said teares, which they haue at command, their eyes are like rocks, which still dropp water, *diaria lachryma & sudoris in modum turgere prompta*, saith *Aristanetus*, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children ^d weepe and cry they can both together.

† *Neve puellarum lachrymis moueare memento,
Vt flerent oculos erudière suos.*

Care not for womens teares I counsell thee,
They teach their eyes as much to weepe, as see.

When *Venus* lost her sonne *Cupid*, shee sent a Cryer about, to bid euery one that met him take heed.

z *Silentem aspicias, ne mox fallare, caveto,
Sin arridebit, magis effuge, & oscula si fors*

F f f 3

* *Aristanetus*
lib. 2. epist. 13.
† *Suauiter flebam, ut persuasum haberet lachrymas pro gaudio illius reditus mihi emanare.*

u Lib 3 *Hic accedunt vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lacrima prope innumerabiles.*

Iste se stat in umbra officium tanto squalore et in omni ere diuerticulo, tantamacie, ut illa iam iam moribundam putes.
* *Petronius.*

* *Ovid.*
b *Tom. 4 dial. merit Tu verò aliquando morore afficietur, ubi audieris me a me ipsa laqueo tui causâ iussuatum aut in puteum, precipitatum.*

* *Seneca. Hippol.*
c *Epist. 20. l. 2.*
d *Matrone flēt duobus oculis moniales quatuor, virgines vno mēstrices nullo.*

† *Ovid.*

a *Imagines decorum sol. 332. d. Adolchi Amore fugitivo, quem Politianus Latinum facit.*

Ferre

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• Lib.3. Mille
vix anni suffice-
rent ad omnes
illas machinati-
ones delosq; com-
memorandos,
quos viri &
mulieres ut se
in vicem inuicem
veniant, excogi-
tare solent.

*Ferre volet, fugito, sunt oscula noxia, in ipsis
Suntq; venena labris, &c.*

Take heed of Cupids teares J thee advise,
And of his smiles and kisses J thee tell,
If that he offer't, for they be noxious,
And very poyson in his lippes doth dwell.

a A thousand yeares, as *Castilio* conceaues, will scarce serue to reckon vp those
allurements and guiles, that men and women vse to deceaue one another with.

SUBSECT. 5.

Bawdes, Philters causes

WHen all other engins fayle, that they can proceed no farther of
themselues, their last refuge is to flye to Bawds, Panders, Magicall
Philters, and receipts, rather then fayle, to the Diuell himselfe.

Flectere si nequeunt superos Acheronta mouebunt.

And by those indirect meanes many a man is ouercome, and precipitated in-
to this malady, if he take not good heed. For these Bawds first, they are eve-
ry where so common, and so many, that as he said of old *Croton*, *omnes hic
aut captantur aut captant*, ether inueagle, or be inueagled. we may say of most
of our Citties, there be so many professed, cunning Bawds in them. Besides
bawdery is become an art, or a liberall science, as *Lucian* calls it, and there be
so many tricks and subtleties, so many nurses, old women Panders, letter ca-
riers, beggers, Physitians, Friers, Confessors employed about it, that *nullus
tradere stylus sufficiat*, one saith, — *trecentis versibus*

Suas impuritas traloqui nemo potest.

Such occult notes, *c* Steganography, Polygraphy, cunning conveyances in
this kinde, that neither *Iuno's* Jealousie, nor *Danaes* custody, nor *Argo's* vigi-
lancy can keepe them safe. 'Tis the last and common refuge to vse a *d* bawds
helpe, an old woman in the businesse, as *c* *Myrrha* did when shee doted on
Cyniras, and could not compasse her desire, the old Jade her Nurse was ready
at a pinch, *dic, inquit, opemq; Me sine ferre tibi — & in hac mea (pone timorem)
Sedulitas erit apta tibi*, feare it not, if it bee possible to be done, I will effect it:
let him or her be neuer so honest, watched, and reserued, 'tis hard but one of
these old women will get access: and scarce shall you finde, as *e* *Anstis* ob-
serues, in a Nunnery a maide alone, if shee cannot haue egress before her win-
dow, you shall haue an old woman, or some prating Gossip tell her some tales, of
this *Clarke*, and that *Monke*, describing, or commending some young Gen-
tleman or other vnto her. As I was walking in the street (saith a good fellow
in *Petronius*) to see the Towne seru'd one euening, & I spied an old woman in a
corner selling of Cabbages and Roots (as our Hucksters sell Plummes, Apples,
and such like fruits) mother (quoth he) can you tell where I dwell? she being wel
pleased with my foolish urbanity, replied, and why sir should I not tell? with
that she rose up and went before me; I tooke her for a wise woman, and by & by
she led me into a by lane, & told me there I should dwell; I replied againe I knew
not the house, but I perceaued on a sudden by the naked queanes, that I was now
come into a Bawdy house, and then too late I beganne to curse the treachery of this

old

• *Petronius.*
† *Plautus.*
• *Tritemius.*
• *Catul. eleg. 5.*
lib.1. Venit in
exitium callida
lena meum.
• *Ouid. 10. met.*
• *De vit. Erem.*
c.3. ad fororem.
Vix aliquam re-
clusuram huius
temporis solam
inuenies, ante
cauus fenestram
non anis garru-
la, vel nuggeru-
la mulier sedet,
que eam fabu-
la occupet, u-
moribus pascat,
huius vel illius
monachi, &c.
• *Agrestis olus*
anus vendebat,
& rogo inquam
mater nunquid
scis ubi ego ha-
bitem? delectata
illa urbanitate
tam stulta, &
quid nesciam in-
quit? consurrex-
itq; & cepit me
precedere; diui-
nam ego puta-
bam, &c. nadas
video meretri-
ces, & in lupa-
nar me adduc-
tum, sero exe-
gratus anicule
insidias.

old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to be Bawde to his owne wife. No sooner shall you land or come on shore, but as the Comical Poet hath it, ^h *Morem hunc meretrices habent;*

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*Ad portum mittunt serulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogent cuiatis sit, quod ei nomen fiet.
Post illa ex templo sese adplicent.*

^h *Plantus Menech.*

ⁱ *Promissis euerberant, molliunt dulciloquius & opportunum tempus aucupantes lequos ingerunt quos vix Lucretia vitaret, escam parant quam vel satyrus Hylpolitus sumeret, &c. He sane sunt virgines forisere quibus contacte anime ad Orcum descendunt, hoc gluten quo compallie mentium ale evolare nequeunt, demonis ancille, quae sollicitant, &c.*

These white Diuels haue their Panders, Bawds and Factors in euery place to seek about, and bring in customers, to tempt and way-lay silly trauellers. And when they haue them once within their clutches, as *Egidius Maserius* in his Comment vpon *Valerius Flaccus* describes them, ⁱ *with promises and pleasant discourse, with gifts, tokens, & taking their opportunities, they lay nets which Lucretia cannot avoid, and baits that Hippolitus himselfe would swallow, they make such strong assaults and batteries, that the Goddesse of Virginitie cannot withstand them: giue gifts, & bribes to moue Penelope, & with threats able to terrify Susanna. How many Proserpina's with those catchpoles doth Pluto take? These are the sleepey rods with which their soules touched descend to hell, thus the glew or lime with which the winges of the minde once touched cannot fly away; the Diuells ministers to allure, entice, &c.* Many young men and maids without all question are inueagled by these *Eumenides*, and their associates. But these are triuiall and well knowne. The most slye, dangerous, & cunning Bawdes, are your knauish Physitians, Empyrickes, Masse priestes, Monkes, Iesuits, and Friers. Though it be against *Hippocrates* oath, some of them will giue a dramme, and promise to restore maidenheads, and doe it without danger, make an abort if need be, keepe downe their pappes, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselues. No Monastery so close, or house so priuate, or prison so kept, but these honest men are admitted to censure & aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physicke. Now as for Monkes, Confessors, and Friers, as he said,

^k *Non aude Stygius Pluto tentare quod aude
Effraus Monachus, plenag, fraudis anus.*

^k *Æn. Syluiz:*

That *Stygian* Pluto dares not tempt or doe,
What an old Hag or Monke will vndergoe.

Either for himselfe to satisfie his own lust, or for another, if he be hired there to, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egress & regress, and corrupt God knowes how many. They haue so many trades some of them, to practise Physicke, to vse exorcismes, &c.

^l *That whereas was wont to walke an Elfe,
There now walkes the Limiter himselfe,
In euery bush and vnder every tree,
There needs no other Incubus but he.*

^l *Chaucer in the wife of Bathes tale,*

^m In the mountaines betwixt *Dauphine* and *Sauoy*, the Friers perswaded the good wiues to counterfeit themselues possessed, that their husbands might giue them free access, and were so familiar in those dayes with some of the, that, as one ⁿ obserues, wenches could not sleepe in their beds for *Necromantick* Friers: and the good Abbess in *Bocace* may in some sort witnesse, that mis-

^m *H. Stephanus Apol. Herod. lib. 1. cap. 21.*

ⁿ *Bale Puella in lectis dormire non poterant.*

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tooke and put on the Friers Breeches instead of her vaile or hat. You haue heard the story, I presume, of *Paulina*, a chaste matrone in *Aegissippus*, whom one of *Isis* Priests did prostitute to a young knight, and made her beleue it was their God *Amubis*. Many such prancks are plaid by our *Iesuits*, sometimes in their owne habits, sometimes in others, like souldiers, courtiers, citizens, Schollers, Gallants, & women themselves. *Proteus*-like in al formes, and disguises, they goe abroad in the night, to inescate & beguile young women, or to haue their pleasure of other mens wiues: And if we may beleue some relations, they haue wardropes of seuerall suits in their Colleges for that purpose. Howsoeuer in publike they pretend much zeale, and seeme to be very holy men, and bitterly preach against adultery, fornication; there are no verier Bawds or whoremasters in a countrey, whose soules they should gaine to God, they sacrifice to the Diuell. But I spare these men for the present.

o Liber edit. Aug.
gustae Vindelico-
rum A. 1608.

p Quorum ani-
mas lucrari de-
bent deo sacrifi-
cant diabolo.

The last battering Engines, are Philters, Amulets, Spells, Charmes, Images, and such vnlawfull meanes, if they cannot preuaile of themselves by the helpe of Bawds, Panders, and their adherents, they will fly for succour to the Diuell himselfe. I knowe there bee those that deny the Diuell can doe any such thing, as *Crato lib. 2. epist. med.* and many Divines, that there is no other fascination then that which comes by the eyes, of which I haue formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was giuen out of old that a *Thessalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought vp, and qualified, these, quoth she, were the Philters which inueagled King *Philip*. Those the true charmes, as *Henry* to *Rosamund*,

† One accent from thy lippes the blood more warms

Then all their Philters, exorcismes, and charmes.

with this alone *Lucretia* bragges in † *Arctine*, shee could doe more then all Philosophers, Astrologers, Alcumists, Necromancers, Witches, and the rest of that crew. As for Herbes & Philters, I could neuer skill of them, *The sole philter that euer I used, was kissing and Embracing, by which alone I made men rauen like beasts stupified, and compelled them to worship me like an Idole.* In our times 'tis a common thing, saith *Erasmus* in his booke *de Lamis*, for Witches to take upon them the making of these Philters, & to make men and women loue & hate whom they will, to cause tempests, diseases, &c. by Charmes, Spels, Characters, Knots. *S^t Hierome* proues that they can doe it, (& in *Hilarius* life, *epist. l. 3.* she hath a story of a yong man, that with a Philter made a maid mad for the loue of him, which maide was after cured by *Hilarius*. *Plutarch* records of *Lucullus* that he died of a Philter; & that *Cleopatra* vsed Philters to inueagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for Loue. But of all others, that which † *Petrarch epist. fam. lib. 1. c. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great griefe & indignation of his friends & followers. When she was dead, he did embrace her corpes, and caused her Coffin (richly embalmed & decked with Iewels) to be carried about with him, ouer which hee

† Sil. Drayton
Her Epist.

† Parnod. dy-
calo dial. Ital.
latin. fact. a
Gasp. Barthio.

Plus possum quā
omnes Philoso-
phi, Astrologi,
Necromantici,
&c. sola saluā
mangeris i. am-
plexu & basia
tam furiosē su-
uere, tam bestia-
liter obstupesceri
coegit, ut instar
Idoli me adorā-
runt.

q Sage omnes
sibi arrogant no-
titian & facul-
tatem in amore
alliciendi quos
velint, odia inter
coniuges ferendi,
tempestates ex-
citandi, morbos
infigendi, &c.
† Idem refert
Hen. Kornman-
mus de mir. mort.
lib. 1. cap. 14.
Perditū amauit
mulierē ilam
quandam, illius
amplexibus ac-
quiescens, summa
cum indignatio-
ne suorum &
dolore.

still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God, (commiserating his Lord and Masters case) to know the true cause of this mad passion, & whence it proceeded. It was reuealed to him at last, that the cause of the Emperors mad loue lay vnder the dead womans tongue. The Bishop wens hastily to the carcasse, and took a small ring thence; vpon the remoueall, the Emperour abhor'd the Corse, & in steed * of it, fell as furiously in loue with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceiued, he flung the ring into the middest of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † Ache, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, in which after hee was buried, and in which city all his posterity euer since vse to bee crowned. Marcus the Haretick is accused by Irenæus to haue inueagled a young maide by this meanes; & some writers speak hardly of the Lady Catharine Cobham, that by the same Art shee circumvented Humfrey Duke of Glocester to bee her husband. Syrcinius Emilianus summoned † Apuleius to come before Cneius Maximus, Proconsull of Africke, that he being a poore fellow, had bewitched by Philters Pudentilla an ancient rich matron to loue him, and being worth so many thousand sesterces, to be his wife. Agrippa lib. 1. cap. 48. occult. philos. attributes much in this kind to Philters. Amulets, Images: and Salmus: 2. com. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3. saith, 'tis an ordinary practise at Fez in Africke. prestigiatōres ibi plures, qui cagunt amores & concubitus. But Erasmus, Wierus, & others, are against it; they grant such things indeed may bee done, but (as Wierus discourseth lib. 3. de Lamijs cap. 37.) not by Charmes, Incantations, Philters, but the Diuell himselfe lib. 5. cap. 2. he contends as much; So doth Freitagius noc. med. cap. 74. Andreas Cissalpinus cap. 5. and so doth Sigismundus Scheretzius cap. 9. de horto nocturno, proue at large, † Vnchast women by the helpe of these Witches. The diuels kitchin maides haue their Loues brought to them in the night, and carried backe againe by a phantasme flying in the Aire in the likenesse of a goat. I haue heard (saith he) many confesse, that they haue bin so carried on a goates backe to their sweet-hearts, many miles in a night. Many are of opinion, that these feats, which most suppose to be done by Charmes and Philters, are meerey done by naturall causes, as by Melinsanz, Mandrake roots, Mandrake apples, precious stones, dead mens clothes, candles, mala Bacchica, panis porcinus, Hippomanes, &c. of which Rhasis, Dioscorides, Porta, Vecker, Rubeus, Mizaldus, Albertus treat: of a swallowes heart, dust of a Doves heart, &c. which are as forcible, & of as much vertue, as that fountaine Salmacis in † Vitruvius, that made all such madde for Loue that dranke of it; or Venus enchanted girdle, in which saith Natales Comes, Loue toys and dilbance, pleasantnesse, sweetnesse, perswasions, subtilties, gentle speeches, and all witchcraft to enforce loue, was contained. Read more of these in Agrippa de occult. philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quest. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus, Pomponatius cap. 8. de Incantat. Ficinus lib. 13. Theol. Plat. Calcagninus &c.

* Et inde totus in Episcopum fure illam celeret.

† Aquisgranum vulgò Aix. Immenso sumptu templum & aedes, &c.

† Apolog. Quod Pudens. villam viduam ditauit, & promeritoris etatis, seminatam, canaminibus in amorem sui pellesisset.

† Impudice mulieres operâ veneficarum, diaboli coquarum, amatores suos ad se noctu ducunt & reducant, ministerio birca in aere volantibus multos novi quibocossi sunt &c.

† Mandrake apples. Lemnius lib. herb. bib. c. 2.

† Lib. 11. cap. 8. Venere implicat eos, qui ex eobibunt.

† Balibeus Veneris, in quo suavitus & dulcia colloquia, benevolentia & bladii, suasives, fraudes, & veneficia inelodantur.

MEMB. 3 SUBSECT. 1.

Symptomes or Signes of Loue Melancholy, in body,
Minde, good, bad, &c.

* Ouid. Facit
hunc amor ipse
colorem Met. 4.

† Signa eius pro-
funditas oculor-
um, privatio
lachrymarum,
suspiria, sepe ri-
dent sibi, ac si
quid delectabile
viderent aut
audirent.

† Seneca Hippol.

* Seneca Hippol.

† De morbis ce-

rebride et ot. a-

more. Ob spiri-

tuum distractio-

nem, hepar offi-

cio suo non fun-

gitur, nec vertit

alimentum in

sanguinem, ut

debet. Ergo mē-

bra debilia, &

penuria alibilis

succi marcescunt,

squalentq; ut

herba in horto

meo hoc mense

Maiō Zerisee,

ob imbrum de-

fectum.

† Amator Em-

blem 3.

† Lib. 4. Animo

errat, & quid-

vis obuium lo-

quitur, vigilas

absq; causā su-

binet, & succum

corporis subito

amisse.

† Apuleius.

† Chaucer in

the Knights

tale.

Symptomes are either of Body or Minde; of body, paleness, leanness, driness, &c.

* *Pallidus omnis amans, color hic est aptus amanti,*

as the Poet describes Louers: *fecit amor maciem*, Loue causeth leanness. y *Avicenna de Ilisbi cap. 23.* makes hollow eyes, driness, Symptomes of this disease, to goe smiling to themselves, or acting, as if they saw or heard some delectable object. *Valleriola lib. 3. observat. cap. 7.* *Laurentius cap. 10.* *Alanus Men- talens de Her. amore. Langius epist. 2. 4. lib. 1. epist. med.* deliuer as much, corpus exangue pallet, corpus gracile, oculi cavi, leane, pale,

— *ut nudu qui pressit calcibus anguem,*

hollow-eyed. their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decus,*

they pine away,

and looke ill with waking, cares, sighes,

Et qui tenebant signa Phebea facis

Oculi, nihil gentile nec patrium micant.

groanes, griefe,

fadnesse, dulnesse,

— * *Nulla iam Cereris subit*

Cura aut salutis —

want of appetite, &c.

A reason of all this, *† Iason Pratenfis* giues, because of the distraction of the spirits, the Liuer doth not performe his part, nor turnes the aliment into blood as it ought, and for that cause the members are weaker for want of sustenance, they are leane and pine, as the hearbes in my garden doe this month of May for want of raine. The greene sicknesse for this cause often happeneth to yong women, a Cacexia, or an euill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. as droppes from a Still,

— *ut occluso stillat ab igne liquor,*

doth Cupids fire

prouoke teares from a true Louers eyes.

† *— ignis distillat in undas.*

Testis erit largus qui rigat ora liquor.

with many such like

passions. When *Charicia* was ināored on *Theagines*, as *† Heliodorus* sets her out, she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake, and was leane vpon a sudden: and when she was besotted on her sonne in law, *† pallor deformis, marcentes oculi* &c. she had vgly paleness, hollow eyes, restlesse, short winde &c. *† Eurialus* in an Epistle sent to *Lucretia* his Mistris, complains amongst other grieuances, *tu mihi & somni, & cibi usum abstulisti*, thou hast taken my stomacke and my sleepe from me. So he describes it aright.

His sleepe, his meat, his drinke is him bereft,

That leane he wareth, and dry as a chaff,

His eyes hollow and grissy to behold,

His hew pale and ashen to unfold,

And solitary he was euer alone,

And waking all the night making mone.

Theocritus Edyl. 2. makes a faire maide of *Delphos* in loue with a young man of *Alinda*, confesse as much.

*Vt vidi ut infanij, ut animus mihi male affectus est,
Miseræ mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq; sola reliqua
Ossa & cutis.*

No sooner scene I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and euill I did fare,
I lay vpon my bed ten dayes and nights,
A Sceleton I was in all mens sights.

All these passions are well expressed by ^c that Heroicall Poet in the person ^c Virg. 2. *Æn.*
of Dido.

*At non infelix animi Phœnissa, nec unquam
Soluitur in somnos, oculisq; ac pectore amores
Accipit, ingeminant cura, rursusq; resurgens
Sævit amor, &c.*

Vnhappy Dido could not sleepe at all,
But lyes awake, and takes no rest:
And vp she gets againe, whilst care & grieffe,
And raging loue torments her brest.

Accius Sanazarus Egloga 2. de Galatea, in the same manner faines his *Lycoris* tormenting of her selfe for want of sleepe, sighing, sobbing, and lamenting. And *Eustathius* in his *Ismenus* much troubled, and ^c panting at heart at the sight of his mistris, hee could not sleepe, his bed was thornes. ^f All make leanness, want of appetite, want of sleepe ordinary Symptomes, & by that meanes they are brought often so low, so much altered and changed, that as ^s he jested in the Comedy, one can scarce know them to be the same men.

*Attenuant iuuenum vigilata corpora noctes,
Curag, & immenso qui fit amore dolor.*

Many such Symptomes there are of the Body to discernè Louers by,

Plus quàm mille notis Nympha sensisse feruntur.

but two of the most notable are obserued by the Pulse and Countenance. When *Antiochus* the sonne of *Selencus* was sicke for *Stratonice* his mother in law, & would not confesse his grieffe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to be in loue with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the loue of *Calicles*, the sonne of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in [†] *Aristenetus*. By the same signes *Galen* bragges, that hee found out *Iusta Roethius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as [†] *Poliarchus* did at the name of *Argenis*. *Franciscus Valsius* l. 3. *controv.* 13. *med. contr.* denies that there is any such *pulsus amatorius*, or that Loue may be so discerned; but *Avicenna* confirms that of *Galen* out of his experience, *lib.* 3. *Fen.* 1. and *Gordonius* *cap.* 20. ⁱ Their pulse he saith is inordinate, and swift, if shee goe by whom he loues, *Langius* *epist.* 24. *lib.* 1. *med. epist.* *Nerisannus* *lib.* 4. *numer.* 66. *syl.* *nupt.*

^d Dum vaga
passim sidera
fulgent, numeras
longas tetricus
horas, & sollici-
to mixtus subito
suspirando vis-
cera rumpit.

^e Saliebat cre-
bro tepidum cor
ad aspectum *Is-
menes*.

^f Cordius c.
20. amittunt sa-
pe cibum, potum,
& maceratur
indè totum cor-
pus.

^g Ter. *Eunuch.*
Dij boni quid
hoc est? adeone
homines mutari
ex amore, ut non
cognoscas eun-
dem esse?

^h Accius *nomer*
rubebat, & ad
aspectum *pulsus*
variabatur.

[†] *Epist.* 13.
[†] *Barck.* lib. 1.
Oculi modico
tremore erra-
bant.

ⁱ Pulsus eorum
velox & inor-
dinatus, si mulier
quam amat, for-
tè transeat.

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^k Signa sunt
cessatio ab omni
opere inueto.
privatio somni,
suspiria crebra,
rubor cum sit
sermo de re a-
mata, & com-
motio pulsus.

^l Si noscere vis
an homines su-
specti tales sint,
targito eorum
arterias.

^m Amor facit
inequales, inor-
dinatos.

ⁿ In nobilis cu-
iusdam uxore
quum subolface-
rem adulteri a-
more fuisse cor-
ruptam, & qua
maritus, &c.

^o Caput illud
pulsus variari
& ferri celerius,
& sic inveni.

^p Euruch. Act. 2
scen. 2.

^q Epi. 7. lib. 2.
Tener pudor, &
creber anhelitus,
palpitatio cordis
&c.

^r Lib. 1.

^s Lexovienfis
Episcopus.

alis, Valescus de Taranta, Guianerius, Tract. 15. sets downe this for a Sym-
tome, ^k difference of pulse, neglect of businesse, want of sleepe, often sighes, blash-
ings, when there is any speech of their mistris, are manifest signes. But amongst
the rest, *Iosephus Struthius* that *Polonian*, in the fifth booke cap. 17. of his do-
ctrine of Pulses, holdes that this, and all other passions of the minde, may be
discovered by the Pulse. ^l And if you will know, saith he, whether the men sus-
pected be such or such, touch their arteries, &c. And in his 4. booke, 14 chapt. he
speaks of this particular pulse, ^m loue makes an unequal pulse &c. ⁿ he giues in-
stance of a Gentlewoman, a Patient of his, whom by this meanes hee found
to be much inamored, and with whom: he named many persons, but at the
last when his name came whom he suspected, ^o her pulse began to vary, and to
beat swifter, & so by often feeling her pulse, he perceived what the matter was.
Apollonius Argonaut. lib. 4. poetically setting downe the meeting of *Iason* &
Medea, makes them both to blush at one anothers sight, and at the first they
were not able to speake.

——— † totus Parmens

Tremo, horreoq, postquam aspexi hanc.

Phedria trembled at the sight of *Thais*, others sweate, blow short, are trou-
bled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith
^{*} *Aristenetus*, their heart is at their mouth, leapes, &c. they looke pale, red, &
comonly blush at their first cōgresse; which very signe *PEustathius* makes an
argument of *Ismenes* affection, that when she met her sweet-hart by chance,
she changed her countenance. 'Tis a common thing amongst Louers, as
^q *Arnulphus* that merry-conceited Bishop, hath well expressed in an Epi-
gram of his,

Alterno facies sibi dat responsa rubore,

Et tener affectum prodit utriq, pudor, &c.

Their faces answer and by blushing say,

How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when
they are both present; all their speeches, actions, lasciuious gestures will be-
wray them, they cannot containe themselues, but that they will bee still kis-
sing. First a word, and then a kisse, then some other complement, and then a
kisse, then an idle question, and then a kisse, and when hee hath pumped his
wits dry, and can say no more, kissing and colling are neuer out of season,

——— ^{*} *Hoc non deficit incipitq, semper,* neuer at an end, † an-
other kisse, and then another, another, and another, &c.

[†] *Centum basia centies.*

Centum basia millies,

Mille basia millies,

Et tot millia millies,

Quot gutta Siculo mari,

Quot sunt sydera caelo,

Istis purpureis genis,

Istis turgidulis labris,

Ocellisq, loquacibus,

Figam continuo impetru.

As *Catullus* to *Lesbia*

^{*} *Patron. Catal.*

[†] *Sed unum ego*

usq, & unum

Petam a tuis la-

bellis, Postq, unū

& unum & u-

num, Vnum dari

rogabo. Lacbeus

Anacreon.

[†] *Henfius.*

*Da mihi basia mille, de inde centum,
Dein mille altera, da secunda centum,
Dein usq; altera millia, deinde centum.*

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— first giue an hundred,
Then a thousand, then another
Hundred, then vnto the other
Adde a thousand, and so more, &c.

Till you equall with the store all the grasse, &c. As *Venus* did by her *Adonis*,
the *Moone* by *Endimion*, they are still dallying and culling, as so many doves,

Columbatimq; labra conferentes labijs,

and that with alacrity and courage,

*a Affligunt avidè corpus, iunguntq; salinas
Oris, & inspirant pressantes dentibus ora.*

b Tam impresso ore vt vix inde labra detrahant, ceruice reclinata, as Lamprias in *Lucian* kissed *Thais*, *Philippus* her *c* in *Aristanetus*, *amore lymphato tam furiosè adhæsit, vt vix labra soluere esset, totumq; os mihi contriuit; d Arctines* *Lucretia*, by a suiter of hers was so saluted, & tis their ordinary fashion.

— *dentes illudunt sapè labellis,*

Atq; premunt arctè adfigentes oscula. —

They cannot, I say, containe themselves, they will be still not only ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that *libenter & cum delectatione*, as *e Philostratus* confesseth to his mistris; & *Lamprias* in *Lucian*, *māmillas premens, per sinum clā dextrā, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the Comedy well obserued of his sonne, *Non ego te videbam manum hunc puella in sinum inferere?* Did not I see thee put thy hand into her bosome? goe to; with many such loue tricks. *Iuno* in *Lucian*, *deorum dial. 3. Tom. 3.* complains to *Iupiter* of *Ixion*, he looked so attentiuely on her, and sometimes would sigh and weepe in her company, and when I dranke by chance and gaue *Ganymede* the cup, he would desire to drinke still in that very cup that I dranke of, and in the same place where I dranke, and would kisse the cup, and then looke steadily on me, and sometimes sigh, and then againe smile. If it be so they cannot come so neere to dally, or haue not that opportunity, familiarity, or acquaintance to conferre & talke together; yet if they come in presence, their eye will betray them: *vbi amor ibi oculus*, as the common saying is.

u Alter in alterius iactantes lumina vultus,

Querebant taciti noster vbi esset amor.

They cannot look off whom they loue, *impugnare eam ipsis oculis*, bee still gazing and staring, smiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moone* on her † *Endimion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be staied. They must all stand and admire, or if she goe by, look after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her, they cannot goe by her dore or windowe, but as an adamant, she drawes their eyes to it, though she be not there present, they must needs glance yet that way, & look backe to it. *Aristanetus* of *Exitheus*, *Lucian* in his *Imagin.* of himselfe, & *Tatius* of *Cliriphon* say as much, *Ille oculos de Leucippe, † nunquam deiecit*, & many louers confesse when they came in their mistresse presence, they could not hold off their eyes. There is a pleasant story to this purpose in *Nauiat*.

* Translated
or imitated by
M. B. Iohnson
Arch-Poet, in
his 119. Epig.

a Lucret. lib. 4.

b Lucian dial.
Tom. 4. meris,
sed & aperien-
tes, &c.

c Epist. 16.
d Deducto ora
longo me basio
denudat.

e In delicijs mā-
mastuas lango,
&c.

f Tom. 4. meris.
dial.

† Terent.

† Attenti aded
in me affexit,
& interdum in-
gemiscbat &
labrymabatur.
Et si quando bi-
bens, &c.

u Quique omnia
cernere debet
Leucothoen spe-
ctas, & virgine
figis in vnā,
quos mundo de-
bet oculos, Or.
Met. 4.

† Lucian. Tom.
3. quoties ad Ca-
riam venit eury-
rom sistit, & de-
super aspectas,
* Ex quo is pri-
mum vidi Py-
thia, aliud oculos
vertere non su-
it.

† Lib. 4.

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Vertom. l. 3. c. 5. The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him from sunne-rising to sunne-setting, she could not desist, she made him one day come into her chamber, & *gemine hore spatio intuebatur, non à me unquam aciem sculorum avertibat, me observans veluti Cupidinem quendam*, for two houres space shee still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came every morning to her temple, & there continued all day long, * from sunne-rising to sun-set, unwilling to goe home at night, sitting ouer against the Goddesse picture, he did continually looke vpon her, and mutter to himselfe I knowe not what. If so be they cannot see them whom they loue, they will still be walking and waiting about their mistris dores, taking all opportunity to see them, as in *Longus Sophista*, *Daphnis* and *Cloe* too louers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birdes in the frost about her house in winter, that she might see him, and he her. † *A Kings palace was not so diligently attended*, saith *Aretines Lucretia*, as my house was when I lay in *Rome*, the porch and street was euer full of some walking or riding on set purpose to see me, their eye was still vpon my window, as they passed by, they could not choose but looke backe to my house when they were past, and sometime hem, or cough, or take some impertinent occasion to speake aloud, that I might looke out and obserue them. Tis so in other places, tis common to euery lover, Tis all his felicity to be with her, to talke with her, he is neuer well but in her company, and will walke y *seuen or eight times a-day through the streete where she dwels, and make steuelesse errands to see her*; And when hee is gone, he thinks euery houre as long as a day, till he see her againe,

† *Tempora si numeres bene que numeramus amantes.*

And if thou be in loue, thou wilt say so to, restlesse and impatient; for *Amor non patitur moras*, Loue brookes no delays: The time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilest he goes to her house, heate or colde, though his teeth chatter in his head, he moues not, wet or dry, tis all one, wet to the skinne, he feelles it not, cares not at least for it, but will easily endure it, and much more, because it is done with alacrity, & for his Mistris sweet sake, let the burden bee neuer so heauy, Loue makes it light. * *Iacob* serued seuen yeares, and it was quickly gone because he loued her. None so merry, if he may happily enioy her company, he is in heauen for the time, & if he may not, deiected in an instant, solitary, silent, weeping, lamenting, sighing, complaining.

But the Symptomes of the minde in Louers, are almost infinite, & so diuerse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for ioy, yet most part, Loue is a plague, a torture, a hell, a bitter sweet passion at last, † *Amor melle & felle est facundissimus, gustum dat dulcem & amarum*. The *Spanish Inquisition* is not comparable to it, a torment & execution, as he calls it, in the Poet, an vnquenchable fire, & what not; † From it, saith *Austin*, arise biting cares, perturbations, passions, sorrowes, feares, suspicions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knauery, &c. These be the companions of Louers, and their ordinary Symptomes, as the Poet repeates them.

† *Dial. Amorum*
* *Ad occasum*
Solis egrè domū
rediens, atq; totū
diem ex aduerso
desedens, rectos in ipsam
perpetuū oculorū
illius direxit, &c.

x *Lib. 3.*
† *Regum palatium*
non tam diligenti custodia
septum fuit, ac edes mo-
as stipabant, &c.

y *Vno & eodem*
die sex vel septies
ambulant per eandem
plateam, ut vel amico
amicæ suæ fruuntur
aspectu lib. 3. Theat.
Mundi.
† *Ouid.*

* *Gen. 29. 20*

† *Plautus Cistell.*

z *Plautus credo*
ego ad hominis
carnificinam amorem
invenit esse.

z *De civitat. lib.*
22. cap. 20.

Ex eo oriuntur
mordaces curæ,
perturbationes,
merores, formidines,
insana gaudia,
discordiæ, lites,
bellæ, iniuriæ,
iracundiæ,
inimicitie,
fallaciæ, adulatio,
fraus, fur-
tum, nequitia,
impudentia.

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^b Ter. Eunuch.
^c Plautus M^e-
 sat.

^b *In amore hac sunt vitia,
 Suspiciones, inimicitia, audacia,
 Bellum, pax rursam &c.*

*Insomnia, arumna, error, terror, & fuga,
 Excogitantia, excors immodestia,
 Petulantia, cupiditas & malevolentia,
 Inheret etiam auiditas, desidia, iniuria,
 Inopia, contumelia, & dispendium, &c.*

In loue these vices are, suspitions,
 Peace, warre, and impudence, detractions,
 Dreames, cares, and errors, terrours and affrights,
 Immodest pranks, deuices, sleights and flights,
 Heart-burnings, wants, neglects, desire of wrong,
 Losse continuall, expence and hurt among.

Euery Poet is full of such catalogues of Loue symptomes, but feare and sorrow may iustly challenge the chiefe place. Though *Hercules de Saxonâ* cap. 3. *Traët. de melanch.* will exclude Feare from Loue Melancholy, yet I am otherwise perswaded,

^d *Res est solliciti plena timoris amor.*

^d Ouid.

Tis full of feare, anxietie, doubt, care, peeuisshnesse, suspicion. They are apt to mistake, too credulous sometimes, and then again very iealous, vnapt to beleeue or entertaine any good newes. The Comickall Poet hath prettily painted out this passage amongst the rest in a ^t Dialogue betwixt *Mitio* & *Æschines*, a gentle father, and a loue sicke sonne. *M.* Be of good cheare my sonne, thou shalt haue her to wife. *Æ.* Ah father, doe you mocke me now? *M.* I mocke thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to be your wife. *Æ.* What now a wife, now father, &c. These doubts, anxieties, suspitions, are the least part of their torments, they break many times from passions to Actions, speake faire, & flatter, now most obsequious & willing, by and by they are auerse, wrangle, fight, swear, quarrell, laugh, weepe: and he that doth not so by fittes, * *Lucian* holdes, is not thoroughly touched with this Lodestone of Loue. So their Actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Loue to many is bitternesse it selfe, *rem amaram*, *Plato* calls it, a bitter potion, a plague.

*Eripite hanc pestem perniciemq; mihi;
 Que mihi subrepens imos ut torpor in artus,
 Expulit ex omni pectore latitias.*

O take away this plague, this mischief from me,
 Which as a numnesse ouer all my body,
 Expels my ioyes, and makes my soule so heauy.

Phadria had a true touch of this, when he cryed out,

——— [†] *O Thais, Utinam esset mihi*

*Pars aqua amoris tecum, ac pariter fieret, ut
 Aut hoc tibi doleret itidem, ut mihi dolet.*

O *Thais* would thou hadst of these my paines a part,
 Or as it doth me now, so it would make thee smart.

So had that yong man, when he roared againe for discontent,

* *Iactor,*

[†] *Adelp. Aël. 4.*
scen 5. M. Bono
an mo es, duces
uxorem hanc
Æschines. Æ.
Hem pater, num
tu ludis me,
nunc? M. Egone
te, quamobrem?
Æ. Quod tam
miserè cupio &c
^{*} *Tom. 4. dial.*
amorum.

^c *Aristotle 2.*
Rhet. puts loue
therefore in
the irascible
part. Ouid.

[†] *Ter. Eunuch.*
Aël. 1. scen. 2.

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Plinius.

* *Iactor, crucior, agitor, stimulator,**Verſor in amoris rota miſer,**Exanimor, feror, diſtrahor, deripior,**Vbi ſum, ibi non ſum; ubi non ſum, ibi eſt animus.*

I am vex't and toſſ'd, and rack't on Loues wheele,

Where not, I am; but where am, doe not ſeele.

Tom.3.

b Scis quod
poſthac dicturus
ſuerim.c Tom.4. dial.
merit. Tryphena.
Amor me per-
dit, neq; malum
hoc amplius ſu-
ſtinere poſſum.d Ariſtænetus
lib.2. epiſt.8.

The Moone in ^a Lucian, made her mone to Venus, that ſhee was almoſt dead for Loue, *perco equidem amore*, and after a long tale, ſhe broke off abruptly, and wept, ^b O Venus, thou knoweſt my poore heart. Charmides in ^c Lucian, was ſo impatient, that he ſob'd and ſighed, and tore his haire, and ſaid he would hang himſelf, *I am vndone*, O ſiſter Tryphena, *I cannot endure theſe loue pangſ*, what ſhall I doe? *Vos ô dij Avertunt, ſolvite me his curis*: O yee gods, free me from theſe cares and miſeries, out of the anguiſh of his Soule, ^d Theocles prayes. Shall I ſay, Moſt part a Louers life is full of anxiety, feare and grieve, complaints and ſighes, ſuſpicions, cares and diſcontents, except at ſuch times that he hath *lucida intervalla*, pleaſant gales, or ſudden alterations, as if his Miſtris ſmile vpon him, giue him a good looke, a kiſſe, or that ſome comfortable meſſage be brought him, his ſeruiſe is accepted &c. then there is no happineſſe in the world comparable to this.

e Catullus de
Leſbian.

‡ *Quis me uno vivit ſœlicior? aut magis hæc eſt
Optandum vitâ dicere quis poterit.*

Who liues ſo happy as my ſelfe? what bliſſe

In this our life may be compar'd to this?

He will not change fortune in that caſe with a King,

3 Hor ode 9.
lib.3.§ *Donec gratus eram tibi,**Per ſarum vigui rege beator.*c Aſ. 3. ſcen. 5.
Emmucb. Ter.

The Perſian Kings are not ſo loviall as he is, O *ſeſtus dies hominis*, O happy day, as Charea exclaimes when he came from Pamphila his ſweet-heart, well pleaſed, *Nunc eſt profecto interfici cum perpati me poſſem,*

Ne hoc gaudium contamineſt vitâ aliquâ agridudine.

He could finde in his heart to be killed inſtantly, leſt if hee liue longer, ſome ſorrow or ſickneſſe ſhould contaminate his ioyes. A little after, hee was ſo merrily ſet vpon the ſame occaſion, that he could not containe himſelfe.

c Aſ. 5. ſcen. 9.

‡ *O populares, ecquis me vivit hodiè fortunatior?**Nemo hercle quiſquam, nam in me dij planè poteſtatem**Suam omnem oſtendere.*

Is't poſſible (O my Countrey men) for any liuing, to be ſo happy as my ſelfe? No ſure it cannot be, for the gods haue ſhewed all their power, all their goodneſſe in me. Yet by and by when this yong Gallant was croſſed in his wench, he lamented and cries, and roares downe-right. *Occidi*—— I am vndone,

e Lib.1. de con-
ſem. amoribus:

Si quem alium
reſpexerit ami-
ca ſuavius &
familiarius, ſi
quem alloquuta
fuerit, ſi nutu
nuncio &c. ſta-
tim cruciatur.

Neq; *virgo eſt uſquam, neq; ego, qui è conſpectu illam amiſi meo,**Vbi queram, ubi inveſtigem, quem percuncter, quam inſiſtam viam?*

The Virgin's gone, and I am gone, ſhee's gone, ſhee's gone, and what ſhall I doe? where ſhall I ſeek her, where ſhall I finde her, whom ſhall I aſke? what way, what courſe ſhall I take? what will become of me? T'is not Chareas caſe this alone, but his and his, & his, and euery Louers in the like ſtate. If he heare ill newes, haue bad ſucceſſe in his ſute, ſhee frowne vpon him, or that his Miſtris in his preſence, reſpect another more (as § *Hædus obſerues*) *preferre a-*
not her

nother suter, speake more familiarly to him; or use more kindly then himselfe; If by nod, smile, message, she disclose her selfe to another, he is instantly tormented, none so dejected as he is. ^h Aretines Lucretia made very good prooffe of this, as she relates it her self. For when I made some of my suters beleue I would betake my selfe to a Nunnery, they tooke on, as if they had lost father & mother, because they were for ever after to want my company. Omnes labores leues fuere, all other labour is light; but this might not be endured. And so at other times when an importunate suter came, ⁱ If I had bid my maide say that I was not at leisure, not within, busy, could not speake with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming; but he to whom I gaue ~~an~~ ^{my} ~~entertainment~~, was in the Elysian fieldes, ravisht for ioy, quite beyond himselfe. 'Tis the generall humor of ail Louers, she is their sterne Cynosura, Polestarre.

^k Delitium q. animi, deliquium q. sui.

As a Tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is a *admirandus flos ad radices solis se pandens*, a glorious flowre exposing it selfe,¹ but when the Sunne setteth, or a tempest comes, it hides it selfe, pines away, and hath no pleasure in it (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Imprese) doe all inamorates to their Mistris, she is their Sunne, their *Primum mobile*: which ^m one elegantly expressed by a wind mill, still moued by the winde, which hath otherwise no motion of it selfe,
Sic tua ne spiret gratia truncus ero.

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, his fortune ebbes & flowes with her fauour, a gracious or bad aspect turnes him vp or downe,

Mens mea lūcescit Lucia luce tuā.

Howsoever his present state bee pleasing or displeasing, tis continue so long as he loues, he can doe nothing, thinke of nothing else but her; desire hath no rest, she is his *Cynosure*, his goddesse, his mistris,ⁱ his life, his soule, his euery thing, dreaming, waking, shee is alwayes in his mouth; his heart, eyes, eares, and all his thoughts are full of her. when ^a*Thais* tooke her leaue of *Phæ-*
dris, ——— *mi Phædris, & nunquid aliud vis?* Sweet-heart

aria, ——— *mi Phaedria, & nunquid aliud vis?* Sweet-heart
(the said) will you command me any further service? he readily replyed, and
gaue this in charge, ——— *egone quid velim?*

Dies, noctesq; ames me, me desideres;

Me sonnies, ne expectes, ne cogites;

Me speres, me te oblectes, mecum tota sis,

Meus fac postremo animus, quando ego sum tuus.

Doſt aſke (my deare) what ſeruice J will haue?

To loue me day and night is all I craue,

To dreame on me, to expect, to thinke on me;

Depend and hope, still count me to see,

Delight thy selfe in me, be wholly mine,

For know my Loue, that I am wholly thine.

But all this needed not, you will say, if she loued him, she will, she can, she must thinke and dreame of nought els but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniax, te solo in littore mecum,

Te veniente die & discedente cenebam.

H h h

On

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h Paroedidisc-
dial. ital. Patre
& matre singu-
li urbos ce- se-
bant, quon meo
contubernio ca-
rendum esset.

† Ter. in ca-
rendum quod
erat.

i Si repositum
esset dominam
occupatam esse
aliqua, vacante,
ill. statim rix
hoc audito, re-
lat. in exarior

obriguit, alii se
damnae, &c
at qui sarebam,
in campis Elysiis
esse videbarur,
&c.

^k Lachens

¹ Sole se ocul-
tante, aut tem-
pestate venien-
te, statim claudu-
tur ac languescit.

men b. m. amai.
33.

33.

Anima non est
ubi animatur, sed
ubi amat.

² Тсѣ Емчнск.
АѢ. I. [с. 2.

On thee sweet wife was all my song,
Morne, Euening, and all along.

And Dido vpon her *Aeneas*.

— & qua me insomnia terrent,
Multa viri virtus, & plurima currit Imago.

And euer and anon, she thinkes vpon the man,
That was so fine, so faire, so blith, so debonaire.

Clitophon in the first booke of *Achilles Tatius*, complaineth how that his

Mistris *Leucippe* tormented him much more in the night, then in the day.
* For all day long hee had some object or other to distract his senses, but in the night all ranne vpon her. All night long he lay & awake, and could thinke of nothing else but her, he could not get her out of his mind, towards morning, sleepe tooke a little pittie on him, he slumbred a while, but all his dreames were of her.

— † te nocte sub atrâ

*Alloquor, amplector, falsa q̃, in Imagine somni,
Gaudia sollicitam palpant evanida mentem.*

In the darke night I speake, embrace and finde,
That fading ioyes deceiue my carefull minde.

The same complaint *Eurilius* makes to his *Lucretia*, day & night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.

‡ Nec mihi vespero

Surgente decedunt amores,

Nec rapidum fugiente solem.

Morning, Euening, all is alike with me, I haue restlesse thoughts,

‡ Te vigilans oculis, animo te nocte requiro.

Still I thinke on thee. *Anima non est ubi animat, sed ubi amat*, I liue & breath in thee, I wish for thee, * O niuiam qua te poterit mihi reddere lucem,

O mihi felicem terq; quaterq; diem.

O happy day that shal restore me to thy sight. In the meane time he raues on her, & that so violently sometimes, with such earnestnes & eagerneffe, such continuance, so strong an imagination, that at length hee thinkes he sees her indeed, he talkes with her, he embraceth her, *Ixion*-like, pro *Iunone* nubem, a cloud for *Iuno*, as he said, *Nihil prater Leucippen cerno, Leucippe mihi perpetuo in oculis & animo versatur*, I see & meditate of nought but *Leucippe*, be shee present or absent, all is one, † Et quamvis aberat placida presentia forma,

Quem dederat praesens forma, manebat amor.

That impression of her beauty is still fixed in his mind,

— * harent infixi pectore vultus.

as hee that is

bitten with a mad dog, thinkes all he sees dogges, dogges in his meat, dogges in his dish, dogges in his drinke, his mistris is in his eyes, cares, heart, in all his senses. *Valleriols* had a merchant his Patient in the same predicament; & *Plinius Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, still thought he saw his mistris present with him, she talked with him; *Et commisceri cum eâ vigilans videbatur*, still embracing him.

Now if this passion of loue can produce such effects, if it be pleasantly intended, what bitter torments shall it breede, when it is with feare and continuall sorrow, suspicion, care, as commonly it is, still accompanied, what an intol-

tolle-

* Interdum oculis
& aures occupa-
tate, distrahant
animum, at no-
ctis solus iactator,
ad auroram,
somnus paulum
miseratus, nec ta-
men ex animo
puella abiit, (sed
omnia mihi de
Leucippe somnia
erant.

† Totâ hac no-
ctis somnum huius
oculis non vidi.

Ter.

† Buchanan.

Sylv.

‡ *Aeneas Sylvius*.

Te dies, noctesq;
amo, te cogito, te
desidero, te voco,
te expecto, te
spero, tecum ob-
lecto me, totus
in te sum.

‡ Hor. lib. 2.

ode 9.

* *Petronius*.

† *Tibullus* lib. 3

Egl. 3.

† *Ovid. Fast.* 2.

ver. 775.

* *Virg. Aen.* 4.

De *Pythonissa*

tolerable paine must it be?

——— *Non tam grandes*

Gargara culmos, quos demerso

Rectore curas longâ nexas

Vsq; catenâ, vel qua penitus

Crudelis amor vulnera misceat.

Mount Gargarus hath not so many stemmes,

As Louers brest hath grieuous wounds,

And linked cares, with loue compounds.

When the King of Babylon would haue punished a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, ^a *Apollo-
nius* in presence, by all meanes perswaded to let him alone, For to loue and not
enoy, was a most vspeakable torment, no tyrant could invent the like punish-
ment; as a gnat at a candle, in a short space he would consume himselfe. For
Loue is a perpetuall ^a *flux. angor animi*, a warfare, *militat omnis amans*, a grie-
uous wound is loue still, and a Louers heart is *Cupids* quier, a consuming
fire, ^a *accende ad hanc ignem, &c.* an inextinguible fire.

——— *calitur & crescit malum,*

Et ardet intus, qualis Aetnao vapor

Exultat antro ———

As *Aetna* rageth, so doth Loue, & more then *Aetna*, or any materiall fire.

——— ^a *Nam amor sapè Lypareo*

Vulcano ardentem rem flammam incendere solet.

No water can quench this fire. ——— ^a *in pectus cecos absorbit ignes,*

Ignes qui nec aquâ perimi potuere, nec imbre

Diminus, neq; graminibus, magicisq; susarris.

A fire he tooke into his brest,

Which water could not quench,

Nor herbe, nor Art, nor Magicke spells,

Could quell, nor any drench.

It strikes like Lightning, which made those old *Gracians* paint *Cupid* in many
of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, &
cannot be perceiued how, whence it came, where it pierced.

^a *Vrimer, & cecum pectora vulnus habent,*

And can hardly be discerned at first. ——— ^a *Est mollis flamma medullas,*

Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,

And slie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

——— ^b *Pectus insanum vapor*

Amorq; torret, intus seruus vorat

Penitus medullas, atq; per venas meat

Visceribus ignis mersus, & venis latens,

Vt agilis altas flamma percurrit trabes.

This fery vapour rageth in the veins,

And scorseth entralls, as when fire burnes

An house, it nimble runs along the beames,

And at the last the whole it ouerturnes,

H h h 2

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^a *Iuno nec ira
dum tantum,
nec tela, nec
bos, quantum
tute potes animis
illapsus. Silius
l. al. 15. bel. Pu-
nic. de amore.*

^a *Philistratus
vit. i. eius. Ma-
ximum tormen-
tum quod exco-
gulare vel doctre
re possum, est
ipse amor.*

^a *Ansonius, c. 35*

^a *Et cecocarpit-
tur igne, Et mihi
sefe offert ultra
mens ignis A-
myntus.*

^a *1. er. Euxuch.*

^a *Seneca Hypot.*

^a *Theocritus
edyl. 2. levibus
eor est violabile
telus.
^a Mantuanus
egl. 2.*

^a *Imagines deco-
rum.
^a Ouid.*

^a *Aeneid. 4.*

^a *Seneca.*

4bratm

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† Cor totum
consumptum, i.e.
cur suffumiga-
tum, pulmo ave-
factus, ut credā
miseram illam
animam his cli-
xam aut com-
bustam, ob ma-
ximum ardorem
quem patiuntur,
ob ignem amoris

* Emblem. A-
mat 4. & 5.

† Grotius.

Lib. 4. nam
istius amoris
neq; principia
neq; media aliud
habent quid,
quam molestias,
dolores cruciatus
defatigationes,
adeo vi miser-
um esse merare,
genitum, solitudi-
ne torqueri, mor-
tem optare, sem-
perq; debacchari,
sunt certa a-
mantium signa &
certae affectiones.

* Virg. Aen. 4.

† Seneca Hippol.
act.

4 Edyll. 14.

c Mant. eclog. 2

f Ovid met. 13

de Polyphemo
vritur oblitus
pecorum antio-
rumq; suorum
Iamq; tibi forme
&c.

† Ter. Eunuch.

* Qui quiesco.

Ams.

¶ Qui olim co-
gitabat que vel-
let & pulcheri-
mis Philosophiae
praeceptis operam
insumpsit, qui
viveret circui-
tiones colligere na-
turam &c.

Hanc unam in-
tendit operam,
de se la cogitat
noctes & dies se
commisit ad
hoc, & ad a-
cerbam servi-
tutem redactus
animus.

Abraham Hofemannus lib. 1. amor. coniugal. cap. 2. pag. 22. relates out of Plato, how that Empedocles the Philosopher was present at the cutting vp of one that died for Loue, † his heart was combust, his Liver smoakie, his lungs dried up, in so much that he verily beleueed his soule was either sod or roasted, through the vehemency of Loues fire. Which belike made a moderne Writer of Amorous Emblemes, expresse Loues fury by a pot hanging ouer the fire, and Cupid blowing the coales. As the heate consumes the water,

* Sic sua consumit viscera cecus amor.

so doth Loue dry vp his radical moisture. Another compares Loue to a melting Torch, which stood too neere the fire.

† Sic quò quis propior sua puella est,

Hoc stultus propior sua ruina est.

The nearer he vnto his Mistris is,

The neerer he vnto his ruine is.

So that to say truth, as c Castilio describes it. The beginning, middle, ende of loue is nought else but sorrow, vexation, torment, irksomenesse, wearisomenes, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, raue, and to be peeuish, are the certaine signes, and ordinary actions of a loue sicke person. This continuall paine and torture, makes them forget themselves, if they be farre gone with it, in doubt, despaire of obtaining, or eagerly bent, to neglect all ordinary businesse.

—* pendent opera interrupta, minaq;

Murorum ingentes, aequataq; machina caelo.

Louesicke Dido left her works vndone, so did † Phedra, — Palladis tele vacante inter ipsas pensa labuntur manus. And tis the humour of them all, To be carelesse of their persons, and their estates, as the sheepeerd in d Theocritus, Et haec barba inculta est squalidq; capilli, their beards flagge, and they haue no more care of pranking themselves, or of any businesse, they care not as they say, which end goes forward.

c Oblitusq; greges, & rura domestica totus

f Vritur, & noctes in luctum expendit amar. is.

Forgetting flockes of sheepe and country farmes,

The silly shepheard alwaies mournes and burnes.

Louesicke † Charea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amort, Parmeno meets him, quid tibi es? why art thou so sad man, vnde es? whence com'st, how doest? but he sadly replies, Ego hercle nescio neq; vnde eam, neq; quorsum eam, Ita prorsus oblitus sum mei. I haue so forgotten my selfe, I nether knowe where I am, nor whence I come, nor whether I will, what I doe. P. * How so? Ch. I am in loue. ¶ He that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightfull Philosophicall precepts, hee had with the Sunne and Moone wandered all ouer the world, with Starres themselves ranged about, and left no secret or small mystery in nature vnsearched, since he was inamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himselfe how to please his mistris, all his study, endeauro, is to approue himselfe to his mistris, to winne his mistris fauour, to compasse his desire, to be counted her seruant. Now to this end and purpose, if there bee any hope of obtaining his suit, to prosecute

prosecute his cause, he wil spend himselfe, goods, fortunes for her, & though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, and life it selfe.

*Non recedam neq. quiescam noctu & interdiu,
Prius profecto quam aut ipsam, aut mortem inuestigauero,
Ile never rest or cease my sute,
Till she or death doe make me mure.*

Parthenis in † *Aristanetus* was fully resolved to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.* O *Harpedona* keepe my counsell, *I will leaue all for his sweet sake, I will haue him say no more, contra gentes, I am resolved, I will haue him.* 'Tis a common humour this a generall passion of all louers to be so affected, and which *Amilia* told *Aratine* a courtier in *Castilios* discourse, ^h *surely Aratine, if thou werst not so indeed, thou didst not loue, ingenuously confesse, for if thou hadst beene thoroughly enamored, thou wouldst haue desired nothing more then to please thy mistress. For that is the law of loue, to will and nil the same,* † *Tantum velle & nolle, velit nolit quod amica.*

Vndoubtedly this may be pronounced of them all they are very slaues, drudges for the time, mad men, fooles, and disards, † *atrabilary*, beside themselves, and as blinde as beetles. Their ⁱ dotage is most eminent, *Amare simul & sapere ipsi loui non datur*, as *Seneca* holds *Iupiter* himselfe cannot loue and be wise both together, the very best of them all, if once they bee ouertaken with this passion, the most staid and discreet, graue, generous and wise, otherwise able to gouerne themselves, in this commit many absurdities, many indecorums, vnbecfitting their grauity and persons. *Sampson, David, Solomon, Hercules, Socrates, &c.* are iustly taxed of indiscretion in this point, the middle sort are betwixt hawke and buzzard, & although they doe perceauce and acknowledge their owne dotage, weaknesse, furie, yet they cannot withstand it; as well may witnesse those expostulations, and confessions of *Dido* in *Virgil*

^a *Incipit effari mediag, in voce resistit.*

Phedra in *Seneca*,

^a *Virg. Æn. 4.*

^b *Quod ratio poscit, vincit ac regnat furor,*

Myrrha in * *Ouid.*

^b *Seneca Hyp. sol.*

Potensq. tota mente dominatur deus.

* *Met. 10.*

*Ille quidem sentit, fœdog, repugnat amori,
Et secum quo mente feror, quid molior, inquit,
Dij precor, & pietas, &c.*

She sees & knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whither goe I, what am I about?

And God forbid, yet doth it in the end.

Against

—— *Pervigil igne,*

*Carpitur indomito, furiosaq. vota retrahat,
Et modò desperat, modò vult tentare, pudetq.,
Et cupit, & quid agat, non inuenit, &c.*

With raging lust she burnes, and now recalls
Her vow, & then despaires, & when 'tis past,
Her former thoughts she'l prosecute in hast,
And what to doe she knowes not at the last.

† *Epist. lib. 6.*
*Valeat pudor,
valeat honestas,
valeat honor,
&c.*

† *Lib. 2. Certè
vix credam, &
bonâ fide iacea-
re Aratine, te
non amasse adeo
vehementer, si
enim verè a-
masses, nihil pri-
us aut potius op-
tasses, quàm a-
rinate mulieri
placere. Ea enim
amoris lex est
idem velle &
nolle.*

† *Siroa fil.
Epig.
† Quippe bæc
omnia ex atrâ
bile & amore
proveniunt. Ia-
son I ratensis.
Immensus a-
mor ipsa stultitia
est. Cardan lib. 2
de sapientiâ*

410 She will and will not, abhorres; and yet as *Medea* did, doth it.

— *Trahit invitam nova vis, aliudq; cupido*

Mens aliud suadet, video meliora, probog;

Deteriora sequor. —

Reason pulls one way, burning lust another,
She sees and knowes what's good, but she doth neither.

† *Buchanan.*

† *O frans, amorq; & mentis emot a furor,*

Quo me abstulisti?

The major part of louers are carried headlong like so many brute beasts, reason counsels one way, their friends, fortunes, shame, disgrace, danger, & an Ocean of cares that will certainly follow; yet this furious lust, *præcipitates*, counterpoiseth, weighes downe on the other: though it bee their viter vndoing, perpetuall infamy, losse, yet they will doe it, & become at last, *insensati* voide of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a wolfe, *Tereus* a Lap-wing, ^k *Calisto* a beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what els may we thinke those ingenious Poets to haue shadowed in their witty fictions & Poems, but that a man once giuen ouer to his lust (as ^l *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better then a beast.

Rex fueram, sic crista docet, sed sordida vita,

Immundam è tanto culmine fecit avem.

I was a king, my Crowne a witnesse is,

But by my filthinesse am come to this.

Their blindnesse is all out as great, as manifest as their weaknes & dotage, or rather an inseparable companion, an ordinary signe of it. ⁿ Loue is blind, as the saying is, *Cupids* blind, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Euery Louer Admires his Mistris, though shee be very deformed of her selfe, ill fauoured, wrinkled, crooked, dry, bald, goggle-eyed, or squint-eyed, sparrow mouthed, hooke-nosed, or haue a sharpe foxe nose, a red nose, great nose, a nose like a promontory, gubber-tushed, rotten teeth, beetle-browed, a Wittches beard, her breath stink all ouer the roome, her nose drop winter & summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, *pendulis mammis*, her dugges like two double ingges, bloody-falne-fingers, she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cow in the waste*, gowtie legges, her ankles hang ouer her shooes, her feete stinke, she breed lice, a very monster, an ause imperfect, her whole complexion fauours, an harsh voice, incondite gesture, vile gate. (*siqua latent meliora puta*) and to thy iudgement lookes like a marde in a lanthorne, whom thou couldest not fancy for a world, but hatest, loathest, & wouldest haue spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a nasty, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, foolish, vntaught, peeuish: if he loue her once, he admires her for all this, he takes no notice of any such errors or imperfections, of body or mind, he had rather haue her then any woman in the world. If he were a king she alone should be his Queene, his Empresse. O that hee had but a carran of Diamonds, a chaine of pearle, a calcanet of Jewels, (a paire of calfe skinne gloues

* An immodest woman is like a Beare.

^l *Feram induit dum rosas comest, i. dum ad se redeat.*

^m *Alciatus de vrpupa Embl. Animal immundum vrpupa stercore amans, autem totum nihil sedius, nihil libidinosius Sabin. in Ouid. Met.*

ⁿ Loue is like a false glasse which represents euery thing fairer then it is.

gloues of 4^d a paire were fitter) or some such toy, to send her for a token, she should haue it with all his heart, he would spend myriades of Crownes for her sake. *Venus* her self, *Panthea*, *Tarquins Tanaquil*, or **Mary of Burgundy* if she were aliue. († *Vincet vultus hac Tyndaridos,*

Qui mouerunt horrida bella. Let *Paris* himselfe be iudge) *Helena* come short; your counterfeit Ladies were neuer so faire as she is. † *Quicquid erit placidi, lepidi, grati, atq; faceti,*

Vivida cunctorum retinet Pandora deoram,

What e're is pretty, pleasant, facete, well,

What e're *Pandora* had, she doth excell.

Ephemerus in *Aristanetus*, so farre admireth his Mistris good parts, that hee makes proclamation of them, & challengeth all commers in her behalfe.

† *Who euer saw the Beauties of the East, or of the West, let them come from al quarters, all, and tell truth, if euer they saw such an excellent feature as this is.* Most of your louers are of his opinion. She is *nulli secunda*, a rare creature, a *Phoenix*, the sole Commander of his thoughts, his onely delight, as * *Triton* now feelingly sings, that loue-sicke Sea-god,

Candida Leucothoe placet & placet atra Melane,

Sed Galatea placet longè magis omnibus una.

Faire *Leucothoe* black *Melane* please me wel,

But *Galatea* doth by oddes the rest excell.

All the gracious elogies, Metaphors, Hyperbolicall comparifons of the best things in the world, the most glorious names, whatsoeuer, I say, is pleasant, amiable, sweet, gratefull, and delicious, are too little for her.

Phæbo pulchrior & sorore Phæbi

His *Phoebe* is so faire, she is so bright,

She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, Silver, Iuory, Pearles, pretious Stones, Snow, painted Birds, Dounes, Hony, Suger, Spice, cannot expresse her, ° so soft, so radiant, sweet, so faire is she.

— *Mollior cuniculi capillo &c.*

Lydia bella, puella candida,

Quæ benè superas lac & lilium,

Albamq; simul rosam & rubicundam,

Et expositum ebur Indicum.

Fine *Lydia* my mistris white and faire,

The milke the lilly doe not thee come neere,

The rose so white, the rose so red to see,

And *Indian* Iuory comes short of thee;

Such a description our English *Homer* makes of a fayre Lady.

† That *Emilia* that was fairer to seene,

Then is Lilly upon the stalke greene:

And fresher then May with flowres new,

For with the Rose colour stroue her hew,

If not which was the fairer of the two.

In this very phrase a *Polyphemus* courts his *Galatea*.

Candidior folio nives Galatea ligustri,

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* The daughter and heire of *Carolus Pugnax*.

† *Seneca in esclauia.*

† *Labeus.*

† *Epist. 12. Quis unquam formas vidit orientis, quis occidentis, veniant undiq; omnes, & dicant veraces, an tam insignem viderint formam.*
* *Calaginis dial. Galat.*

† *Petrus Casala &c.*

† *Chaucer in the Knights tale.*

† *Ouid. met. 12.*

Floridior

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*Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lasciuior hâdo, &c.
Mollior & cigni plumis, & lacte coacta.*

Whiter Galat then the white withy-winde,

Fresher then a field, higher then a tree,

Brighter then glasse, more wanton then a kidde,

Softer then Swannes downe, or ought that may be.

To thy thinking she is a most lothsome creature, thou hadst as leiuue haue a snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge, & all the filthy names thou canst inuent, he admires her on the other side, shee is his Idole, Lady, Mistris, Queene, the quintessence of beauty, an Angell, a Starre, a Goddesse,

** Thou art my Vesta, thou my Goddesse art,
Thy hollowed temple only is my hart.*

the fragrancie of a thousand Curtesians is in her face: *Nec pulchra effigies hac Cypridis aut Stratonices*, Tis not *Venus* picture that as you suppose, but his diuine mistris, to whose seruice he is wholly consecrate, whô he alone admires.

** Quando quam
Lucifer, aurea
Phebe, Tanto
virginibus con-
plexior omnibus
Herce. Ouid.*

** M. D. Son 30
* Martia lib. 5
Epig. 38.*

** Cui comparatus indecens erit pavo,*

Inamabilis sciurus, & frequens Phœnix.

To whom confer'd a Peacocks vndecent,

A Squirrels harsh, a Phœnix too frequent.

all the graces, vneres, elegances, pleasures, attend her. Hee preferres her before a Myriade of Court Ladies.

** Aristot.*

† He that commends Phillis or Nerea,

Or Amarillis, or Galatea.

Tityrus or Melibea, by your leaue,

Let him be mute, his lone the prayses haue.

All the bumbast Epithetes. adiuncts, incomparably faire, curiously neat, diuine, sweet, dainty, delitious, &c. diminutiues, *corculum, suauiolum, &c.* pleasant names may be inuented, bird, mouse, lambe, pus, pigeon, pigsnay, kidde, loue, doue, &c. he puts on her. And as ** Rhodomant* courted *Isabella*,

** Aristot. l. 29.
lib. 8.*

By all kinde words, and gestures that he might,

He calls her his deare heart, his sole beloued,

His ioyfull comfort, and his sweet delight.

His mistris, and his goddesse, and such names,

As louing Knights apply to louely dames.

Every cloath shee weares, euery fashion pleaseth him aboue measure, her hand,

ô quales digitos, quas habet illa manus, pretty foot, pretty co-

ronets, her sweet carriage, sweet voice, tone, her diuine and louely looks,

her euery thing, louely, sweet, amiable, and pretty: euery action, site, habit,

gesture, he admires, whether she play, sing, or dance, in what tyres soeuer she

goeth, how excellent it was, how well it became her, neuer the like seene or

heard. ** Mille habet ornatus, mille decenter habet.*

Let her weare what she will, doe what she will, say what she wil, he applauds and admires euery thing she weares, saith, or doth.

** Tibullus.*

** Tibullus lib. 4.
de Sulpitia.*

** Illam quicquid agit, quoquod vestigia vertit,*

Composuit surtim subsequiturq; decor;

Seu soluit crines, fusis decet esse capillis,

Seu compsit, comptis est reuerenda comis.

What

What ere she doth, or whether ere she goe,
A sweet & pleasing grace attend forsooth,
Or loose or binde her haire, or combe it vp,
She's to be honourd in what she doth.

^a *Vestem induitur, formosa est, exiit, tota forma est.* Let her be dressed or vndressed, all is one, she is excellent still, beautifull, faire, and louely to behold. Women doe as much by men. Nay much more, farre sonder, weaker, and that by many paraanges. Come to me my deare Lycias (saith Musarum in b *Ariflanetus*) come quickly sweet heart, all other men are Satyres, meere clownes, blockheads to thee, no body to thee: thy lookes, words, gestures, actions, &c. are incomparably beyond all others. I could repeat centuries of such. Now tell me what greater dotage, or blindness can there be then this in both sexes? and yet their slavery is more eminent, a greater signe of their folly then the rest.

They are commonly slaues, captiues, voluntary seruants, *amator amice mancipium*, as *Castilio* rearmes him, his mistris seruant, her drudge, prisoner, bondman, what not? Hee composeth himselfe wholly to her affections to please her, and as *Aemilia* said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and command, her most deuore, obsequious, affectionate seruant and vassall For loue (as ^c *Cyrus* in *Xenophon* well obserued) is a meere tyranny, and worse then any disease, and they that are troubled with it desire to be free and cannot, but they bee harder bound then if they were in yron chaines. For what greater captiuitie or slavery can there be (as ^c *Tully* expostulates) then to be in loue? Is he a free man ouer whom a woman domineers, to whom she prescribes laws, commands, forbids what shee will herselfe? that dares deny nothing she demands; she asks, he giues; she calls, he comes; she threatens, he feares; *nequissimum hunc seruum puto, I account this man a very drudge.* And as he followes it, ^d *Is this no small seruitude for an inamorante to be euery houre combing his head, stifning his beard, perfuming his haire, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked, and apparelled?* Yet these are but toyes in respect to goe to the Barber, Bath, Theatres, &c. hee must attend vpon her where ever she goes, runne along the streets, and by her dores and windowes to see her, & come every day to her house (as he will surely doe if he be truely enamored) and offer his seruice, and follow her vp and downe from roome to roome, as *Lucretia's* tutors did, he cannot containe himselfe but hee will doe it, he must and will be where she is, next her, talking with her. ^e *If I did but let my gloue fall by chance (as the said Aratines Lucretia bragges) I had one of my suiters, nay two or three at once ready to stoupe and take it vp, to kisse it, and with a lowe congye deliuer it vnto me, If I would walke, another was ready to follow me by the arme. A third to provide fruits, peares, plummies, cherries, or what soeuer I would eat or drinke.* All this and much more he doth in her presence, and when he comes home tis all his meditation to recount with himselfe all her actions, words, gestures, what entertainment hee had, how kindly she vsed him in such a place, how shee simil'd, how shee graced him, & that infinitely pleased him, or else how she reiected his seruice, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, &c. these his cogitations till hee see her againe. But all this is easie and gentle, and the least part of his labour and

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^a *Ariflanetus*
Epist. 1.^c *Epist. 24. veni cito charissime Lycia, cum veni, pre te Satyri omnes videntur non homines, nullo loco, solus es, &c.*^b *Lib. 3. de alexico. alterius affectui se totum comp. kit, totus placere studet, & ipsius animam amare pedisse quam sa it.*^c *Cyropid. lib. 5. amur seruitus, & qui amant, optant eol. be-rari, non secus ac elio quouis morbo, neq. liberari tamen possunt, sed valedi-ore necessitate ligati sunt quam si in ferrea & vacula coniecti forent.*^d *In paradoxia. An ille mihi liber videtur cui mulier imperat? cui leges imponit, prescribit, iubet, & etat quod videtur. Qui nihil inpe-ranti negat, ni-hil audet, &c. possit dandum, vocat, veniend, minatur? extimescendum.*^e *Ulane parua est seruitus a-matorem singu-lis fere horis pe-line capillum, calami strog, bar-bam componere, faciem aquis re-do, mibus diu-e, &c.*^f *Si quando in-pumentum in-cautus quid mi-hi excidisset, ele-vare idem quam promptissime, nec nisi oculo compallo mihi commendare, &c.*

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* Lib. 1. de con-
tem. amor: quid
referam corum
pericula & cla-
des, qui in ami-
carum & dei per-
fenebras ingressi
stulicidiag. e-
gressi indeq. de-
trubati se dant
precipites, mem-
bra frangunt,
collidunt, aut a-
nimam amit-
tunt.

† Ter. Eunuch.
Act 5. Sc. 8.

^a Paratus sum
ad obuiandam
mortem, si tu iu-
beas, hanc sum
estuantis, seda,
quem tunc sy-
dus perdidit, a-
que & fontes
non negant, &c.

^b Si occid re
placet feruim
meum vides, si
verberibus con-
tentus es, curro
nudus ad pœ-
nam.

* Gæster Ens,
quellam miserè
deperiens, per-
itum ab ea in
Padum defili-
re iussus, statim
è pœnie præci-
pitavit. Alius
Ticini insano a-
more ardens, ab
amico iussus se
suspendere illico
fecit.

^c Intelligo pecu-
niam rem esse
iucundissimam
meam tamen li-
bentius darem
Cliniæ quam
ab aliis accipe-
rem, libentius
huic servirem,
quam aliis im-
perarem, &c.
Noctem & som-
nū accuso, quod
illum non vide-
am, luci autem
& soli gratiam
habeo quod mi-
hi Cliniam ostendant. Ego etiam cum Clinia in ignem currerem & scio vos quoq. mecum ingressuros si videretis. ^d In simpos.

^e Impera quid vis, nauigare inbe, nauem conscendo, plagas accipere, plector, animam profunderè, in ignem currere, non recuso, libens facio.

Famalamq.

bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a citty, as he will for his mistris fauour, goe, runne, ride many a mile to meet her, day and night, in a very darke night endure heate, cold, wait in frost and snowe, tempests, sustaine hunger, thirst,

(*Roscida per tenebras Faunus ad antrâ venit*) for her sweet sake he feesles it not. *What shall I say* (saith *Hadus*) of their great dangers they vndergoe, single combats they vnder take, how they will venture their liues, creepe in at windowes, gutters, climbe ouer walls to come to their sweet hearts, and if they be surprisèd, leap out at windowes, cast themselves headlong downe, brusing or breaking their legges or armes, and sometimes losing life it selfe. Heare some of their owne confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde. *Hercules* serued *Omphale*, put on an aporne, tooke a distaffe and spunne. *Thraso* the souldier was so submisse to *Thais* that he was resoluèd to doe whatsoeuer she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her seruice. *Philostratus* in an Epistle to his mistris, ^a *I am ready to dye sweet heart if it be thy will, alay his thirst whom thy starre hath scorched and vndone, the fountaines and riuers deny no man drinke that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meddome walke not in me, but thou alone wilt not let me come neere thee, or see thee, contemned and despised I dye for grieffe.* *Polienu*s when his mistris *Circe* did but frowne vpon him in *Petro-nius*, drewe his sword, and bad her ^b kill him or stabbe him, or whippe him to death, and he would strip himselfe naked and not resist. * *Galeatus* of *Mantua* did a little more: for when he was almost mad for loue of a faire maid in the citty, she to trye him belike what he would doe for her sake, bad him in iest leape into the riuer *Po* if he loued her, he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistris by chance (thinking no harme, I dare sweare) bad him goe hang, the next night at her dores hanged himselfe. ^c *Money*, (saith *Xenophon*) is a very acceptable & welcome guest, yet I had rather giue it my deare *Clinia*, then take it of others, I had rather serue him then command others, I had rather bee his drudge, then take my ease, vndergoe any danger for his sake, then lue in security. For I had rather see *Clinia* then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not then see him, and thanke the light and Sunne because they shewe me my *Clinia*. I will runne into the fire for his sake, and if you did but see him, I knowe that you likewise would runne with me. So *Philostratus* to his mistris. Command me what you will I will doe it, bid mee goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, tis done. So did *Eolus* to *Iuno*.

——— *Tuus ô regina quod optas,*

Explorare labor mihi iussa capeffere fas est.

O Queene it is thy paines to inioyne me still,

And I am bound to execute thy will.

And *Phædra* to *Hippolitus*.

^c *Me vel sororem Hippolite aut famulam voca,*

Famulamq; potius omne seruitium feram.

O call me sister, call me seruant, chuse

Or rather seruant, I am thine to vse.

Non me per altas ire si iubeas nives,

Pigeat gelatis ingredi Pindi iugis,

Non si per ignes ire aut infesta agmina

Cuncter, paratus & ensibus pectus dare,

Te nunc iubere, ne decet iussa exequi.

It shall not grieue to the snowy hills

Or frozen *Pindus* tops forthwith to clime,

Or runne through fire, or through an armie,

Say but the word for I am alwaies thine.

Callieratides in *Lucian* breakes out into this passionate speech, O God of heauen, grant me this life for euer to sit ouer against my mistress, and to heare her sweet voice, to goe in and out with her, to haue euery other busines common with her. I would labour when shee labours, saile when shee sailes, be that hates her should hate mee, and if a tyrant killed her, hee should kill mee, if shee should dye, I would not liue, and one graue should hold vs both.

† *Finiet illa meos moriens morientis amores,*

Abrocomus in *Aristenetus* makes the like petition for his *Delphia*.

— P *Tecum viuere amem tecum obeam lubens*, 'Tis the same straine which *Theagines* vseth to his *Chariclea*, so that I may but inioy thy loue let me dye presently: *Leander* to his *Hero*, when he besought the sea-waues to let him goe quietly to his loue, and kill him comming backe.

¶ *Parcite dum propero, mergite dum redeo.* 'Tis the common humour of them all, to contemne death, to wish for death, to confront death in this case. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomaeus* king of *Elis*, when that hard condition was proposed of death or victory, they made no account of it, but corragiously for loue died, till *Pelops* at last wone her by a slight. ¶ As many gallants desperately aduentured their dearest bloods for *Atalanta* the daughter of *Schanius*, in hope of marriage, all vanquished and ouercome, till *Hippomenes* by a fewe golden apples happely obtained his suite. *Perseus* of old, fought with a Sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sebea* (the golden Legend is mine author) that was exposed to a Dragon, by a terrible combate, our Knights errant, and the *Sr Lancelots* of our dayes, I hope will aduenture as much for Ladies fauours, as the *Knight of the Sunne*, *Sr Bewis of Southampton*, or that renowned peire,

¶ *Orlando, who long time had loued deare*

Angelica the fayre, and for her sake

About the world, in nations farre and neere,

Did high attempts, performe and undertake,

They will sure

they will, for it is an ordinary thing for these enamorado's of our times, to say & doe as much, to stab their armes, carouse in blood, challenge to fight for their mistresses sake, to drinke healths vpon their bare knees. If shee bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, to the *East Indies*, to fetch her a bird to weare in her hat: and with *Drake* & *Candish* goe round about the world for her sweet sake, *aduersis ventis*, serue twice se-

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¶ *Seneca* in

Hippart. 2

¶ *Huius ero vi-*

uus, mortuus hu-

ius ero, Propert.

lib. 2. viuam si

viuat si cadat

et a cadam. Id.

i Dial. Amor.

milio dii cele-

stis ultra sit vi-

ta hec perpetua

ex aduerso ami-

ce sedere & sua

re loquentem

audire, &c. si

moritur vive-

re non sustinebo

& idem criti-

pulchram et i.

et i.

† *Euchanan.*

¶ *Epist. 21. Sit*

hoc votum ut di-

is amare Del-

phidem ab ead-

mari alloqui

pulchram, &

loquentem au-

dire.

¶ *Hor.*

¶ *Hart.*

¶ *Ouid. 10. met.*

Higamus c. 185.

¶ *Arist. lib. 1.*

cant. 1. stoff. 5.

† *Lesbia* sex Cy-

athis septem lu-

mina habuit.

¶ As *Xanthus*

for the loue of

Eurippe, omnem

Europam pera-

git. Parthe-

nus Eros cap. 8.

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Beroaldus 2
Recatio.

Epist. 17. l. 2.

Æneas Sil-
vius, Lucretia
quum accepit
Euriali litteras
hilaris statim
millesq; papyræ
basiauit.Mediis inse-
ruit papillis li-
terarum eius mille
prius pangens
suavia, Arist. 2.
epist. 13.Plantus Asi-
nar.Illa domi se-
dens, Imaginem
eius fixis oculis
assidue conspi-
cua.Buchanan.
Sylva.Happy ser-
uants that
serue her, hap-
py men that
are in her co-
pany.Non ipsos so-
lam, sed ipsorum
memoriam a-
mant. Lucian.Epist. 10. ter se-
lix solū beatus
ego, si me calca-
ueris, vultus tu-
us amnes sistere
patebit, &c

seuen yeares as *Iacob* did for *Rahel*; doe as much as *Gismunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her trueloue, eat his heart when he died; and endure more torments then *Theseus* or *Paris*. Et his colitur *Venus* magis quam tūre & victimis, with such sacrifices as these (as *Aristænetus* holds) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire, a servant not to her alone, but to all her friends and followers, they loue them for her sake, her dogge, picture, and every thing she weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not bee out of his company, doe him all offices, still remembring, still talking of her. So the very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times ouer, and as *Lucretia* did by *Eurialus*, kisse the letter a thousand times together and then read it: And *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,

And stay the messenger that would be gone: And aske many pretty questions, how he looked, what he did, and what said he? In a word,

Vult placere sese amice, vult mihi, vult pedissequæ
Vult famulis, vult etiam ancillis, & catulo meo.

He strives to please his Mistris, and her maide,

Her seruants, and her dogge, and's well apaide.

If he get any remnant of hers, a buske-point, a feather of her fan, a shoo-tye, a lace, a bracelet of haire, hee weares it for a fauour on his arme, in his hat, or next his heart. Her picture hee adores twice a-day, & for two houres together, will not looke off it; As *Laodomia* did by *Protiselaus*, when hee went to warre, † sit at home with his picture before her: a garter or a bracelet of hers is more precious then any Saints Relique, he layes it vp in his casket, O blessed Relique, & euery day will kisse it: if in hir presence, his eye is neuer off her, & drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the Walke, sit vnder that tree where she did vse to sit, in that bowre, in that very seat, many yeares after sometimes, & if shee be farre distant, & dwell many miles off, he loues yet to walke that way still, to haue his chamber window looke that way: To walke by that Riuer's side (which though farre away) runnes by the house where she dwels, he loues the wind blowes to that coast. † O quoties dixi Zephyris properantibus illuc,

Falices pulchram visuri Amaryllida venti.

O happy Western windes that blow that way,

For you shall see my Loues faire face to day.

to conferre with some of her acquaintance, for his heart is still with her, to talke of her, admiring & commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that hee might but inioy her presence. So did *Philostratus* to his mistris, † O happy ground on which she treads, and happy were I if she would tread vpon me, I thinke her countenance would make the riuer's stand, and when she comes abroad, birds will sing, and come about her.

Ridabunt valles, ridebunt obuia Tempe,

In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burne,

And

And all the grasse will into flowers turne.

* *When she is in the meadow, shee is fairer then any flowre, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vp to Heauen, me thinks I see the sunne falne downe to shine below, and thee to shine in his place, whom I desire. If I looke vp in the night, me thinks I see two more glorious starres, Hesperus and thy selfe.* A little after he thus Courts his mistris: If thou goest forth of the city, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou saile vpon the Seas, as so many small boates, they will follow thee: what river would not runne into thy Sea. Another, he sighes & sobs, & wisheth himselfe a saddle for her to sit on, a posie for her to smell to, and it would not grieue him to be hanged, if he might be strangled in her garters: hee would willingly die to morrow, so that shee might kill him with her owne hands. * *Ouid would be a flea, a gnat, a ring, Catullus a sparrow,*

O si tecum ludere, sicut ipsa possem,

Et tristis animi levare curas.

* *Anacreon, a glasse, a gowne, chaine, any thing,*

Sed speculum ego ipse fiam,

Et me tuum usq; cernas,

Et vestis ipse fiam,

Vt me tuum usq; gestes.

Mutari et opto in undam,

Lavem tuos ut artus,

Nardus puella fiam,

Vt ego te ipsam iungam,

Sim fascia in papillis.

Tuo & monile collo.

Fiamq; calceus, me

Saltem ut pede usq; calces.

But J a looking glasse would be,
Still to be look'd vpon by thee,
Or J, my loue would be thy gown,
By thee to be worne vp and down;
Or a pure Well full to the brims,
That J might wash thy purer lims:
Or l'de be precious baulme to 'noint,
With choicest care each choicest ioint,
Or, if I might, J would be faine,
About thy necke thy happy chaine.
Or would it were my blessed happe
To be the Lawne o're thy faire pappe.
Or would I were thy shooe to be
Daily but trod vpon by thee.

O thrice happy man that shall enioy her: as they that saw Hero in *Musaeus*, &

* *Salmacis to Hermephroditus, ——— Felices mater, &c. felix nutritrix ———*

Sed longè cunctis, longèq; beatior ille,

Quem fructu sponsi & socij dignabere lecti.

The same passion made her breake out in the Comedy,

* *Idem epist. in prato cum sit, flores inuener, illi pulchri vel anius tantum dici, fluvius gra-tus, sed evanes-cit, et tuus fluvius mari ma-iior. Si celum as-picio, solem exi-stimo cecidisse, & in terra am-bulare &c.*

† *Si civitate e-grederis, sequen-tar te du custo-des, spectaculo commoti si na-viges sequentur. quis fluvius sa-ltem tuum non-rigaret?*

* 2. Elng. 15.

* Catm. 30.

Englified by
M^r B. Holiday
in his Technog.
Alp. 1. Scen. 7.

* *Ovid. Met. l. 2.*

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* Xenophon cy-
reped. lib. 5.
† Plautus de
militia.
† Lucian.
* Petronius,

† *Næ ille fortunata sunt quæ cum illo cubant,* happy are
his bedfellowes; & as she said of *Cyrus, beata quæ illi uxor futura esset,* blessed
is that woman that shall be his wife, nay thrice happy she, that shall enjoy him
but a night, † *Vna nox Iovis sceptro æquiparanda,* such a nights lod-
ging is worth *Inppiters* scepter.

* *Qualis nox erit illa, dij, deaq;
Quam mollis thorax?*

O what a blissefull night would it be, how soft a bed? shee will adventure all
her estate for such a night, for a *Nectar*ean, a balsome kisse alone.

† E Græco Ruffi.

* *Qui te vides beatus est,
Beatior qui te audiet,
Qui te potitur est deus:*

* *Lod. Verto-
mannus navig.
lib. cap. 5. O do-
nus, hunc creasti
solum candidiorẽ,
et diverso me et
coniugem meum
et natos meos
omnes nigrican-
tes. Utinam hic,
&c.
Ibit Gazella,
Tegeia, Galze-
rana, et promissis
eneravit, et
donis, &c.*

The Sultan of *Sana's* wife in *Arabia*, when shee had seene *Vertomannus* that
comely traueiler, lamented to her selfe in this manner, O God, thou hast made
this man whiter then the Sunne, but me, and mine husband, and all my children
blacke, I would to God he were my husband, or that I had such a sonne, shee fell
a-weeping, & so impatient for Loue at last, that (as *Poriphars* wife did by *Jo-
seph*) she would haue had him gone in with her, she sent away *Gazella*, *Tegeia*,
Galzarena her waiting maides, loaded him with faire promises and gifts, and
wooded him with all the rhetoricke she could,

—extremum hoc misera da munus amanti:

but when he would not consent, she would haue gone with him, and left all,
to be his Page, his seruant, or his Lackey, so that she might enjoy him, threat-
ning moreouer to kill her selfe, &c. Men will doe as much and more for wo-
men, spend goods, liues, lands, fortunes, Kings will leaue their Crownes, as
King *Iohn* for *Matilda* the Nunne at *Durrowe*.

* But Kings in this yet priuiledg'd may bee,
Ile be a Monke so I may liue with thee.

M.D.

The very gods will endure any shame, atq; aliquis de dijs non tristibus in-
quit, &c. be a spectacle as *Mars* and *Venus* were to all the gods; so did *Luci-
ans* *Mercury* wish, & peradventure so dost thou. They will adventure their
liues with alacrity, —† pro quâ non metuum mori—

† Hor. ode 9. l. 3

nay more, *pro quâ non metuum bis mori*, I will dye twice, nay twentie times
for her. If shee dye, there's no remedy, they must dye with her, they cannot
helpe it. A louer in *Calcagninus*, wrote this on his mistris Tombe,

*Quincia obiit, sed non Quincia sola obiit,
Quincia obiit, sed cum Quinciâ et ipse obiit,
Risus obit, obit gratia, lusus obit,
Nec mea nunc anima in pectore, at in tumulo est.*

Quincia my deare is dead, but not alone,
For I am dead, and with her I am gone,
Sweet smiles, mirth, graces, all with her doe rest,
And my soule too, for 'tis not in my brest.

How many doting Louers vpon the like occasion might say the same? But
these are toyes in respect, they will hazard their very soules for their mistris
sake. Atq; aliquis inter iuvenes miratus est, et verbum dixit,

*Non ego in cælo cuperem Deus esse,
Nostram uxorem habens domi Hero*

One said, to Heauen would I not
desire at all to goe,
If that at mine owne house I had
such a fine wife as *Hero*.

Old *laminere* in *Chaucer* thought when he had his faire *May*, he should neuer
goe to heauen, he should liue so merrily heere on earth, had I such a mistress,
he protests,

† *Cælum dijs ego non suum inviderem,*
Sed sortem mihi dijnacem inviderent.
I would not envy their prosperity,
The gods should envy my felicity.

Another as earnestly desires to inioy his sweet-heart,

* *Omnia quæ patior mala si pensare velit fors,*
Vnâ aliquâ nobis prosperitate, dij
Hoc precor, ut faciant, faciant me cernere corâ
Cor mihi captivum quæ tenet hocce, deam.

If all my mischiefs were recompensed,
And God would giue me what I requested,
I would my mistress presence onely seeke,
Which doth mine heart in prison captiue keepe.

But who can reckon vp the Dotage, madnesse, servitude, and blindnesse, the
phantasies and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, and troublesome Symptomes, inconveniences, and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wisemen fooles, so many times it makes fooles become wise, y it makes base fellowes become generous, cowards couragious, as *Cardan* notes out of *Plutarch*, couetous, liberall and munificent; clownes, ciuill; cruel, gentle; wicked prophane persons, to become religious; slouens, neat; churles, mercifull; and dumbe dogges, eloquent. No passion causeth greater alterations, or more vehement of ioy or discontent. *Plutarch Sympos. lib. 1. quæst. 5.* ² saith, that the soule of a man in loue, is full of perfumes and sweet odors, and all maner of pleasing tones and tunes: It addes spirits, and makes them otherwise soft and silly generous and couragious, ³ *Audacem faciebat amor.* *Ariadne's* loue, made *Theſeus* so aduenterous, and *Medeas* beauty *Iason* so victorious. ⁴ *Plato* is of opinion, that the loue of *Venus* made *Mars* so valorous. a yong man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his mistress. And if it were ^c possible to haue an Army consist of Louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their gouernment, modesty would detain them from doing amisse, emulation incite them to do that which is good and honest, and a few of them would ouercome a great company of others. There is no man so pusillanimous, so very a dastard, whom Loue would not incense, and make a diuine temper, and an heroical spirit. ^d I doubt not, but if a man had such an Army of Louers (as *Castilio* thinks) he might soon conquer all the world, except by chance he met with such another army of Inamorato's to oppose it. ^e For so perchance they might fight as that fatall dogge, and fatall hare in the Heauens, course one another round, and neuer make an end. *Castilio* thinks *Ferdinand* King of *Spaine* had neuer conquered *Granado*, had not Queene *Isabell* and her Ladies beene present at the siege, ^f It cannot

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† *Buchanan.**Hendecasyll.** *Peirarch.*¹ *Cardan. lib. 2.**de sap. ex vitiis**generosos efficere**solet, ex inuidie**aud. ces. ex ar a-**ria splendidos,**ex agresibus ci-**uiles, ex rudeli-**bis mansuetes,**ex impijs religi-**osis, ex fordidis**nitidos aq. cul-**tos ex duris mi-**sericordes, ex**mutis eloquentes.*² *Anima homi-**nis amore capti,**tota reserua sus-**sistibus & odori-**bis, pexnes re-**sonat &c.*³ *Ouid.*^b *In convivio.**Amor Veneris.**Martem deti-**net, & sortem**facit adolescen-**tem maxime e-**rubescente comi-**mus, quem a-**mator cum turpe**quid commit-**terem offendit.*^c *Si quo pacto**fieri ciuitas aut**exercitus possit**partim ex his**qui amant partim**ex his, &c.*^d *Lib. 3. de Au-**lico. Non dubito**quin is qui tam**lem exercitum**haberet totius**orbis statim vi-**ctor esset, nisi**forte cum ali-**quo exercitu**confundendum**esset, in quo en-**nes amatores es-**sent.*^e *Higinus de**cane & lepore**calesit, & Deci-**miator.*^f *Vix dici potest**quantam indit**audaciam assu-**merent Hispani,**inde pauci infini-**tas ad aurum co-**pias superatunt.*

be

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be expressed what courage the Spanish Knight tooke, when the Ladies were present, a few Spaniards overcame a multitude of Moores. They will vndergoe any danger whatsoeuer, as Sr Walter Manny in Edward the thirds time, stuck full of Ladies fauours, fought like a Dragon. For *soli amantes*, as Plato holdes, *pro amicitis mori appetunt*, onely Louers will dye for their friends, and in their Mistris quarrell. And for that cause † he would haue women follow the Camp, to be spectators & encouragers of noble Actions: vpon such an occasion; Sr Lancelot and Sr Tristram, Caesar, nor Alexander shall not be more resolute, or goe beyond them.

† Lib. 5. de Legibus.

Not courage only doth loue adde, but as I said, wisdom, warinesse,

† Virg.

————— * *quis fallere possit amantem.*

All manner of ciuility, decency, and good behauiour. Bacace hath a pleasant tale to this purpose, which he borrowed from the Greekes, & which Beroaldus hath turned into Latine, Bebelius into verse, of *Cymon & Iphigenia*. This *Cymon* was a foole, a proper man of person, and the Gouvernour of *Cyprus* sonne, but a very Ass, inso much that his father being ashamed of him, sent him to a Farme house hee had in the Country to be brought vp. Where by chance, as his manner was, walking alone, hee espied a gallant yong Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brooke side in a little thicket, fast asleepe in her smocke, where shee had newly bathed her selfe: when & *Cymon* saw her, he stood leaning on his staffe, gaping on her, immouable, and in a maze: at last hee fell so farre in loue with the glorious obiect, that he beganne to rouse himselfe vp, & to bethinke him what he was, & would needes follow her to the Citty, & for her sake began to be ciuill, to learne to sing & dance, to play on Instruments, & got all those Gentlemen like qualities & complements in a short space, which his friends were most glad of. In brieft, he became from an Idiot & a Clowne, to be one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the loue of mistris *Iphigenia*. In a word, I may say thus much of them all, let them be neuer so clownish, rude & horrid, *Grobian*s and fluts, if once they be in loue, they will bee most neat and spruce, follow the fashion, begin to tricke vp, & to haue a good opinion of themselves. A ship is not so long a rigging, as a yong Gentlewoman a trimming vp her selfe, against her sweet-heart comes, A Painters shop, a flowry meadow, no so gracious an aspect in Natures store-house, as a young maide, a *Novitza*, or *Venetian* Bride, that lookes for an husband, or a young man that is her suiter, composed lookes, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, Jewels, lawnes, Linnens, Laces, Spangles, must come on, ^h *prater quam res patitur student elegantie*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their businesse, how to weare their cloathes neate, to be polite and terse, and to set out themselves. When *Mercury* was to come before his

‡ Hanc ubi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus &c

‡ PLAUTUS.

† Ouid. Met. 2. Mistris,

————— † *Chlamydemq; ut pendcat aptè*

Collocat, ut limbus totumq; appareat aurum.

He put his cloake in order, that the lace,

And hemme, and gold worke all might haue his grace.

Salmacis would not be seene at all of *Hermaphroditus*, till she had spruced vp her selfe first.

† Nec

† *Nec tamen ante adiit, et si properabat adire,
Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.*
Nor did she come, although 'twas his desire,
Till she compos'd her selfe, & trim'd her tire,
And set her lookes to make him to admire.

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† Ovid. Met. 4.

Venus had so ordered the matter, that when her sonne * *Aeneas* was to come * *Virg. 1. Ex.*
before *Queene Dido*, he was

(*Os humerosq; deo similis, namq; ipsa decoram
Caesariem nato genetrix, lumenq; inventa
Purpureum, & latos oculis afflaret honores.*)

like a god, for she was the tire-woman her selfe, to set him out with all natu-
rall and artificiall impostures. When that hirsute Cyclopicall *Polyphemus*
courted *Galatea*.

† *Iamq; tibi formae, iamq; est tibi cura placendi;
Iam rigidos pectus rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus.*

† Ovid. Met. 13

And then he did begin to pranke himselfe,
To please and combe his head, and beard to shauie,
And looke his face ith' water as a glasse,
And to compose himselfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts,

*Iam Galatea veni, nec munera despice nostra,
Certè ego me novi liquidag, in imagine vidi
Nuper aqua placuitq; mihi mea forma videnti.*

Come now my *Galatea* scorne me not,
Nor my poore presents; for but yesterday
I saw my selfe ith' water, and methought
Full faire I was, scorne me not I say,

† *Non sum ad id informis, nuper me in litore vidi,
Cum placidum ventis staret mare* ———

† *Virg. Egl. 2.*† *Epist. An uxor*

'Tis the common humour of all Sutors to tricke vp themselues, to be prodi-
gall in apparell, with euery day new futes, as the fashion varies; & as *Hensius*
writ to *Primicias*, * If once he be besotted on a wench, he must ly awake a nights,
renounce his booke, sigh and lament, now and then weepe for his hard hap, and
marke aboue all things what Hats, Bands, Doublets, Breeches are in fashion, how
to cut his Beard, and weare his Lock, to turne vp his *Munshato's*, and curle his
head, prune his Pickitiwant, or if he weare it broad, that the East side be corre-
spondent to the West: he must be in league with an excellent Tayler, Barber, haue
neat shooe-ties, points, garters, sttake in print, walke in print, eat and drinke all
in print, and that which is all in all, he must be mad in print.

literato sit du-
cenda. Noctes
insomnes tradu-
cende, iuris re-
nunciandum,
sepègemendum,
nonnunquam &
illachrymandum
sorti & condi-
oni tua. Viden-
dum quæ vestes,
quis cuius te
deceat, quis in
usu sit, utrum
latus barbe, &c
Cum curâ lo-
quendum, vince-
dum, biben-
dum, & cum
cura insunendū.
† *Chil. 4. sent. 5.*
pro. 15.

Amongst all other good qualities, an amorous fellow is endowed with,
he must learne to sing and dance, play vpon some Instrument or other, as
without all doubt he will, if hee bee truly touched with this Loadstone of
Loue. For as *Erasmus* hath it, *Musica docet amor & Poësin*, Loue will make
them Musicians, and to make ditties, Madrigals, Elegies, and Loue Sonnets,
& sing them to seuerall pretty tunes, to get all good qualities may bee had.

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† *Martianus*
Capella lib. 1.
de nupt. philol.
Iam illum sentio
amore teneri,
eiusq; stud. o plu-
res habere com-
parat is in fa-
multio discipli-
nas &c.

† *Lib. 3. de au-*
lico. Quis Cho-
reis in iudaret,
nisi feminarum
causa? quis mu-
sice tantam na-
uaret operam,
nisi quod illius
dulcedine per-
mulcere speret?
quis tot carmina
somponeret, nisi
ut inde affectus
suos in mulieres
explicaret?

† *Craterem ne-*
flaris evertit
saltans apud de-
os qui in terram
cadens, rosam
prius albam ru-
bore infect.

† *Puellas cho-*
reantes circa
iuenilem Cupi-
dinis statuam
fecit. Philostrat.
Imag. lib. 3. de
statuis. Exerci-
tium amoris a tis-
simum.

† *Tom. 4.*

† *Korinman.*
de cur mort.

† *part. 5. cap. 28.*
Sat. puella dor-
mienti in iustas-
sium &c.

† *Vita eius. Pu-*
ella anno e sep-
tuagenarius se-
nex usq; ad infa-
nam correptus,
multis liberis
susceptis: multi
non sine pudore
conspexerunt
senem & Phi-
losofum poda-
gicum, non sine
risu saluante m
ad tibi modos.

† *Anacreon*
carm. 7.

† *De taciturno loquacem facit, & de veresundo officiosum reddit, de negligente industrium, de secorde impigrum.*

† *Iupiter* perceiued *Mercury* to be in loue with *Philologia*, because he learned languages, polite speech, Arts and Sciences, *quod virgini placeret*, all to please his Mittris. Tis their chiefeft study to sing, dance, and without question, so many Gentlemen and Gentlewomen would not bee so well qualified in this kinde, if loue did not incite them. ^m *who*, saith *Castilio*, would learne to play, or giue his minde to Musick, or learne to dance, or make so many Rimes, Loue-songs, as most doe, but for women's sake, but that they hope by that meanes to purchase their good-wils, and winne their fauours. *Constantine agricult. lib. 11. cap. 18.* makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the gods, ⁿ he flung downe a bowle of *Nectar*, which distilling vpon the white Rose, euer since made it red: and *Calistratus* by the helpe of *Daedalus* about *Cupids* statua, ^o made a many of young wenches still a-dancing, to signifie belike, that *Cupid* was much affected with it. *Witty* † *Lucian*, in that Patheticall Loue passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phenicia* to *Crete*, makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their chariot to breake the waues before them, The *Tritons* dauncing round about, with euery one a Torch, the Sea-nymphes halfe-naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimble tripping on the toppe of the waters, & *Venus* her selfe comming after in a shell, strawing Roses & flowres on their heads, *Praxitiles* in all his pictures of Loue, made *Cupid* euer smiling, & looking vpon dancers. And in *St Markes* Garden in *Rome* (whose worke I know not) one of the most delicious pieces, is a many of *Satyrs* dauncing about a wench a-sleepe. So that dancing still is as it were a necessary appendix to loue matters. Yea many times this Loue will make old men daunce, maske and mumme; for *Comus* and *Hymen* loue maskes, and all such merriments aboue measure, will allow men to put on womens apparell in some cases, and to dance men of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philosopher, *P For that being an old man, and a publike Professor, a father of many children, he was so mad for the loue of a yong maide (that which many of his friends were ashamed to see) an old gowty fellow, yet would dance after Fiddlers.* Many laughed him to scorne for it, but this omnipotent loue would haue it so,

† *Hyacinthino bacillo,*

Properans amor, me adigit

Violentèr adsequendum.

Loue hasty with his purple staffe did make

Me follow, and the dance to vndertake.

And who can withstand it? If once we be in loue, young or old, though our teeth shake in our heads, there is no remedy, we must dance. *Plutarch Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth vs moreover in what sense, *Musica docet amor, licet prius fuerit rudis*, how Loue makes them that had no skill before, learne to sing and dance; he concludes, tis onely that power & prerogatiue Loue hath ouer vs. ^q *Loue* (as hee holdes) will make a silent man speake, a modest man most officious; dull, quick; slow, nimble; and that which is most to bee admired, an hard base vtractable Churle, as fire doth Iron in a smithes forge, facile, gentle, and easie to be intreated. Nay t will make prodigall

in the other extreame, and giue an † 100 sesterces for a nights lodging, as they did of old to *Lais of Corinth*. For which cause many compare Loue to wine, which makes men Iouiall and merry, frolicke & sad, whine, sing, dance, and what not.

But aboue all the other Symptomes of Louers, this is not lightly to be ouerpasse, that likely of what condition soeuer, if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith * *They will be witnesses and trumpeters of their Paramours good parts, by decking them with verses and commendatory songs, as we doe statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the best. † *Iouianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

Neringas Mariana, meos ne despice canos,

Desene nam iuuenem Dia referre potes, &c.

Sweet *Marian* doe not mine age disdaine,

For thou canst make an old man young againe. They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should be at Church. we haue a pretty story to this purpose in † *Westmonasteriensis*, an old writer of ours (if you will beleue it) *An. Dom. 1012. at Colewiz in Saxony*, on Christmas Eue a company of young men and maids, whilst the Priest was at Masse in the Church, were singing catches and loue songs in the Church-yard, he sent to them to make lesse noyse, but they sung on still, and if you will you shall haue the very song it selfe,

Equitabat homo per sylvam frendosam,

Ducebatq; secum Meswinden formosam,

Quid stamus cur non imus?

A fellow rid by the greenewood side,

And faire *Meswinde* was his bride,

Why stand you so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to St. *Magnus* patron of the Church, they might all there sing and dance till that time twelue month, and so * they did, without meat and drinke, wearisomnesse or giuing ouer, till at yeares end they ceased singing, and were absolved by *Herbertus* Arch. bishop of *Colem*. They will in all places be doing thus, young folkes reading loue stories, singing, telling or hearing lasciuious tales, tunes, such objects are their sole delight, their continual meditatio, they can thinke, discourse willingly, or speake almost of no other subiect. This loue is the cause of all good conceits, † neatnesse, exornations, playes, elegancies delights, and all the sweetnesse of our life, it seasoneth our harsh and dull labours, and giues a pleasant relish to our other vnfauory proceedings. All our feasts almost, maskques, mummings, banquets, merry meetings, weddinges, pleasing songs, fine tunes, Poems, Loue-stories, Fescenines, Elegies, Odes, &c. Synbols, Emblems, Impreses, devises, if wee may beleue *Ioni*, *Contiles*, *Paradine*, *Camillus de Camillis*, may be ascribed to it. Most of our art and sciences, painting amongst the rest, was first inuented, saith † *Patritius*, ex amoris beneficio. For when the daughter of *Deburiades* the *Sicyonian*, was to rake leane of her sweet heart now going to warres, vt desiderio eius minus tal esceret, to comfort her selfe in his absence shee tooke his picture

† *Gellius lib. 1. cap. 8. pretium noctis centum sesteria.*

* *Ipse enim uolunt suarum & masiarum put- chritudinis pre- cones ac testes esse eas laudibus & cantilenis & versibus exo nare, ut au- ro statuas. ut me morentur & ab omnibus ad- miren- tur.*

† *Tom. 2. Ant. Dialogo.*

† *Flores big. fol. 298.*

* *Per totum annum, cantauit, pluvia super illos non cecidit, non frigus, non calor, non sitis, nec lassitudo illos affecit.*

&c.

† *Hic munatias, ornatum, leporem, delitias, ludos, elegatiam, omnem denig, vite suauitatem debemus.*

† *Lib 4. Tit. 12 de prim. institut. & Plinius lib. 35. cap. 12.*

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^a *Fransus lib. 3.
De symbolis: qui
primus symbo-
lam excogitauit,
voluit nimirum
hac ratione im-
plicatum animi
evolvere, eumq;
vel domine vel
alijs intuentibus
ostendere.*

with a cole vpon a wall, as the candle gaue the shadowe which her father admiring perfected afterwards, and it was the first picture that euer was made. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c. owe their beginnings to loue. And many of our histories: by this meanes, saith *Iovius*, they would expresse their louing minds to their Mistris, and to the beholders. 'Tis the sole subiect almost of Poetry, all our invention tends to it, all our songs, what euer those old *Anacreons*, *Greeke* and *Latine Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Ariosto*, *Boyardes*, authors of *Arcadia*, *Fairy Q.* &c. haue written in this kinde, are but as so many Symptomes of Loue. Their whole bookes are a *Synopsis* or breuiary of Loue, the Portuous of Loue, Legends of Louers liues and deaths, and of their memorable adventures. Nay more, as ^x *Neuisanus* the Lawyer holds, *there neuer was any excellent Poet, that inuented good fables, or made laudable verses, that was not in loue himselfe.*

^a *Lib. 4. num.
102. sylvæ nup-
tialis: poeta non
inueniunt fabu-
lam, aut versus
laudatos facimus
nisi qui ab ama-
re fuerint exci-
tati.
Martial. Epig.
73. lib. 9.*

*Cynthia te vatem fecit lasciuæ Propertii,
Ingenium Galli pulchra Lycoris habet,
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictauit doctæ Catulle tibi.
Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit:
Wanton Propertius, and witty Gallus,
Subtile Tibullus, and learned Catullus,
It was Cynthia, Lesbia, Lychoris,
That made you Poets all, and if Alexis,
Or Corinna chance my Paramour to be,
Virgil and Ovid shall not despise me.*

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitia*, *blanditia*, *ioci*, *decor*, *Nardus*, *Ver*, *Coralla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Costum*, *Lachryma*, *Myrrha*, *Muse*, &c. And the rest of his Poems. The very rusticks and hog-rubbers, if once they tast of this Loue liquor, are inspired in an instant. Insteed of those acurate Emblems, curious Impreses, gaudymasques, Tilts, Turnaments, &c. they haue their Wakes, Whitsonales, Shepherds feasts, meeting on Holydaies, country dances, roundelaies, writing their names on † trees, trueloues knots, pretty gifts.

† *Teneris arbo-
ribus amicarum
nomina incri-
bentes ut simul
crescant. Hed.*

With tokens, hearts diuided; and halfe rings,
Shepherds in their loues are as coy as kings.
Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples,
Coridons Phyllis, *Nysa* and *Mopsus*,
With dainty *Doussibell* and *Sr Tophus*. Insteed of Odes and Elegies, &c. they haue their ballads, country tunes, They must write likewise and indite all in Rime.

Thou Honny-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in *Gammer Gubbins* house.

I say no more,affaires call me away,
My fathers horse for Provender doth stay.
Be thou the Lady *Cresset* light to me,
S^r *Trolly Lolly* will I proue to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuerer *Philosophers* will melt away with this passion, and if *Athenaus* belye them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. haue written loue songs and Commentaries of their Mistris praises, ^a Orators write Epistles, Princes giue titles, honours, what not? ^b *Xerxes* gaue to *Themistocles*, *Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. *Assuerus* wold haue ^c giuen *Esher* half his Empire, and ^e *Herod* bid *Herodias* aske what she would she should haue it. Kings & Emperours instead of Poems, build citties, *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antonius*. *Alexander* bestowed infinite summes, to set out his *He-phestion* to all eternity. ^e *Socrates* professeth himselfe *loues seruant*, ignorant in all arts and sciences, ^a a Doctor alone in loue matters. &c. But I conclude there is no end of Loues Symptomes, 'tis a bottomelesse pit, Loue is subiect to no dimensions; not to be suruayed by any art or engine: & besides I am of ^f *Hædus* minde, no man can discourse of loue matters, or iudge of them a right, that hath not made triall in his owne person, or that as *Aeneas Silvius* addes, hath not a little doted bin mad or loue sicke himselfe. I confesse I am but a nouice inexperienced in this subiect, non sum preceptor amandi, and what I say, is meere by reading, by mine owne obseruation, and others relation.

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Lib. 13. cap.
Dipnosophisti.

^a See *Puteanus*
epist. 33. de sua
Margareta Ec-
realdus, &c.

^b *Hen. Stejbanus*
apol. pro Herod.
Ep. 5.

^d *Mat. 14. 7.*
^e *Amoris* fi-
mulus omnem

scientiam diffi-
cetur, amandi
tamen se scien-
tissimum docto-
rem agnoscit.

^a *Quis* horum
scribere molestias
potest, nisi qui
est aliquan-
tum infans.

^f *Lib. 1. de non*
temnendis amo-
ribus, opinor hæc
de re uenimem
aut deceptare
recte posse aut
iudicare, qui uen
in ea versatur,
aut magnum fe-
ceris periculum.

MEMB. 4.

Prognostickes of Loue Melancholy.

What Fires, Torments, Cares, Jealosies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what wil be the euent of such miseries, what they foretell. Some are of opinion that this Loue cannot bee cured, *Nullis amor est medicabilis herbis*, it accompanies them to the last, *Idem amor exitio est pecori pecorisq; magistro*, and is so continu- ate, that by no periuasion almost it may be relieued. Bid mee not loue, said ^b *Eurialus*, bid the Mountaines come downe into the plaines, bid the Riuer run backe to their fountaines; I can as soone leaue to loue, as the Sun leaue his course.

† *Et prius agnoribus pisces & montibus umbra,*
Et volucres deerunt syluis & murmura ventis,
Quam mihi discedent formosa Amarillidis ignes.

First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blinde man see, a dumbe speake, lame runne, counsell can doe no good, a sicke man cannot rellish. No Phy- sicke can ease me. *Quæ profunt domino non profunt omnibus artes.*

^a *Semper mori-
tur, nunquam
mortuus est qui
amat.* *Æn. Silv.*

^b *Eurial. ep. ad
Lucretiam, apud
Æneam Silvium.*

*Rogas ut amare
deficiam, roga
montes utin pla-
num decedant
ut fontes flumina
repetant, tam
possum te nos
amare, ac suum
Phæbua relin-
quere cursum.*

† *Buchanan. Syl.*

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As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

^a Propert. lib. 2.
Eleg. 3.

^c Omnes humanos curat medicina dolores,
Solut amor morbi non habet artificem.

Physicke can soone cure every disease,

^d Excepting Loue, that can it not appease.

^a Est orcus ille
ul, est immedi-
cabilis, est rabi-
es insana.
^g Lib. 2.

But whether loue may be cured or no, and by what meanes shall bee explai-
ned in his place, in the meane time, if it take his course, and be not otherwise
cased or amended, it breakes out into outragious often and prodigious e-
uents. *Amor & Liber violenti dy sunt*, as ^c *Tatius* obserues, & *consq; animus*
incendant, ut pudoris obliuisci cogant, Loue and *Bacchus* are so violent gods,
& so furiously rage in our minds, that they make vs forget all honesty, shame
and common ciuility. For such men ordinarily as are throughly possessed
with this humour, are *insensati & insani*, for it is [†] *amor insanus*, as the Poet
calls it, beside themselves, & as I haue proued, no better then beasts, irratio-
nall, stupid, head strong, voide of feare of God or men, they frequently for-
swear themselves, spend, steale, commit incests, rapes, adulteries, murders,
depopulate Townes, Cities, Countries, to satisfie their lust.

[†] Virg. Egl. 3.

^g R.T.

^g Qui quidem
amor utroq; &
rotum Egypti
extremis cala-
mitatibus invol-
uit.

^h Plautus.

ⁱ Ut corpus por-
dere, sic animus
amore precipi-
tatur. Arstia 2.
de civ. dei. c. 28.

^k Dial. Hinc o-
ritur, penitenti-
a desperatio, et
non vident in-
genium se cum
re sinul amisse.

^l Idem Savana-
vola, & plures
alii, &c.

^m Rabidum facit
vix Olexin. In-
uen.

ⁿ Cap. de He-
roico Amore.
Hec passio in-
uens sanguinem
torridum & a-
trabiliarium
reddat, hic vero
ad cerebrum de-
latus, insaniam
parat, vigilia &
crebro desiderio
exsiccat.

[†] Virg. Egl. 2.

^a Insani sunt,
aut sibiipsis de-
sperantes mortē
afferunt. Lan-
guem: citō mori-
tem aut mani-
am patiuntur.

[†] Calcagninus.

^o Theocritus

Edyl. 14.

^f A Diuell t'is, and mischief such doth worke,

As neuer yet did Pagan, lew, or Turke.

The warres of *Troy* may bee a sufficient witnesse; and as *Appian lib. 5. hist.*
saith of *Antony & Cleopatra*, *Their loue brought themselves, & all Egypt into*
extream and miserable calamities, The end of her is as bitter as wormwood,
and as sharpe as a two-edged sword. *Prov. 5. 4. 5. Her secte goe downe to death,*
her steppes lead on to hell. She is more bitter then death, Eccles. 7. 28. and the
sinner shall be taken by her.

^h *Qui in amore precipitavit, peius perit, quàm qui saxo salit.* ⁱ Hee that
runnes headlong from the top of a rocke, is not in so bad a case, as hee that
falls into this gulf of Loue. For hence, saith ^k *Platina*, comes Repentance, Do-
tage, they loose themselves, their wits, and make shipwracke of their fortunes al-
together, Madnesse, to make away themselves & others, violent death. *Pro-
gnosticatio est talis*, saith *Gordonius*, ^l *si non succurratur ijs, aut in maniam cadunt,*
aut moriuntur. The Prognostication is, they will either runne mad, or dye.
For if this passion continue, saith ^m *Alian Montaltus*, it makes the blood hot,
thicke and blacke, and if the inflammation get into the braine, with continuall
meditation & waking, it so dries it vp, that madnesse followes, or else they make
away themselves,

[†] O Coridon, Coridon, quate dementia cepit?

And as *Arnoldus* addes, it will speedily worke these effects, if it bee not pre-
sently helped, ^o *They will pine away, runne mad, and dye vpon a sudden. Facile*
incidunt in maniam, saith *Valescus*, quickly madde, *nisi succurratur*, if good or-
der be not taken,

[†] Eheu triste iugum quisquis amoris habet.

Is prius ac norit se perisse perit.

Oh heauy yoke of loue, which who so beares,

Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

— ^o *Insaniam priusquam quis sentiat,*
Vix pili intervallo à furor abssum.

I shall be mad before it be perceiued,

An haire breadth of scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas.

At ille rubeat quò pedes ducebant, furibundus,

Nam illi saevus Deus intus iecur laniabat,

He went he car'd not whither, mad he was,

The cruell God so tortur'd him, alas.

At the sight of Hero J cannot tell how many ran mad,

¶ Alius vulnus celans insanit pulchritudine puella,

And whilst he doth conceale his griefe,

Madnesse comes on him like a theefe.

Go to Bedlam for examples. It is so well knowne in euery village, how many haue either died for loue or voluntary made away themselues, that I need not much labor to proue it. *¶ Nec modus aut requies nisi mors reperitur amoris.*

Death is the common Catastrophe to such persons.

† Mori mihi contingat, non enim alia

Liberatio ab arumnis fuerit ullo pacto istis.

Would I were dead, for nought God knowes,

But death can rid me of these woes.

As soone as Eurialus departed from Senes, Lncetia his Paramour neuer looked vp, no iests could exhilarate her sad minde, no ioyes comfort her wounded & distressed soule: but a little after she fell sicke and died. But this is a gentle end, a naturall death, such persons commonly make away themselues: so did Diado, Pyramus and Thisbe, Medea, † Corefus and Callyrhoë, * Theagines the Philosopher, & many Myriades besides, & so will euer doe,

————— *† & mihi fortis*

Est manus, est & amor, dabit hic in vulnera vires.

Who euer heard a story of more woe,

Then that of Iuliet and her Romeo.

Valleriola lib. 2. observ. 7. hath a lamentable narration of a Marchant his Patient, that raving through impatience of Loue, had he not beene watched, would euery while haue offered violence to himselfe. Amatus Lusitanus cent. 3. car. 56. hath such another story, and Felix Platter med. observ. lib. 1. a third of a

yong Gentleman that studied Physick, & for the loue of a Doctors daughter, hauing no hope to compasse his desire, poisoned himselfe y An^o 1615. A Barber in Francfort, because his wench was betroathed to another, cut his owne throat. At Neeburge the same yeere, a young man, because hee could not get her Parents consent, killed his sweet-heart, & afterward himselfe, desiring this of the Magistrate, as he gaue vp the Ghost, that they might be buried in a graue,

Quodq; rogis superest unâ requiescat in urnâ,
which † Gismunda desired of Tancredus her father, that shee might bee in like sort buried with Guiscardus her Louer, that so their bodies might lye together in the graue, as their Soules wander about * Camos lugentes in the Elysian fieldes,

————— *quos durus amor crudeli tæbe peredit,*

in a myrtle groue

————— *& myrtea circum*

Sylvæ regis: cura non ipsâ in morte relinquunt.

You haue not yet heard the worst, they doe not offer violence to themselues in this rage of lust, but vnto others, their nearest & dearest friends. † Cateline killed his only sonne for the loue of Aurelia Oristilla, quòd eius nuptias viro filio recusaret. * Laodice the sister of Mithridates, poisoned her husband, to

giue

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¶ Luciani Imag.

So for Lucians mistris all that saw her, and could not enioy her, ranne mad, or hanged theselues.

¶ Musæus.

¶ Ouid. met. 10

Æneas Sylvius

Adeus decessum

nunquam visa

Lucretia videre,

nullis facetiis,

ciis nullo gaudio

potuit ad letitiâ

renouari, vox in

egritudinem in-

cidit, & se crevis

contabuit.

† Anacreon.

† Pausanias A-

chbaris lib. 7.

¶ Megarensis

amore flagrans.

Lucian. Tom. 4.

† Ouid 3. Met.

¶ Furibundus

putauit se vide-

re Imaginem

puelle, & coram

loqui blandiens

illi, &c.

¶ Iuven. He-

breus.

¶ Iuuenis Me-

dicine operam

dans Doctoris

filiam deperibat

&c.

¶ Gotardus Ar-

thus Gallobelgi-

cus, nund. ver-

nal. 1615. collis-

novacula aseru-

it: & inde ex-

piravit.

¶ Cum veniente

parente utroq;

& ipsa rîgine

frui non posset,

ipsum & ipsam

interfecit, hoc a

magistratu pe-

tens, ut in eo-

dem sepulchro

sepeliri possent.

† Bocace.

¶ Sedes eorum

qui pro amoris

impatentiâ per-

eunt. Virg. 6.

Æneid.

† Sal. Val. Max.

¶ Sabel. 1. 3. m. 6

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† *Curius lib. 5.*
 a *Chalcocondi-
 las de reb. Tur-
 cicis lib 9. Nerei
 uxor Athenarū
 domina, &c.*
 b *Nicephorus
 Greg. hist. lib. 8.
 Vxorem occidit,
 liberos, & Mi-
 chaelem filium
 videre abhorruit
 Theſſalonice a-
 more captus pro
 notary filiā &c*
 c *Parthenius E-
 rot. lib. cap. 5.*
 a *Idem cap. 21.
 Gubernatoris fi-
 lia Achilles amo-
 re capta, ciuita-
 tem prodidit.*
 c *Idem cap. 9.*

giue content to a baſe fellow, whom ſhe loued. † *Alexander* to pleaſe *Thais* a concubine of his ſet *Perspolis* on fire..^a *Nereus* wife, a widow and Lady of *Athens*, for the loue of a *Venetian* Gentleman, betrayed the City, and he for her ſake, murdered his wife, the daughter of a Nobleman in *Venice*.^b *Conſtantine Deſſota*, made away *Catharine* his wife, & turned his ſonne *Michael* and his other children out of doores, for the loue of a baſe Scriueners daughter in *Theſſalonica*, with whoſe beauty he was enamored. ^c *Leucophria* betrayed the city where ſhe dwelt, for her ſweet hearts ſake, that was in the enemies Campe. ^d *Pithidice* the Gouvernours daughter of *Methinia*, for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. ^e *Diogenetus* did as much in the City where he dwelt, for the loue of *Policrita*, &c. Such Acts and Scenes hath this Tragedy of Loue.

MEMB. 5. SUBSEC. I.

Cure of Loue Melancholy, by Labour, Diet, Phyſicke, Faſting, &c.

c *Virg.*

Although it bee controuerted by ſome, whether Loue Melancholy may be cured, becauſe it is ſo reſiſtable & violent a paſſion,

—————* *facilis deſcenſus Auerui,
 Sed reuocare gradum, ſuperaſq; euadere ad aur as,
 Hic labor, hoc opus eſt.*—————

yet without queſtion, if it bee taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Febr. 1. cap. 23. & 24.* ſets down ſeuē good wayes, how this malady may be eaſed, altered & expelled. *Sauanarola 9.* principall obſeruations, *Iaſon Pratenſis* preſcribes 8 rules beſides Phyſicke, how this paſſion may be tamed, *Laurentius 2.* maine precepts, *Arnoldus, Valeriola, Montaltus, Hildisheim, Langius* and others otherwiſe, all tending to the ſame purpoſe. The ſumme of which I will briefly Epitomize, and enlarge againe vpon occaſion, as ſhall ſeeme beſt to me, and to mine owne method. The firſt rule to be obſerued in ſubduing this ſtubburne and vnbridled paſſion, is Exercise & Diet. It is an old & well knowne ſentence, *Sine Cerere & Baccho friget Venus*; As an ^f idle ſedentary life, liberall feeding, are great cauſes of it, ſo the oppoſite labour, ſlender & ſparing diet, with continuall buſineſſe, are the beſt and moſt ordinary meanes to preuent it.

^f *Otium, nau-
 fragium caſſita-
 tis. Auſtin.*

*Otia ſi tollas periēre Cupidinis artes,
 Contemptaq; iacent, & ſine luce faces.
 Take Idleneſſe away, and put to flight
 Are Cupids Arts, his torches giue no light.*

Minerva, Diana, Veſta, and the 9 *Muſes* were neuer inamored, becauſe they neuer were idle,

^g *Buchanan.
 Hendecaſyl.*

* *Fruſtra blanditiæ appuliſtis ad has,
 Fruſtra nequitie veniſtis ad has,
 Fruſtra delitiæ obſidebitis has,
 Fruſtra has illecebra & procacitates,
 Et ſuſpiria, & oſcula, & ſuſurri,
 Et quiſquis mala ſana corda amantum
 Blandis ebria ſcīnat venenis.*

In vaine are all your flatteries,

In vaine are all your knaueries,
Delights, deceits, procacities,
Sighes, kisses, and conspiracies,
And what ere is done by Art,
To bewitch a Louers heart.

Tis in vaine to set vpon those that are busy. Tis *Sauanarola's* third rule, *Occupari in multis & magnis negotijs*. And *Avicenna's* Precept cap. 24.

¶ Cedit amor rebus, res age tutus eris.

To bee busie still, and as *h Guianerius* inioynes, about matters of great moment, if it may be. *¶ Magninus* addes, *neuer to be idle, but at the houres of sleep.*

— k & ni

*Postcas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidia vel amore miser torquere.---*

For if thou do'st not ply thy booke,
By candle-light to study bent,
Jmploy'd about some honest thing,
Envy or loue shall thee torment.

No better Physicke then to be alwayes occupied, seriously intent.

*1 Cur in penates rariùs tenues subit,
Hac delicatas eligens pestis domus,
Mediung, sanos vulgus affectus tenet? &c.*

Why do'st thou aske poore folkes are often free,
And dainty places still molested be?

Because poore people fare courfly, worke hard, goe wollward and bare.

¶ Guianerius therefore prescribes his patient to goe with baire-cloath next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as *Monkes* doe, but aboue all, to fast. Not with Mutton and pottage, as many of them fast whatsoeuer they pretend, but from all manner of meate. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratensis* holdes, the bodies of such persons that feed liberally, & liue at ease, *n* are full of bad spirits and Druels, diuclish thoughts, no better Physicke for such persons, then to fast. *Hildisheim spiell. 2.* to this of hunger, addes *o* often bathes, much exercise and sweat, but hunger and fasting he preferres before the rest. And t'is indeed our *Sauours Oracle*, *This kinde of diucl is not cast out but by Fasting and Prayer*, which makes the Fathers so immoderate in commendation of Fasting. As *Hunger*, saith *P Ambrose*, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, & fostereth all manner provocations. If thine horse be too luffy, *Hierome* aduiseeth thee to take away some of his Prouender, by this meanes those *Paules*, *Hilaries*, *Antonies*, & famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion* made his asse, as he called his owne body, leaue kicking, (as *q Hierome* relates of him in his life) when the diucl tempted him to any such foule offence. By this meanes those *Indian Brachmanni* kept themselves continent, they lay vpon the ground, couered with skinnes, as the *Redshankes* doe on Hadder, and dieted themselves sparingly of one dish, which *Guianerius* would haue all young

¶ Ouid lib. 1.

remed.

*h Cap. 16. circa
res arduas exer.
ceri.*

*i Part. 2. cap. 23
reg. sen. His
prater horam
somnia nulla ser
otium ma-seat.*

k Hor lib. 1.

Epist 2.

l Seneca.

m Thael. 16.

*cap. 18. sepe nu-
da carne cilicium
parient, tempore
frigido, sine cali-
gis & nudis
pedibus incedat,
in pane & aqua
ieiunent, sepius
se verberibus
cedant, &c.*

*n Demonibus
referta sunt cor-
pora nostra, ille-
rum præcipue
quid delicatis ve-
suntur edulis,
aduoluant &
corporibus inhe-
rent, hanc ob-
rem iciniuum
impediendi proba-
tur ad pudicitia.
o Vitius sit at-
teunatus balnei
frequens usus &
sudationes, cold
bathes, not
hot, saith Mag-
ninus part. 3.
cap. 23. to diue
ouer head and
eares in a cold
riuer, &c.*

*p Ser. de gula :
fames amica vir-
ginitati est, mi-
mica lasciuie:
saturitas, vtrò
castitatem per-
dit, & nutrit
illecebras,*

q Vita Hilarionis lib. 3. epist. cum tentasset eum demon titillatione inter cetera; Ego, inquit, aselle, ad corpus suum, faciam, &c.

r Strabo lib. 13. Geog. sub pellibus cubant, &c.

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* Cap. 2. part. 2
Sistitur uenies, &
non vult obedire,
flagellatur frequenter &
fortius, dum incipiat
fœtere.
* Laetius lib. 6
cap. 5. mori me-
detur fames, sin-
aliter, tempus, sin-
non hoc, laqueus.
* Vina parant
animos Veneri,
&c.

* 3. de Legibus.

men put in practise; and if that will not serue, ^f *Gordonius* would haue them soundly whipped, or to coole their courage, kept in prison, and there fedde with bread & water, till they acknowledge their errour, and become of another minde. If imprisonment & hunger will not take them downe, according to the direction of that ^t *Theban Crates*, Time must weare it out, if time will not, the last refuge is an halter. But this you will say, is comically spoken. How- soeuer Fasting by all meanes must bee still vsed; & as they must refrain from such meates formerly mentioned, which cause Venery, or prouoke lust, so they must vse an opposite diet. ^u Wine must bee altogether avoided of the yonger sort. So ^{*} *Plato* prescribes, & would haue the Magistrates themselves abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. Women of olde for that cause, in hot countries were forbid the vse of it; and young folkes, as *Leonius* hath recorded, *Var. hist. lib. 3. cap. 87. 88.* out of *Athenaus* and others, and is still practised in *Italy* and some other Countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other meats.

*Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,
And all lasciuious meats must be forsaken.

Those opposite meats which are to be vsed, are Cowcumbers, Mellons, Purslan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* and *Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith ^{*} *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Theismopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they lai'd a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of lone, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius*, *lib. 5. &c.* and what every Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo*, *Rhasis* amongst the rest. In some cases againe, if they be much deiected and brought lowe in body, & now ready to despaire through anguish, grieve, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as *Valescus* aduise, *cum aliâ honestâ venerem sâpè exercendo*, which *Langius epist. med. lib. 1. epist. 24.* approoues out of *Rhasis*, *assiduationem coitus*, and *Guianerus* seconds, *cap. 16. tract. 16.* as a very profitable remedy,

* *tument tibi quum inguina, cum si
Ancilla, aut verna pressio est, tenguini rumpi*

Malus? non ego. Namq. &c.

† *Iason Pratensis* ap-

proues this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit agri- tudinem*: And to be drunke too by fits, but this is mad Physicke, if it bee at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speaks of *l. 3. de Anima*, ^z *A louer that hath as it were lost himselfe through impotency, impatience, must be called home as a traveller by musicke, feasting, good wine, if need be to drunkenesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see some pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pooles, Rivers,*

* Reg. San. part. 3. cap. 23. Mira- bilem vim ha- bet.

† Cum muliere aliquâ gratiosi- sèpe coire erit utilissimum. Idem Laurentius cap. 11.

* Cap. 29. de morb. cereb.

z Amatori, re- ius est pro im- potentia mens a- mota, opus est, ut paulatim ani- mus velut à pe- regrinatione do- mum reuocetur per musicam, convivium, &c. Per aucupium fabulas, & festi- uas narrationes, laborem usq. ad sudorem, &c.

Rivers, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourses, reading, to use exercise till he sweat, that new spirits may succeed: or by some other vehement affection or contrary passion, to be diuerted till hee be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course. And as this method of Musicke, merriment, singing, dancing, doth augment the passion in some Louers, as ^a *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must bee warily applyed, as the parties symptomes vary, and as they shall stand diversly affected.

If there be any need of Physicke, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier* in *France*, hath this, *An Amantes & amentes iisdem remedijs curentur?* Whether Louers and madmen be cured by the same remedies, he affirms it, for loue extended is meere madnesse. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled, in the precedent Partition in the Cure of Melancholy. ^b *Amatus Lusitanus* cured a young Iew that was almost mad for loue, with the Syrupe of *Hellebor*, and such other euacuations and purges, which are vsually prescribed to blacke choler: ^c *Avicenna* confirms as much if need require, and ^d blood letting about the rest, which makes *amantes ne sint amentes*, Louers to come to themselves, and keepe in their right minds. 'Tis the same which *Schola Salernitana*, *Iason Pratenfis*, *Hil-desheim*, &c. prescribe, blood letting to be vsed as a principall remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by letting themselves blood vnder the eares, and to make both men and women barren, as *Sabellicus* in his *Enneades* relates of them. Which *Salmuth Tit. 10. de Horol. comment. in Pancirol. de nov. repert. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates*, and *Benzo* saith is still in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

Huc faciunt medicamenta venerem sapientia, vt *Camphora* pudendis alligata, & in bracha gestata (quidam ait) membrum flaccidum reddit. ^e Laborauit hoc morbo virgo nobilis, cui inter cetera præscripsit medicus, vt laminam plumbeam multis foramiisbus pertusam ad dies viginti portaret in dorso, ad excandandum vero sperma iussit eam quam parcissime cibari, & manducare frequenter coriandrum præparatum, & semen lactuce & acetosæ, & sic eam à morbo liberavit. Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius vsurpentur ipsa in totum auferunt. Idem præstat *Topatius* annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tedium inducere scribit *Alexander Benedictus*: lac buturi comestum & semen Canabis, & *Camphora* exhibita idem præstant. Verbenâ herba gestata libidinem extinguit, pulvis ranæ decollatæ & exiccatæ. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit, idem efficit synapium exhibitum. Da verbenam in potu & non erigetur verga sex diebus, vt ere menthâ sicca cum aceto, genitalia illinita succo *Hyscyami* aut *cicuta*, coitus appetitû sedant, &c. R seminis lactuc. portulac. coriandri an. 3 j. mentæ siccæ 3 B sacchari albiss. 3 iij. pulueriscentur omnia subtiliter, & postea simul misce aqua *Neunpharis*, f. confec. solida in morsulis, Ex his sumat

^a Cap. de Illibis. Multos hoc affectus sanat cantilena letitia musica & euidem sunt quos hæc augmentant.

^b Cent. 3. curat. 56. Syrupe helleborato, & alijs quæ ad atram bilem perueniunt. ^c Purgetur si eius dispositio reuerit ad adust. humoris, & phlebotomisetur. ^d Amantium morbus ut pruritus soluitur, vene sectione & cucurbitula. ^e Cura à Vene sectione per amores unde semper steriles.

432 *mane unum quum surgat. Innumera ferè his similia petas, ab Hil disibemo loco prædicto, Mizaldo, Porta cæterisq;.*

SUBSECT. 2.

withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, witty inventions: to bring in another, and discommend the former.

O Ther good rules and precepts are enioyned by our Physitians, which if not alone, yet certainly conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, & *Quisquis in primo obstisit, Populitq; amorem tutor ac victor fuit*, hee that will but resist at first may easily be a conqueror at the last, *Balsasar Castilio lib. 4.* vrgeth this prescript aboue the rest, *when he shall chance (saith he) to light vpon a woman, that hath good behauiour ioyned with her excellent person, and shall perceauce his eyes, with a kinde of greedinesse, to pull vnto them this Image of beauty, and carry it to the heart: and shall obserue himselfe to bee somewhat incended with this influence, which moueth within: when he shall discerne those subtile spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze vp reason stupified almost, fortifie his heart by all meanes, and shut vp all those passages, by which it may haue entrance.* 'Tis a precept which all concurre vpon,

⁸ Seneca.

† Cùm in mulierem incidit, que cum formâ morum suauitatem coniunctam habet, & iam oculos persenserit formæ ad se imaginem cum auiditate quâdam rapere, cum eadem, &c.

⁹ Ouid. de rem. lib. 1.

h Opprime dum noua sunt subiti mala semina morbi, Dum licet, in primo limine siste pedem.

Thy quicke disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

³ Eneas Sylvius

Which cannot speedier be done, then if he confesse his grieve and passion to some judicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him of a sudden; and withall to auoid occasions, or any circumstance that may aggravate his disease. To keepe out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrysostome* so much inculcates in *ser. in consubern. Cyprian* and many other Fathers of the Church. *Siracides* in his 6. chapter, *Iason Pratensis*, *Sauanorola*, *Arnoldus*, *Valeriola* &c. and euery Physitian that treats of this subiect. Not only to avoid as ^k *Gregory Tholeſſanus* exhorts, *kissing, dalliance, all speeches, tokens, loue-letters and the like*, or as *Castilio lib. 4.* to conuerse with them, heare them speake, ^l *those amiable smiles, admirable graces, and sweet gestures*, which their presence affords: but all talke, name, mention, and cogitation of them, and of all other women, persons, or any circumstance, amorous booke, or tale that may administer any occasion of remembrance. † *Prosper* forbids young men to read the *Canticles* & some parts of *Genesis* at other times, but for such as are inamored they forbid, as before, all name, mention, &c. especially al sight, they must not so much as see them, or looke vpon them.

^k Tom. 2. lib. 4. cap. 10. Syntag. med. art. mirab. videntur oscula, tactus, sermo & scripta impudica, litera, &c.

^l Tam admirabilem splendorem declinet, gratiam, scintillas, amabilem risum, gestus suauissimos, &c.

† Lib. 3. de vit. solitum comper. cap. 6.

^m Lucretius.

^{*} *Et fugitare decet simulachra & pabula amoris,*

Abstinerè sibi atq; alio conuèrtèrè mentem. Gaze not on a maid, saith

Syracides, turne away thine eyes from a beautifull woman, c. 9. ver. 7. 8. auerte oculos

sulos, saith *Dauid*, or if thou doe see them, as *Ficinus* aduiseſeth, let not thine eye be intentus ad libidinem, doe not intend her more then the rest: but as *Hierome* to *Nepotian*, aut equaliter ama, aut equaliter ignora, either see all alike, or let all alone; and that is the safest course, let all alone, see none of them. Nothing sooner reuiues, ^{or waxeth sore againe,} as *Petrarch* holds, then loue doth by sight. As *Pompe* reuues ambition; the sight of gold, couetousnesse; a beautilous obiect sets on fire this burning lust.

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Et multum saliens incitat unda sitim. The sight of drinke makes one dry, and the sight of meat increaseth appetite. Especially if hee haue beene formerly inamored, the sight of his mistris strikes him into a new fit, and makes him raue many dayes after.

*Infirmis causa pusilla nocet,
Vt pend extinctum cinerem si sulphure tangas,
Vives, & ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renouabit amorem,
Flamma recrudescet, quæ modo nulla fuit.*

A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burne afresh, doth loues dead flames,
If that the former obiect it reuiue.

Or as the Poet compares it to embers in ashes, which the wind blowes, ^{ut solet à ventis,} &c. a scald head (as the saying is) is soone broken, dry wood soone kindles, and when they haue beene formerly wounded by sight, how can they by seeing but bee inflamed? *Ismenius* acknowledgeth as much of himselfe, when he had beene long absent, and almost forgotten his mistrisse, ^{at the first sight of her,} as straw in a fire, I burned afresh, and more then euer I did before. ^{Chariclia} was as much moued at the sight of her deare *Theagenes*, after he had beene a great stranger. ^{Mertila} in *Aristanetus* swore shee would neuer loue *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain effuse amplexa at tractari se sinit, &c. she broke her vow, and did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as vnstaide, hee had forgot his mistris quite, and by his friends was well weaned from her loue; but seeing her by chance, he raued amaine. *Ille tamen emergens veluti lucida stella capit elucere,* &c. shee did appeare as a starre, or an Angell to his sight. And it is the common passion of all Louers to bee quercome in this sort. For that cause belike *Alexander* fore-knowing this inconvenience and danger that comes by seeing, ^{when he heard} *Darius* wife so much commended for her beauty, would scarce admit her to come in his sight. And when as *Araſpus* in *Xenophon*, had so much magnified that diuine face of *Panthea* to *Cyrus*, by how much she was fairer then ordinary, by so much hee was the more unwilling to see her. *Scipio* a yong man of 23 yeares of age, at the siege of a City in Spaine, when as a Noble and a most faire yong Gentlewoman was brought vnto him, ^{and he had heard she was betrothed to a Lord,} rewarded her, and sent her backe to her sweet heart. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. ^{It is a good happinesse to be free from this pas-}

^m Dial. 3. de contemptu mundi. Nihil facilius recrudescit quam amor, ut pompa visæ renouat ambitionem, auris species avaritiam, spectata corporis forma incendit luxuriam.

ⁿ Ouid. Met. 7. ut solet à ventis alimenta resumere quæque parua subducta latuit scintilla faviâ crescere, & in veteres agitata resurgere flammæ.

^p Eustathij 13 affectus amorem incendit, ut marcescentem in paleâ ignem ventus, credebam interea maiore concepso incendio.

^q Heliodorus lib. 4. Inflammât mentem nouus aspectus, perinde ac ignis materie admotus, Chariclia, &c.

[†] Epist. 15. lib. 2.

^{*} Epist. 4. lib. 2.

[†] Curius lib. 3. cum uxorem Darij laudatam audiuiſſet, tantum cupiditati suæ frenum iniecit, ut illam vix vellet inueniri.

[†] Cypadia chm Pantheæ formâ euexisset Araſp. end, tantis magis, inquit Cyrus, abstinere oportet, quando pulchrior est.

¹ Lilius Cum eam regulo cuidam desponsatam audiuiſſet, muneribus cumulatam remisit. ^u Heliodorus lib. 4. expertum esse amoris beatitudo est, as quam captus su' ad moderationem reuocare animum, prudentia singularis.

434 sion of Loue, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in loue. to moderate thy selfe (as he saith) is a singular point of wisdom.

* Nam vitare plagas in amoris ne iaceamus
Non ita difficile est, quam captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.

To auoide such nets is no such mastery,
But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can containe themselves, and moderate their passions, to curbe their senses, as not to see them, not to looke lasciuiously, not to conferre with them, such is the fury of this head-strong passion, and their weaknesse *ferox ille ardor à natura insitus*, as † he tearmes it, such a furious desire Nature hath inscrib'd, which neither reason, counsell, pouerty, paine, misery, drudgery, *partus dolor*, &c. can deterre them from, we must vse some speedy meanes to correct and prevent that, and all other inconveniences, that come by conference & the like. The best, readiest, & surest way, & which all approue, is *Loci mutatio*, to send them seuerall wayes, that they may neither heare of, nor see, nor haue opportunity to send to one another againe. *Elongatio à patriâ*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrabatur ad longinquas regiones*, send him to trauell. 'Tis that which all runne vpon, as so many hounds with full cry, Poets, Diuines, Philosophers, Physicians, all, *mutet patriam, Valesius*. * as a sicke man he must be cured with change of Aire, *Tully 4. Tusc.* The best remedy is to get thee gone: *Iason Pratenfis*, change aire and soyle, *Laurentius*, *Fuge littus amarum.* Virg. *Vtile finitimis abstinuisset locis.*

† Ouid. *I procul & longas carpere perge vias.*

— sed fuge tutus eris. Trauelling is an Antidote of loue, time and absence weare away paine and griefe, as fire goes out for want of fuell. All which † *Hensius* merrily inculcates in an Epistle to his friend *Primierus*. First fast, then tarry, thirdly change thy place, fourthly thinke of an haltar. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly be remoued: but these commonly are of force. *Felix Plater obseru. lib. 1.* had a baker to his patient, almost mad for the loue of his maide, and desperate, by remouing her from him, hee was in a short space cured. *Isaeus* a Philosopher of *Assyria*, was a most dissolute liuer in his youth, *palam lasciuens*, in loue with all he met; but after hee tooke himselfe by his friends aduice to his study, & left womens companies, he was so changed, that he cared no more for pleas, nor feasts, nor masks, fine cloathes, nor no such loue-toyes, he became a new man vpon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if hee had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of Saint *Ambrose*, of a yong man that meeting his old Loue after long absence, on wistom he had extremely doted, would scarce take notice of her, she wondred at it, that he should so lightly esteeme her, called him againe, and told him who she was, *Ego sum inquit, At ego non sum ego*; But hee replied, he was not the same man, loathing his folly, and ashamed of that which formerly he had done, † *Non sum stultus ut ante iam Neera.*

† *Enchiridion.* *Petrarch* hath such another tale of a young gallant, that loued a wench with

one

* *Lucretius lib. 1.*

† *Hedus lib. 1.*
de amor. con-
tem.

* *Loci mutatio-*
ne tanquam
non conualescens
curandus est.
cap. 11.

† *Amorum lib. 2.*
Quisquis amat,
loca nota nocent,
dies egritudinem
adimit, absentia
delet. Irreluct
procul hinc, pa-
triamq; relinquere
fines. Ouid.

* *Proximum est*
ut esurias, 2. ut
moram temporis
opponas 3. & lo-
cum mutas, 4. ut
de laqueo cogi-
tes.

* *Philostatus*
de vitis Sophi-
storum.

† *Enchiridion.*

one eye, & for that cause by his parents was sent to trauell into farre Countreyes,^a after some yeeres he returned, and meeting the maide for whose sake he was sent abroad, asked her how and by what chance shee lost her eye? no said she, I haue lost none, but you haue found yours: Signifying thereby that all Louers were blind, as *Fabius* saith, *Amantes de formâ iudicare non possunt*, Louers cannot iudge of beautie, nor scarce of any thing else, as they will easily confesse after they returne vnto themselues, by some discontinuance or better aduice, and wonder at their owne folly, madnesse, stupidity, blindnesse, condemn themselues that euer they should be so befotted and misled; and bee heartily glad that they haue so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to bee annexed, faire and foule meanes, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, newes, or some witty invention, to alter his affection,^b by some greater sorrow, to drive out the lesse, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stolne,^c That he is made some great Gouverneur, or hath some honour, office, some inheritance is befall him, he shal be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hickhope, to make them forget it. *Saint Hierome lib. 2. epist. 16.* to *Rusticus* the monke, hath an instance of a^d young man of Greece, that liued in a Monastery in Egypt that by no labour, no continence, no perswasion could be diuerted, but at last by this trick he was deliuered. The Abbot sets one of his convent to quarrell with him, and with some scandalous reproach or other, to defame him before company, & then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, and when all were against him, the Abbot cunningly tooke his part, lest he should be overcome with immoderate griefe: but what neede many words? by this invention hee was cured, and alienated from his pristine loue-thoughts. Iniuries, slaunders, contempts, disgraces, are very forcible meanes to with-draw mens affections, contumeliâ affecti maiores amare desinunt, as *Lucian* saith, Louers reuiled or neglected, contemned or misused, turne loue to hate, & redeam non si me obsecret. Ile neuer loue thee more. *Egône illum, quæ illum, quæ me, quæ non?* So *Zephrus* hated *Hyacinthus* because he scorned him, and preferred his coriuall *Apollo* (*Palephetus fab. nar.*) he will not come againe though hee be invited. Tell him but how he was scoffed at behinde his backe, (tis the counsell of *Avicenna*) that his loue is false, & entertaines another, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scold, a diuell, or which *Italians* commonly doe, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sicknesse, & they are hereditary, not to be auoided, hee is subiect to a consumption, hath the Poxe, that hee hath three or foure incurable tetters, issues: that shee is bald, her breath stinkes, she is mad by inheritance, & so are all the kinred, an haire-braine, with many other secret infirmities, which I wil not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spendthrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, and not able to maintaine her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolf in his bosome, a sore leg, he is a leper, hath some incurable disease, that he wil surely beat her, he cannot hold his water, that he walkes in the night, wil stab his

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^a Cum post aliquot annos iam reversus, illi obviam factus esset, quam vehementer amavit, rogat, quocasu illa oculos amisisset? non, inquit, amisi oculum, sed tu oculos invenisti.

^b Annanciatur valde tristitia, ut maior tristitia possit minorem, b'us ore.

^c Aut quod sit factus, aut h'beat honorem magnum.

^d A' h' scens Gracuserat in Ægypti canobio, qui nulli operis magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hæc arte servavit. Imperat cuidam è sociis, & c.

Elebat ille, omnes adversabatur. Solus pater callide oppone, e, ne abundantia tristitie absorberetur, quid multat hoc invento curatus est, & a cogitationibus primum avocatus.

^e Tom. 4.

^f Ter.

[†] Ter.

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his bedfellow, tell all his secrets in his sleepe, & that no body dare lye with him, his house is haunted with spirits, with such fearefull & tragicall things, able to auert & terrifie any man or woman liuing. *Gordonius cap. 20. part. 2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & uili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica, & quod in corpore suo sunt excrescentia enormes, cum factore anhelitus, & alia enormitates, quibus vetulae sunt edoctae: si nolit his persuaderi, subito extrahat & pannum menstruaem coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem ferè Avicenna cap. 24. de cura Ilishi, Lib. 3. Fen. 1. Traet. 4. narrent res immundas vetulae, ex quibus abominationem incurrat, & res ^h sordidas, & hoc assidue.* *Idem Arculanus cap. 16. in 9. Rhasis, &c.*

^z Hypatia Alexandria quædam se adamantem. prolatis muliebribus pannis, & in eum coniectis, ab amoris infania liberavit. *Suidas & Eupapius.*
^k Savanarola reg. 5.
[†] Virg. Egl. 2.
¹ Distributio amoris fiat in plures, ad plures amicas animam applicet.
^o Ouid.

Withall as they doe discommend the old, for the better effecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be wooed, or woe some other, that shall bee fairer, of better note, better fortune, birth, parentage, much to be preferred,

† *Inuenies alium si te hic fastidit Alexis,* by this meanes, which *Iason Præensis* wisheth, to turne the streame of affection another way,

Successore novo traditur omnis amor. or as *Valesius* adviseth, by ⁱ subduing to diminish it.

^k *Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to be taken, bee sure, saith the Poet, to haue two mistresses at once, or goe from one to another: or bring him to some publike shewes, playes, meetings, where he may see variety, & hee shall likely loathe his first choice: carry him but to the next town, yea peradventure to the next house, and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mistress. A young man in ^a *Lucian* was pitifully in loue, he came to the Theater by chance, and by seeing other faire objects there, *mentis sanitatem recepit*, was fully recouered, ^b and went merrily home, as if he had taken a dramme of oblivion. ^c A mouse (saith an Apologer) was brought vp in a chest, there fed with fragments of bread and cheese, thought there could bee no better meate, till comming forth at last, & feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seuenth booke *De legibus*, hath a pretty fiction of a Citty vnder ground, ^d to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first comming abroad they could not endure the light, *egerrime solem intueri*; but after they were accustomed a little to it, ^e they deplored their fellowes misery that liued vnder ground. A silly Louer is in like state, none so faire as his Mistress at first, he cares for none but her; but after a while when he hath compared her with others, he abhors her name, sight and memory. Tis generally true; for as hee obserues, ¹ *Priorem flammam novus ignis extrudit,* & ea multorum natura, ut presentes maxime ament. One fire driues out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) he loued *Amye*, till hee saw *Floriat*, and when he saw *Cynthia*, forgat them both: but faire *Phyllis* was incomparably beyond them all, *Cloris* surpassed her, and yet where he espied *Amaryllis*, she was his sole mistress, *O diuine Amaryllis,*

^a Lib. de salt.

^b Et theatro egressus hilaris, ac si pharmacum oblivionis bibisset.

^c Mus in cista natus, &c.

^d In quem è specu subterraneo, modicum latus illabitur.

^e Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.

¹ Tatium lib. 6.

maryllis, quàm procera, quàm elegans, quàm decens? &c. how louely, how tall, how comely ſhe was, (ſaith *Polemius*) till he ſaw another, and then ſhe was the ſole ſubiect of his thoughts. * *Triton* the Sea god firſt loued *Leucothoe*, till he came in preſence of *Milene*, ſhee was the commandreſſe of his heart till he ſaw *Galatea*; but (as ſhe complains) hee loued another eſſoones, another, and another. Tis a thing which by *Hieromes* report, hath beene vſually practiſed. ^m *Heathen Philoſophers* driue out one loue with another, as they doe a pegge, for pinne with a pinne. which thoſe ſeuene *Perſian Princes* did to *Aſſuerus*, that they might requite the deſire of *Queene Vaſhti* with the loue of others. *Pauſanias* in *Eliaci*, ſaith, that therefore one *Cupid* was painted to cõtend with another, & to take the garland from him, becauſe one loue driues out another.

ⁿ *Alterius vires ſubtrahit alter amor.*

and *Tully* 3. *nat. deor.* diſputing with *C. Cotta*, makes mention of three ſeueral *Cupids*, all differing in office. *Felix Platter* in the firſt booke of his obſervations, boaiſts how he cured a widower in *Baſil*, a patient of his, by this ſtratageme alone, that doted vpon a poore ſervant his maide, when friends, children, no perſuaſion could ſerue to alienate his minde: they motioned him to another honeſt mans daughter in the towne, whom he loued, & liued with, long after, abhorring the very name and ſight of the firſt. After the death of *Lucretia*, ^o *Eurialus* would admit of no comfort, till the Emperour *Sigiſmund* married him to a noble Lady of his Court, and ſo in ſhort ſpace he was freed.]

S V B S E C T. 3.

By counſell and perſuaſion, foulneſſe of the fact, mens, womens faults, miſeries of marriage, euents of luſt, &c.

AS there bee many cauſes of this burning luſt, or heroicall Loue; ſo there bee many good remedies to eaſe and helpe, amongſt which, good counſell and perſuaſion, which I ſhould haue handled in the firſt place, are of a great moment, & not to be omitted. Many are of opinion, that in this blind head-ſtrong paſſion, counſell can doe no good.

*P Quæ enim res in ſe, neq; conſilium, neq; modum
Habet, ullo eam conſilio regere non potes.*

Which thing hath neither Iudgment, or an end,
How ſhould aduice or counſell it amend?

—† *quis enim modus adſit amor?*

But without queſtion, good counſell & aduice muſt needs be of great force, eſpecially if it ſhall proceed from a wiſe, fatherly, reuerent, diſcreet perſon, a man of authority whom the parties doe reſpect, or ſtand in awe of, or from a iudicious friend; of it ſelfe alone, it is able to diuert and ſuffice. *Gordonius* the Phyſician attributes ſo much to it, that hee would haue it by all meanes yſed in the firſt place. *Amoveatur ab illâ conſilio viri quem timet, offendendo pericula ſeculi, iudicium inferni, gaudia Paradifi.* Hee would haue ſome diſcreet men to diſſuade them, after the fury of paſſion is a little ſpent, or by abſentment allaid; for it is intempeſtiue at firſt, to giue counſell, as it is, to comfort parents when their children are in that inſtant departed: let paſſion haue his courſe a while, and then he may proceede, by fore-ſhewing the miſerable e-

M m m

uents

† *Arillimetus*
epit. 4.
† *Calcepinus*
dial *Galat.* *Mox*
aliam prætulit,
aliam prætulit
1.3. quam præ-
mum eccleſia ar-
ri. 1. 2.
† *Epit. lib. 2. 16*
Philop. a culla
veterum amor. m
nouo, quiſi cla-
rum clariore
pellere. quod &
Aſſuerus *Egi*
ſeptem Principes
Perſarum ſe-
dire, ut *Vaſte*
Regine deſideri-
um, amore com-
penſarent.
† *Ouid.*
† *Lugubri veſti*
indutus, conſola-
tiones non ad-
miſit, donec *Cæ-*
ſar ex ducali
ſanguine, forme-
ſum virginem
matrimonio con-
iunxit. *Æneas*
Sylvius hiſt. de
Eurialo & *Luo-*
cretia.

† *Ter.*

† *Virg. Egl. 2.*

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† Lib. de beat.
vit. cap. 14.

* Longo usu di-
dicimus, longa
defectudine de-
discendum est.
Pet. arch. epist.
lib. 5. 8.

† Tom. 4. dial.
meret. Forcasse
etiam ipsa ad a-
morem istum
nonnihil contu-
lero.

† Quid enim
meretrix nisi in-
uentus ex pila-
trix, uirorum
rapina seu mors,
patrimonij de-
uoratrix, hono-
ris peritrix, pa-
bulum diaboli,
ianna mortis,
inferni supple-
mentum.

* Sanguinem
hominum sor-
bent.

† Contemplatio-
ne idiotæ. c. 34.
discrimen vite,
mors blanda,
mel felleum, dul-
ce venenum,
peritrix delica-
ta, malum spon-
taneum, &c.

† Parnodidast.
dial. Ital. gula,
ira, inuidia, su-
perbia, sacrilegia
latrocinia, ce-
des, eo die nata
sunt, quo primū
meretrix profes-
sionem fecit.
Superbia maior
quā opulenti
rustici, inuidia
quā liti ve-
neræ inimicitia
nocentior melā-
cholia, auaritia
in immensum
profunda.

† Qualis extrā
sum vides, qua-
li intrā nouit
Deus, &c.

uents and dangers which will surely happen, the paines of hell, ioyes of Pa-
radise, and the like, which by their preposterous courses they shall forfeit or
incur; and 'tis a fit method, a very good meanes: for which † *Seneca* said of
vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'Tis lear-
ned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to
haue some such ouerseer, to expostulate and shew them such absurdities, in-
conueniences, imperfections, discontents, as vsually follow; which their
blindnesse, furie, madnesse, cannot apply vnto themselues, or will not appre-
hend: and good for them to disclose themselues, to giue eare to friendly ad-
monitions. Tell me sweetheart, (saith *Tryphena* to loue-sicke *Charmides* in
† *Lucian*) what it is that troubles thee; peradventure I can ease thy minde, and
further thee in thy suite, and so without question shee might, and so maist
thou, if the Patient be capable of good counsell, and will heare at least what
may be said.

If he loue at all, she is either an honest woman or a whore. If dishonest,
let him read or inculcate to him that 5. of *Salomons Prou. Eccus. 26. Ambros.*
lib. 1. cap. 4 in his booke of *Abel and Cain*, *Philo Iudæus de mercede meret. Pla-*
tinas dial. in *Amores*, *Espenceaus*, and those three bookes of *Pet. Hædus de con-*
tem. amoribus, *Aneas Syluius tart. Epistle*, which he writ to his friend *Nicho-*
las of wartburge, which he calls *medelam illiciti amoris*, &c. † For what's an
whore, as he saith, but a piller of youth, * ruine of men, a destruction, a deuourer of
patrimonies, a downefall of honour, fodder for the diuell, the gate of death, & sup-
plement of hell. † *Talis amor est laqueus animæ*, &c. a bitter hony, sweet poi-
son, delicate destruction, a voluntary mischief, *commixtum cænum*, sterquil-
inium. And as † *Pet. Aratines* *Lucretia*, a notable queane, confesseth; *Glutto-*
ny, anger, enuy, pride, sacrilege, theft, slaughter, were all borne that day that a
whore beganne her profession: for as she followes it, her pride is greater then a
rich churles, she is more enuious then the pox, as malicious as melancholy, as co-
vetous as hell. If from the beginning of the world any were mala, peior, pessima,
bad in the superlative degree, tis a whore; how many haue I vndone, caused to be
wounded, slaine. O *Antonia* thou seest what I am without, but within God
knowes, a puddle of iniquity, a sinke of sinne, a pocky queane. Let him now that
so dotes, meditate on this. Let him see the euent & successe of others, *Samp-*
son, *Hercules*, *Holofernes*, &c. those infinite mischiefs attend it: if shee be an-
other mans wife he loues, 'tis abominable in the sight of God & men, adul-
tery is expressely forbidden in Gods commandement, a mortall sinne, able
to endanger his soule, and if he be such a one as feares God, or haue any reli-
gion, he will eschew it, and abhorre the loathsomenesse of his own fact. If he
loue an honest maid, tis to abuse or marry her: if to abuse, 'tis fornication, a
fowle fact, and almost equall to adultery it selfe. If to marry, let him serious-
ly consider what he takes in hand, looke before he leape, and examine first the
partie and condition of his estate and hers, whether it bee a fit match, for for-
tunes, yeares, parentage, & such other circumstances, *an sit sua Veneris*. Whe-
ther it be likely to proceed: if not, let him wisely staue himselfe off at the first,
curb in his inordinate passion, & moderate his desire, by thinking of some o-
ther subiect, diuert his cogitations. If hee bee sickly, soft, deformed, let him
thinke of his deformities, vices, infirmities; if in debt, let him ruminate how
to pay his debts; if he be in any danger, let him seeke to auoid it; if he haue a-

ny law-fute, or other businesse, he may doe well to let his loue matters alone and follow it, and labour in his vocation, what euer it is. But if he cannot so ease him selfe, yet let him wisely premeditate of both their estates; If they be vnequall in yeares, the young and he old, what an vnfit match must it needs be, an vneuen yoake, how absurd & vndecent a thing is it, as *Lycinus* in *Lucian* told *Timolaus*, for an old bald crooke-nosed knaue to marry a young wench, how odious a thing is it to see an old leacher: for a young man to marry an old wife for a peece of good. But put case she bee equall in yeares; birth, fortunes, and other qualities correspondent, and hee doth desire to bee coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelineffe of person, that is commonly the maine obiection, she is a most absolute forme in his eye at least, but doe other men as firme as much? or is it an error in his iudgement? It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quedam videntur & non sunt*. Compare her to another standing by,* tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, necke to necke, &c. examine euery part by it selfe, and then altogether, and tell mee how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloathes, and she will seeme all out as faire; as the *Poet* then prescribes, separate her from her cloths: suppose thou sawst her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, sowe linnen, coarse rayment, besmeared with soot, colly, perfumed with *Opoponax*, *Sagapenum*, *Assafœtida*, or some such filthy gummes, durty, about some vndecent action or other; or in such a case as *† Brasiliola* the Physitian found *Malactista* his patient, after a potion of *Hellebor*, which he had prescribed: *Manibus in terram depositis, & ano versus cælum eleuato* (ac si videretur *Socraticus* ille *Aristophanes*, qui *Geometricas figuras in terram scribens, tubera colligere videbatur*) *atrabilem in albam parietem inieciat*, adeoq. totam cameram & se deturpabat, ut, &c. all to be rayed, or worse, if thou sawst her (I say) Wouldst thou affect her as thou dost? Suppose thou sawst her in a *u* frosty morning, in cold weather, or in some passion or perturbation of minde, riuel'd and ill fauoured to behold. She many times that in a composed looke seemes so amiable & delitious, if she doe but laugh or smile, makes an vgly sparrowmouthed face, & shewes a paire of vneuen, lothsome, rotten, blacke teeth. Shee hath a blacke skinne, gouty legges, a deformed crooked carcase vnder a fine coat. It may be for all her costly tyres she is bald, and though she seeme so faire by darke, or by candlelight, or a farre off at such a distance, as *Callistratides* obserued in ** Lucian*, If thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast. Follow my counsell, see her vndrest, see her, if it be possible, out of her attyres. *furtiuus nudatam coloribus*, it may bee shee is like *Afopes Jay*, or ** Plinies* *Cantarides*, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou sawst her sicke, pale, in a consumption, on her death bed, skinne and bones, or now dead. *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*.

Non redolet sed olet, quæ redolere solet. As a posie, she smells sweet and is most fresh and faire one day, but dried vp, withered, and stinkes another. Beautifull *Nereus*, by that *Homer* so much admired, once dead, is more deformed

Tom. 2. in uotis: caluus cum sis, nasam habes as sinum, &c.

Ouid.

† In Cataractis lib. 2.

u Si serueat deformis, ecce formosa est; si frigat, formosa iam sit in formam. *Tb. Morus Epigram.*

** Amorum dial. Tom. 4. si quis ad aurora contempletur multas mulieres à nocte lecto singentes, turpiiores putabit esse belias.*

** Hyl. nat. 11. cap. 35. A flye that hath golden wings bus a poisoned body.*

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† Buchanan
Hendecasyll.

deformed then *Thersites*, and *Solomon* deceased as vgly as *Marcolphus*: thy
louely mistris, that was erst † *Charis charior aestimata oculis*,

dearer to thee then thine eyes, once sicke or departed, is

Vili vilior aestimata ceno, worse then any durt or dunghill. Her
embraces were not so acceptible, as now her lookes be terrible, thou hadst
better behold † a *Gorgons* head, then *Helens* carcase.

† Apol pro
Rem. Seb.

† Onid. 2. rem.

Some are of opinion, that to see a woman naked is able of it selfe to alter
his affection, and it is worthy of consideration, saith † *Montaigne* the *French*.
man in his *Essayes*, that the skilfullest masters of amorous daliances, appoint
for a remedy of venereous passions, a full suruay of the body; which the Poet
insinuates. † *Ille quod obscenas in aperto corpore partes*

Viderat, in cursu qui fuit, hesit amor.

The loue stood still, that ran in full careire,

When once it saw those parts should not appeare.

It is reported of *Seleucus* king of *Syria*, that seeing his wife *Stratonices* balde
pate, as she was vndressing her by chance, he could neuer affect her after. *Re-*
mundus Lullius the Physitian, spying an vlcere or canker in his mistris brest,
whom he so dearely loued, from that day following abhorrd the lookes of
her. *Philip* the *French* K. as *Neubrigensis, lib. 4. cap. 24.* relates it, married the
king of *Denmarks* daughter † and after he had vsed her as a wife one night, be-
cause her breath stunk some say, or for some other secret fault, sent her backe a-
gaine. Many such matches are made for by respects, or some seemely come-
lineffe, which after hony moones past, turne to bitterneffe, for burning lust
is but a flash, a gunpowder passion, and hatred oft followes in the highest
degree, dislike and contempt. ——— * *Cum se cutis arida laxat,*

† Post unam
noctem incer-
tum unde offen-
sam cepit, prop-
ter fatentem e-
ius spiritum, a-
lii dicunt, vella-
tentem sedita-
tem repudiau-
it, rem faciens pla-
ne illicitam, &
regie persone
multum indeco-
ram.

* Iuuenal.

Fiunt obscuri dentes ——— when they wax old, and

ill fauored, they may commonly no longer abide them,

———— *Iam graues nobis*, be gone, they growe stale, fulsome
loathsome, odious, thou art a beastly filthy queane, (I say) be gone.

Yeabut you will inferre, your mistris is compleat, of a most absolute
forme in all mens opinions, no exceptions can be taken at her person, shee is
the mirror of women for her beauty, comelineffe and pleasant grace.

mera delitia, meri lepores, she is *Myrothecium Veneris, Gratia-*
rum pixis, she hath all the *Veneres*, and graces,

———— *mille faces & mille figuras*, in each part absolute and

† Lochens.

compleat, † *Lata genas, lata os roseum, vaga lumina lata*. to be admi-
red for her person, a most incomparable, ynmatchable peice, *nulli secunda*, a
meere quintessence. Put case she be, how long will she continue?

* Seneca.

† Seneca Hipp.

† Camerarius

emb. 68. cent 1.

† flos omnium

† pulcherrimus fla-

† tim languescit

† forme typus.

* *Florem decoris singuli carpunt dies*: Euery day detracts from

her person, and this beauty is *bonum fragile*, a meere flash. † *Anceps forma*

bonum mortalibus ——— *exigui donum breue temporis*, it will not last. As
that sayre flowre † *Adonis*, which wee call *Anemone*, flourisheth but one
month, this gracious all-commanding beauty fades in an instant. It is a iewel
soone lost, the painters Goddesse, *falsa veritas*, a meere picture. *Fauour is de-*
ceitfull, and beauty is vanity, *Prou. 31. 30.*

† Bernar. Ban-
busius Epig. l. 4.

† *Vitrea gemmula, fluxaq. bullula, candida forma est,*

Nix, Rosa, ros, ventus, fumus & aura, nihil.

A brittle Jem, bubble, is beauty pale,

ARose, dewe, snow, smoke, winde, ayre, naught at all.

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If she be fayre, as the saying is, she is commonly a foole, if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ atq; pudicitie*. can she be fayre and honest too? ^a *Aristo* the sonne of *Agasicles* married a *Spartan* lasse, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect with ^b *Seneca* not her person but qualities. Will you say thats a good blade which hath a guilded scabbard, embroadered with gold, and iewels? No, but that which hath a good edge, good point, well tempered mettle, able to resist. This beauty is but of the body alone, and what is that, but as ^c *Gregory Nazianzen* telleth vs, 'a mocke of time and sicknesse, or as *Boethius*, as mutable as a flowre, and tis not nature so makes vs, but most part the infirmity of the beholder. For aske another, he sees no such matter. *Dic mihi per G. atias qualis tibi videtur*, I pray thee tell me, how thou likest my sweetheart, as she asked her sister in ^d *Aristinatus*, whom I so much admire, me thinks hee is euen the sweetest Gentleman, the properest man that euer I saw; but I am in loue, I confesse, and cannot therefore well iudge. She suspects her Iudgment, as well she might, and so maist thou. But be she faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) she haue

† *Flammeolos oculos, collag; lactecla.*

or a pure sanguine

complexion, little mouth, corall lippes, white teeth, soft & plumpe necke, body, hands, feete, all faire & louely to beholde, composed of all graces, elegances, an absolute piece,

† *Lumina sint Melite Iunonia; dextra Minerva,*

Mamilla Veneris, sura maris domina; &c.

Let ^d her head be from *Prage*, paps out of *Austria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her haue the *Spanish* gate, the *Venetian* tire, *Italian* cōplements & endowments,

† *Candida syderijs ardescant lumina flammis,*
Sudent colla rosas & cedat crinibus auree,
Mellea purpureum depromant ora ruborem,
Fulgeat, ac Venerem caelesti corpore vincat,
Forma dearum omnis, &c.

let her be such a one throughout, as *Lucian* decipheres in his *Imagines*, as *Euphonor* of old painted *Venus*, *Aristinatus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a box of beauty to repaire her selfe still, such a one as *Venus* gaue *Phanius*, when hee carried her ouer the forde, let her haue all helpes Art & Nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sicknesse, a feuer, small poxe, a wound, a scarre, losse of an eye, or limme, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all, child-bearing, old age, care, riuels her vpon a sudden; after shee hath beene married a small while, and the blacke oxe hath troden on her toe, shee will be so much altered, and wax out of fauour, thou wilt not know her. One growes too fat, another too leane &c. all at last out of fashion. Those faire sparkling eyes will looke dull, her corall lippes will be pale & blew, her skinne rugged, that soft superficies will bee hard and harsh, her whole complexion chang in a moment, as ^e *Matilda* writ to king *Iohn*,

Mmm 3

^a *Pausanias* *Lac.* *con. lib. 3.* *εὐχρη*
duxit Spartæ
vuluerum omni-
um post Helenā
formosissimam,
at ob moves om-
num uirissimā
^b *Epist. 76* *gladi-*
um boxerum di-
ces, non cui de-
auratus est bal-
them, nec cui
vagina gemmis
distinguitur, sed
cui ad secan-
dum suuiliis a-
cies & macro-
munimentum
omne rupturis.
Pulchritudo
co poris, tempo-
ris & moris la-
diubrium. orat. 3.
^c *Florum in-*
stabilitate fuga-
cior, nec sua na-
tura formosus
facit, sed specta-
tium si mitas.
^d *Epist. 11.* *Quā*
ego depereo. Iu-
uenis mihi pul-
cherrimus vide-
tur sed fors an a-
more percita de
amore non recte
iudico.
^e *Luc. Brugen-*
sis car. reliquis.
^f *Idem.*
^g *Boetius ada-*
gis ger.
^h *Petron. Catal.*

ⁱ *M. Dracon*

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*I am not now as when thou sawest me last,¹
That fauour soone is vanished and past,
That Rosy blush lapt in a Lilly vale,
Now is with morpheus ouer-growne and pale.*

Tis so in the rest, their beauty fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

^a Seneca ad. 2.
Merc. Oeteus,

*Deforme solis aspicias truncis nemus?
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petatum cecidit, & partu labat,
Materq; multum rapuit ex illa mihi,
Etas citato senior eripuit gradu.*

And as a tree that in the greene woods growes,
With fruite & leaues, and in the Summer blowes,
In Winter like a stocke deformed shewes:
Our beauty takes his race, and iourney goes,
And doth decrease, and loose, and come to nought,
Admir'd of old, to this by childbirth brought:
And mother hath bereft me of my grace,
And crooked old age comming on apace.

^f Vides venustam mulierem, fulgidam habentem oculum, vultu hilari conuulsum, eximium quendam aspectum & decorem presentem mentem tuam & concupiscentiam agentem? cogita terram esse id quod amas, & quod admiraris. Stercus, & quod te urit, &c. cogita illam iam senescere, iam rugosam, cavis genis, egrotantem tantis sordibus intus plenum esse, pituita, stercore: reputa quid intra naves, oculos, cerebrum gestat, quae sordes, &c.

^g Subtil. 13.
^h Cardan. subtil. lib. 13.

To conclude with *Chrysostome*, ^f when thou seest a faire and beautifull person, a comely woman, hauing bright eyes, a merrie countenance, a shining lustre in her looke, a pleasant grace, wringing thy soule, and increasing thy concupiscence; be-
thinke with thy selfe that it is but earth thou louest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skinne from her face, and thou shalt see all loathsomnesse vnder it, that beauty is but a superficiall skinne and bones, nerves, sinewes: suppose her sicke, now riuell'd, hoarie-headed, hollow-cheeked, old; within shew is full of filthie sleame, stinking, putride, excrement all stufte: snot and sneuill in her nostrils, spittle in her mouth, water in her eyes, what filth in her braines, &c. Or take her at best, & looke narrowly vpon her in the light, stand neare her, nearer yet, and thou shalt perceiue almost as much, and loue lesse, as ^g Cardan well writes, minus amant, qui acutè vident, though *Scaliger* deride him for it. If he see her neare, or looke exactly, who soeuer he is, & according to the true rules of symmetrie and proportion, examine him or her: If he be elegans formarum spectator, he shall find many faults in Physiognomic, an ill colour, ill forme, one side of the face likely bigger then the other, crooked nose, bad eyes, prominent veines, concavities about the eyes, wrinkles, pimpels, red streekes, frechons, haire, warts, neues, inequalties, roughnesse, scabredity, palenesse, yellownes, and as many colours as are in a Turckcocks necke, many indecorums in their other parts, est quod desideres, est quod amputes. And 'tis true that he saith, diligenter consideranti raro facies absoluta, & quae vitio caret, seldome shall you find an absolute face without fault, as I haue often obserued; nor in the face alone is this defect or disproportion to be found, but in all the other parts, of body and mind, She is faire indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, vn honest, selfewill'd: she is rich, hath a sweet face, but bad carriage, no bringing vp, a rude and wan-

ton

ton flurt, a neat body she hath, but is a nasty queane otherwise, a very flut of a bad kinde. As flowres in a garden haue colour some, but no smell; others haue a fragrant smell, but are vnseemely to the eye; one is vnflauory to the taste as rue, as bitter as wormewood, & yet a most medicinal cordial flowre, most acceptable to the stomacke; so are men and women, one is well qualified, but of ill proportion, poore & base: a good eye she hath, but a bad hand, a fine leg, bad teeth, a vast body, &c. Examine all parts of body & minde, I aduise thee to enquire of all. See her angry, merry, laugh, weepe, hote, cold, sicke, fullen, dressed, vndressed, in all attires, sities, gestures, passions, eate her meales, &c. and in some of these you will surely dislike; and not her onely let him obserue, but her parents, how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, be molested in like manner, they wil *patrizare* or *matrizare*. Now when they shal perceiue any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminate on that, & as † *Hedus* aduiseeth out of *Ouid*, *earum mendas notent*, note their faults, vices, errors, & thinke of their imperfections, 'tis the next way to diuert and mitigate Loues furious head-strong passions, as 'a Peacockes feete, and filthy combe, they say, make her forget her fine feathers, and pride of her tayle. Besides these outward naues or open faults, errors, there be many inward infirmities, secret, and &c. some more priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. Consideratio *seditatis mulierum*, quàm immundæ sunt, quod *Sauanarola* proponit regulâ septimâ, penitiùs observandum, & *Platina* dial. *Amoris* fuscè perstringit. *Lodovicus Boncialus* *mulieb. lib. 2. cap. 2. Pet. Hedus, Albertus, & infiniti* serè medici.* A Louer in *Calagninus* Apologies, wished with all his heart hee were his Mistris Ring, to heare, embrace, see & doe I know not what: O thou foole, quoth the Ring, if thou werst in my roome, thou shouldst heare, obserue, and see *pendenda & penitenda*, that which would make thee lothe and hate her, & peraduenture all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weaknesse, malice, selfewill, lightnesse, insatiable appetite, jealousy. *Ecclus* 25.14, No malice to a womans: no bitternesse like to hers, *Eccles* 7.21. and as the same Author vrgeth *Prov.* 31.10, Who shall find a vertuous woman? He makes a questipn of it. † *Neg, ius, neg, bonum, neg, æquum sciunt, melius peius, proposit ab sit, nihil vident nisi quod libido suggerit.* They know neither good nor bad, be it better or worse (as the Comical Poet hath it) *beneficiall or hurtfull*, they will doe what they list:

* *Insidia humani generis, querimonia vita, Exuvie noctis, durissima cura diei, Pena virum, nex & iuvenum, &c.*

† *Lib. de continent. amoribus. Earum mendas voluat animo, sepe ante oculos constituant, sepe dæmon.*

* *Quam amator anulum se amice optaret, ut eius amplexu frui posset, &c. O te miserum, ait anulus, si meus vices obires, videres, audires, &c. nihil non odio digni observares.*

when *Leander* was drowned, the Inhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros*, *Anteroti sacrum*, † and hee that had good successe in his loue, should light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconstancy & lightnesse of women.
1 For in a thousand, good there is not one,
All be so proud, vnto thankfull and unkind,
With flintie hearts, carelesse of others moane,

* *Lachrim.*

† *Quise facilem in amore probare, bene succendito de qui succendat, ad hunc diem repertus nemo. Calagninus.*

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*In their owne lusts carried most headlong blind,
But more heerein to speake I am forbidden,
Sometime for speaking truth one may be chidden.*

† Hor.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturū, &c.* let *Mantuan*, *Platina*, *Pet. Aretine*, & such women haters, beare the blame, if I haue said amisse, I haue not said an halfe of that which might be vrged out of them & others. And that which I haue said (to speak truth) no more cōcernes thē then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be vnderstood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good-fellow had bespoke an horse to bee painted with his heeles vpward, tumbling on his backe, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his mind; but *Passus* instantly turning the Picture vpside downe, shewed him his horse at that site which he requested, & so gaue him satisfaction. If any man take exception at my words, let him alter the name, reade him for her, and t'is all one.

† Encom. De-
mosthen.

† *Febus hec-
tor uxore, & non
nisi morte avel-
landa.*
† *Dypnosophist.*
lib. 13. cap. 3.

But to my purpose: If women in generall be so bad (and men worse then they) what an hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing, woing: † *a wife is a feuer heclicke, as Scaliger calls her, and not to be cured but by death, as out of Menander, † Athenaus addes,*

*In pelagus te iacis negotiorum, —
Non Libyum, non Egeum, ubi ex triginta non pereunt
Tria navigia: ducens uxorem servatur prorsus nemo.*
Thou wadest into a Sea it selfe of woes,
In *Lybicke* and *Egean* each man knowes,
Of thirty not three ships are cast away,
But on this rocke not one escapes, I say.

The worldly cares, miseries, discontentes, that accompany marriage, I pray you learne of them that haue experience, for I haue none; many married mē exclaime at the miseries of it, and rayle at wiues downe right; I neuer tryed, but as I heare some of them say,

° *Mare haud mare, vos mare acerrimum.*

An Irish Sea is not

so turbulent and raging as a litigious wife,

* *Scylla & Charybdis Sicula contorquens freta,
Minus est timenda, nulla non melior fera est.*

Which made the Diuell belike, as most interpreters hold, when hee had taken away *Iobs* goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pineda* proues out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut nouum calamitatis inde genus viro existeret*, to vex and gauld him worse, as knowing the conditions

• *Plautus Afin.*
act. 1.
• *Senec. in Her.*
cui.

tions of a bad woman. Better dwell with a Dragon or a Lion, then keepe house with a wicked wife. Eccles. 25. 18. better dwell in a wildernesse. Prov. 21. 19. no wickednesse like to her, Eccles. 25. 22. She makes a sorry heart, an heauy countenance, a wounded minde, weake hands, and feeble knees, vers. 25. And yet for all this we Batchelers desire to be married, with that Vestall virgin, wee long for it,

† *Felices nupta, moriar, nisi nubere dulce est.* 'Tis the sweetest thing in the world, I would I had a wife saith he, hahho for an husband cries shee, and happy are they that are so coupled, we doe earnestly seeke it, and are neuer well till wee haue effected it. But with what fate? like those birds in the

† Seneca.

† Embleme, that fedde about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and could not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage, — *donec miselli liberi,*

† Amator Emble. 19.

Aspicimus dominam, sed postquam heu ianua clausa est,

Fel intus est quod miselli sunt. So long as we are wooers, may kisse

and koll at our pleasure, nothing is so sweet, we are in heauen as wee thinke; but when we are once tied, and haue lost our liberty, marriage is an hell, giue me my yellow bose againe, a mouse in a trappe liues as merily, we are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the proverbe is, tis fine talking of warre, and marriage sweet in contemplation, till it be tried, & then as warres are most dangerous, irksome, euery minute at deaths dore. When those wild Irish Peeres, saith *o Staniburst*, were feasted by king Henry the second (at what time he kept his Christmas at Dublin) and had tasted of his Princelike cheere, exquisite wines, dainty fare, had seene his p masie plate of siluer, gold, inamel'd, beset with Iewels, golden candlestickes, goodly rich hangings, braue furniture: heard his Trumpets sound, Pipes, Drummes, and his exquisite musicke in all kindes: When they had obserued his maiesticall presence as he sate in purple robes, crowned, with his scepter, &c. in his royall seat, the poore men were so amased, inamored, and taken with the obiect, that they were *pertasi domestici & pristini tyrotarichi*, as weary and ashamed of their owne fordidity and manner of life. They would all be English forthwith, who but English, but when they had now submitted themselues, & lost their former liberty, they began to rebell some of the, others to repent of what they had done, when it was too late. Tis so with vs Batchelours, when we see & behold those gaudy shewes that women make, giue eare to their Siren tunes, see them dance, &c. we are taken with dumbe shewes, and would faine be married. But when we feele the miseries, cares, woes, that accompany it, we make our moane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will enforme vs, farwell wiuing for my part, and as the Comickall Poet merrily saith,

† *Perdatur ille pessime qui feminam
Duxit secundus, nam nihil primo imprecor,
Ignarus ut puto mali primus fuit.*

† Foule fall him brought the second match to passe,
The first I wish no harme, poore man alas,
He knewe not what he did, nor what it was.

What shall I say to him that marries againe and againe,

* *Stulta maritali qui porrigit ora capistro,*

I pittie him not, for the

* Inuena.

o De rebus Hi-
bernica, lib. 3.

p Gemma po-
cula, argentea
vas, celata, ca-
delabra aurea,
&c. Conchiliata
aulea, buccina-
rum clangorem,
tibiarum can-
tum & sympho-
nie suauitatem,
maiestatem q,
principis coro-
nati cum vidi
sent, sella dea-
rata, &c.

p Eubulus in
Crisi. Athenaeus
apophorist. lib.
13. cap. 13.
† Translated
by my brother
Ralph Burton.

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¶ *Gomesius de
sale lib.3. cap.7.*

¶ Bachelers
alwaies are
the bravest
men, Bacon.
seeke eternity
in memory
not in poste-
rity.

¶ *Hec in speci-
em dicta cane
vicerdas.*

¶ *Qui cupit ux-
orem licem cu-
pit atq. dolorem.*

¶ *Eclus. 28. 1.*

¶ *Euripides
Andromach.*

the first time he must doe as he may, beare it out sometimes by the head and shoulders, and let his next neighbour ride, or else runne away, or as that *¶ Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, sling his wife into the Sea. But this I confesse is Comically spoken,* and so I pray you take it. In sober sadnesse, marriage is a bondage, a thraldome, a yoke, an hinderance to all good enterprises, a stop to all preferments, a rocke on which many are saued, many impinge and are cast away: not that the thing is euill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God,* when a man and his wife agree together, An honorable & happy estate, who knowes it not? If they be sober, wise, honest, as the Poet infers

† *Si commodos nanciscantur amores,*

Nullum ijs abest voluptatis genus.

If sicly match'd be man and wife,

No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholly led by sense, it is a ferall plague, many times an hell it selfe, and can giue little or no content, being that they are often so irregular and prodigious in their lusts, so diuerse in their affections. *Vxor nomen dignitatis non voluptatis*, as^l he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at berds end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselves, fly out *Impune*,

Permolere uxores alienas, or that poligamy of Turks,

or *Irish* diuorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, † what still the same? to be tied † to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as *P* *Parmeno* told *Thau*, *Neg, tu vno eru contenta*, one man will neuer please thee. Nor one woman many men: But as *¶ Pan* replied to his father *Mercury*, whē he asked whether he were married? *Nequaquam pater, amator enim sum, &c.* *No father, no, I am a louer still, and cannot be contented with one woman, Pythias, Echo, Manades*, and I knowe not how many besides, were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, one still, as he said of *Iberina*.

† *Vnus Iberina vir sufficit? oculus illud*

Extorquebis, ut hac oculo contenta sit vno.

'Tis not one man will serue her by her will,

As soone shē' e haue one eye as one man still. As capable of

any impression as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flowe. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Ed ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum*. They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in *¶ Ariosto*, as good wiues as *Messalina*. And many men are as constant in their choice, and as good husbands

¶ *Ælius Verus
imperator Spar.
vit. eius.*

† *Hor.*

† *Quod licet iis-
gratum est.*

¶ For better
for worse, for
richer for
poorer, in
sicknesse and
in health, &c.
tis *durius sermo*
to a sensuall
man.

¶ *Ter ast. 1.*

Sc 2. *Eunuch.*

¶ *Lucian, Tom.*

¶ *neg. cum vna
aliqua rem ha-
bere contentus*

forem.

† *Iuvenal.*

bands as Nero himsefe, they must haue their pleasure of all they see. Being that men and women are so irreligious, depraued by nature, so wandering in their affections, so brutish, so subiect to disagreement, so vnobseruant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? As the Reed and Ferne in the ^r Embleme auerfe & opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

Nec integrum vnquam transiges letus diem.

If he or shee be such a one,

Thou hadst much better be alone.

If she be barren, she is not -- &c. If she haue * children, and thy state bee not good, though thou be wary and circumspect, thy charge will vndoe thee,

fecunda domum tibi prole grauabit, thou wilt not be able to bring them vp, *et* what greater misery can there bee, then to beget children, to whom thou canst leaue no other inheritance but hunger and thirst:

To turne them vp to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very careful of their education, they will not be ruled. Thinke but of that old prouerbe, *heroum filij noxae*, great mens sonnes seldome do well, *O utinam aut*

celebs mansissem aut prole carerem, * Augustus exclaimes in Suetonius. Iacob had his Ruben, Simeon and Leni: Dauid an Ammon, an Absalon, Adonias, wisemens

sonnes are commonly fooles, inso much that Spartian concludes, *Neminem*

propè magnorum virorum optimum & utilem reliquisse filium; *et* They had beene much better to haue beene childelesse. 'Tis too common in the middle

fort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a

where, thy seruants lazy drones and theecs, thy neighbours diuels, they will make thee weary of thy life. ² If thy wife be froward, if she may not haue her

will, thou hadst better to be buried a liue, she will bee so impatient, nothing but

tempests all is in an uproare. If she be soft or foolish, thou hadst better haue a

blocke, shee will shame thee, and reueale thy secrets: if wise, and learned, well

qualified, there is as much danger on the other side, *mulierem doctam ducere*

periculosissimum, saith *Neuisanus*, she will be too insolent and peeuish,

b Malo Venusinam quàm te Cornelia mater. Take heed; if she

be a slut, thou wilt loath her; if prowd shee'l begger thee, * shee'l spend thy pa-

trimony in bables, all Arabia will not serue to perfume her haire, saith *Lucian*: If

saire and wanton, shee'l make thee a *Cornuto*; if deformed, she will paint. *†* If

her face be filthy by nature, she will mend it by art, alienis & adscitinijs imposu-

ris which who can endure? If she doe not paint, she will looke so filthily, thou

canst not loue her, that will peradventure make thee vn honest. *Cromerus lib.*

12. b. st. relates of *Casimirus*, ^c that hee was vnchast, because his wife *Adleida*

the daughter of *Henry*, *Landgrau* of *Hessia*, was so deformed. If shee bee

poore, shee brings beggery with her saith *Neuisanus*, & discontent. If you

marry a maide, it is vncertaine how she proues,

Hæc forsân veniet non satis apta tibi.

if a rich ^d widow,

induces te in laqueum, thou dost halter thy selfe, shee will make all away be-

fore-hand, to her other children, &c. --- *dominam quis possit ferre tonantem?*

shee will hit thee still in the teeth with her first husband. If shee be rich, well

descended, bring a great dowre, or be nobly allied, thy wiues friends will eat

¹ Camerar. 82. cent. 3.

¹ Simeonides.

² Children make misfortunes more bitter. *Paccn.*

³ Herjous & pff.

⁴ *Primico* nihil

in forma quam

procreare liberos

ad quos nihil ex

hereditate tua

peruenire vide-

as preter famam

& hunc.

⁵ *Liberi sibi*

carum membra.

⁶ *Melius fuerat*

eos sine liberis

diuiesse.

⁷ *Lemnius. cap.*

6. lib. 1. Si mo-

rores si non in

omnibus obse-

quaris omnia

impacata in a-

diabz omnia sur-

sum miseri ri-

deas multa tem-

pestates, &c.

⁸ *lib. 2. numer.*

101 fil. nup.

102 enal.

⁹ *Tom. 4. Ama-*

res enim ma-

riti opulentiam

presumit, totam

Arabiam capis-

lus redolens.

¹⁰ *Idem. & quis*

senæ mentis sa-

stetere queat,

&c.

¹¹ *Subegit au-*

cellas quod vxo-

eius reformior

esset.

¹² *Sil. nup lib. 2.*

num. 55. Diues

inducit tempe-

statem, pauper

curam: Du ens

viduam se indu-

cit in laqueum.

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thee out of house and home, she will be so proud, so high minded; so imperious.

c Si dotata erit, imperiosa, contumax, vino inquitare conabitur. *Petrarch.*
f If a woman nourish her husband, shee is angry and impudent and full of reproch
Ecclus. 25. 24.
Scilicet ux nri nubere nolo mee

thou shalt be as the Tassell of a gosse-hauke, *c* she will ride upon thee, domineere as she list, weare the breeches, and begger thee besides. *Vxores diuites, seruitutem exigant*, as *Seneca* hits them (*declam. lib. 2. declam. 6*) *Dotem accepi, imperium perdedi*. They will haue soueraignty, they will haue attendance, they will doe what they list. *f* In taking a dowre thou loosest thy liberty, hazardest thine estate. *He sunt atq; alia multa in magnis dotibus*.

Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences, take her at best, shee is a commanding seruuant, thou hadst better haue taken a good huswifely maide in her smocke. Since then there is such hazard, if thou be wise, keep thy selfe as thou art, 'tis good to match, much better to be free,

† Plautus mil. glori. act. 3. sc. 1.

—† procreare liberos lepidissimum,

Hercle verò liberum esse, id multò est lepidius,
 art thou yong, then match not yet; if old, match not at all,

Vis iuuenis nubere? nondum venit tempus,

Ingravescente atate iam tempus præterijt.

and withall consider how free, how happy, how secure, how heauenly, in respect, a single man is, how merrily he liues, he hath no man to care for but himselfe, none to please, no charge, none to controule him, is tied to no residence, no cure to serue, may goe and come, when, whither, liue where hee will, his owne master, and doe what he will himselfe. Consider of the excellency of Virgins, *virgo cælum meruit*, virginity is a precious lewell, a faire garland, a neuer-fading flowre, *h* for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortal? a fine picture, as *i Bonaventure* calls it, a blessed thing in it selfe, & if you wil belue a Papist, meritorious. Consider last of all these commodious prerogatiues a Bachelor hath, how well he is esteemed, how hartily welcome to all his friends, *quàm mentitis obsequiis*, as *Tertullian* obserues, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *It cannot be beleueed* (saith *o Ammianus*) *with what humble seruice he shall be worshipped*, how loued and respected: If he want children (and haue meanes) he shall be often inuited, attended on by Princes, and haue aduocates to plead his cause for nothing, as *P Plutarch* ads. wilt thou then be reuerenced, and had in estimation?

—dominus tamen & domini rex

Si tu vis fieri, nullus tibi paruulus aulæ

Luserit Æneas, nec filia dulcior illa?

Iucundum & charum sterilis facit uxor amicū.

Liue a single man, marry not, and thou shalt soone perceauce how those *Heredipates* (for so they were called of old) will seeke after thee, bribe and flatter thee for thy fauor, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and *Seneca* haue recorded, shall not goe beyond them. *Periplectomenes* that good personat old man, *delitium senis*, well vnderstood this in *Plautus*, for when *Pleusides* exhorted him to marry that hee might haue children of his owne, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc benè vino & fortunatè, atq; animo ut lubet.

** Daphne in laurum semper uiuentem, immortalẽ docet gloriam paratã virginibus pudicitiam seruanti- bus.*
i Diet. salut. cap. 22. pulcherrimũ festum infiniti precij gemma, et pictura speciosa.
o Lib. 24. Quã absequiorum di- uersitate colan- tur homines sine liberis.
P Hunc alij ad conam inuitant princeps huic fam- ularur, orato- res gratis patro- cinantur. lib. de amore prolis.
† Annal. 11.
q 6 de bene- fic. cap. 38.

*Mea bona meâ morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt, quàm agam, ecquid velim,
Qui mihi mittunt munera, ad prandium ad canam vocant,
Certatim dona mittunt. Ego mecum musito, &c.*

Whilst I haue kinne, what need I brats to haue?
Now I liue well, and as I will, most braue.
And when I dye my goods Ile giue away;
To them that doe invite me euery day,
That visite me, and send me pretty toyes,
And strue who shall doe me most currenies.

This respect thou shalt haue in like manner living as hee did, a single man, but if thou marry once, besides a Myrriade of cares and troubles, all gifts & inuitations cease, no frend wil esteeme thee. If this which I haue said wil not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir. Espsensaus de contentia, lib. 6. cap. 8. Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and hee that is in *star omnium, Nevisanus the Lawyer, Sylva nuptial.* almost in euery page.

SUBSECT. 4.

Philters, Magicall and Poëticall cures.

Where perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke spells, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If made by Spells and Philters, saith *Paracelsus*, it must be so eased by Characters, *Mag. lib. 2. cap. 28.* and by incantations, *Fernelius Path. lib. 6. cap. 13.* * *Skenkius lib. 4. obseruat. Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist. Codronchus, lib. 3. cap. 6. de mor. ven. Malleus mallef. cap. 6.* 'Tis not permitted to be done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de prestig. de remedijs per Philtra. Delrio Tom. 2. lib. 3. quest. 3. sect. 3. disquisit. magic. Cardan. lib. 16. c. 90.* reckons vp many magneticall medicines, as to pisse through a ring, &c. *Mizaldus, cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragoræ ebibitæ, Annuli ex vngulis asini, Stercus amatæ sub ceruical positû, illâ nesciente &c. quum odoré foeditatis sentit, amor soluitur. Nocturæ ouum abstemios facit comestum, ex consilio Tithæ Indorum gymnosophistæ apud Philostratum lib. 3. Sanguis amaræ ebibitus omnem amoris sensum tollit, Faustina, Marci Aurely vxorem, gladiatoris amore captam, ita penitus consilio Chaldeorum liberatam, refert Julius Capitolinus.* Our old Poets and phantasticall writers haue many fabulous remedies for such as are loue sicke, as that of *Protisilaus* tombe in *Philostratus*, in that Dialogue bewixt *Phenix* and *Vinitor*: *Vinitor* vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* altar and tombe, ¹ cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, and amongst the rest, such as are loue-sicke, shall there be helped. But the most famous is ^m *Leucata Petra*, that renowned rock in Greece,

* Extinguitur
vilitas ex incantamentorum
malicia, neq;
enim fabula est,
nonnulli reperti
sunt qui ex veneficio amore
privati sunt, ut
ex multis historiis patet.

¹ Curat omnes
morbos, Piles
hydropes & o-
culorum morbos
& febre quartana
laborantes,
& amore captos, miris artibus
eos demulcet.

^m The morall
is, vehement
Feare expells
Loue.

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of which *Strabo* writes, *Geog. lib. 10.* not farre from *St Maures*, saith *Sands lib. 1.* From which rocke if any Louer flung himselfe downe headlong, hee was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cum vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to know what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often obserued *Jupiter* when he was enamored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt downe heere, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Caecilius.*

ⁿ *Quam Iunonem deperiret Iupiter impotentem, ibi solitus lavari, &c.*

† *Menander.*† *Cupidinis astro percita è summo preceps ruit.*

hoping thus to ease her selfe, and to be freed of her loue pangs.

ⁿ *Ouid. ep. 21.*

*Hic se Deucalion Pyrrhæ succensus amore
Mersit, & illaso corpore presit aquas,
Nec mora, fugit amor, &c.*

Hither *Deucalion* came, when *Pyrrha's* loue
Tormented him, & leapt down to the Sea,
And had no harme at all, but by and by
His loue was gone, and chased quite away.

ⁿ *Apud antiquos amor Lethes olim fuit, is ardetes facies in profluentem inclinabat, huius statua Veneris Elusinae templo visebatur, quo amantes confluebant, qui amice memoriam deponere volebant.*

† *Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis vidue mulieres, ut sibi altcras à deâ nuptias exposcant.*
† *Seneca.*
† *Rhodginus ant. lect. lib. 16. cap. 25. calsit Selenus, Omni amore liberat.*
ⁿ *Cupido crucifixus, lepidum poema.*

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib. 18.* *Salmutz in Pancirol. de 7. mundi mirac.* & other writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum de Cupid.* saith, that amongst the Ancients there was *P Amor Lethes*, hee tooke burning torches, and extinguished them in the riuer, his statua was to be seene in the Temple of *Venus Elusina*, of which *Ouid* makes mention, and saith, that all Louers of old went thither on pilgrimage, that would bee rid of their loue pangs. *Pausanias* in † *Phocicis*, speaks of a Temple dedicated *Veneri in speluncâ*, to *Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which all widows that would haue second husbands, made their supplications to the goddesse, & all manner of suites concerning Louers were commenced, & their grieuances helped. The same Author in *Achaicis*, tells as much of the riuer *Seneilus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water, he was healed of Loues torments,

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds is *omni auro preciosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, & rebell, as they did in *ⁿ Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

SUBSEC. 5.

The last and best cure of Loue Melancholy, is, To let them haue their Desire.

THe last refuge and surest remedie, to bee put in practise in the vtmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est ut heros amasiâ suâ potiat*,

atur, saith *Guianerius* cap. 15. tract. 15. *Æsculapius* himselfe to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Iason* *Præ-* 458
sensis) then that a Louer haue his desire. † Cap. 19 de
marb. cerebri.

Et pariter torulo bini iungantur in uno,
Et pulchro detur Æneæ, Lavinia coniux.
And let them both be joyned in a bed,
And let *Æneas* faire *Lavinia* wed.

Tis the speciall cure, and if it be possible, so let it be. *Arculanus* holdes it the speediest and the best cure, 'tis *Savonarola's* last precept, a principall infallible remedy, the last, sole and safest refuge.

Julia sola potes nostras extinguere flammæ,
Non nive, non glacie, sed potes igne pari.
Julian alone can quench my desire

With neither ice nor snow, but with like fire.

When you haue all done, saith *Avicenna*, there is no speedier or safer course, then to ioyne the parties together according to their desires and wishes, the cause and forme of loue, and so wee haue seene him quickly restored to his former health, that was languished away to skinne and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Areteus* an old Author, lib. 3. cap. 3. hath an instance of a young man, "when no other meanes could preuaile, was so speedily relieved. What remaines then but to ioyne them in marriage?

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and senerall impediments. Sometimes both parties themselues are not agreed, Parents, Tutors, Masters, Gardians, wil not giue consent; Lawes, Customes, Statutes hinder: pouerty, superstition, feare and suspicion: many men dote on one woman, *semel & simul*, she dotes as much on him, or the, and in modesty must nor, cannot, dare not make it knowne, shew her affection, or speake her mind. And hard is the choice (as it is in *Euphues*) when one is compelled either by silence to dye with griefe, or by speaking to liue with shame. In this case almost was that faire Lady *Elizabeth*, *Edward* the 4th his daughter, when she was enamored on *Henry* the 7th, that noble young Prince, and new saluted King, when shee brake forth into that passionate speech, *to that I were worthy of that comely Prince, but my father being dead, I want friendes to motion such a matter. What shail I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulnesse forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discover mine intention.* How many modest maids may this cōcerne, I am a poore seruant, what shall I doe? I am a fatherlesse child, & want meanes; faine they would & cannot wooe, make sute, with many such lets and inconveniences, which I know not, what shall we doe in such a case? Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*, that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can proue their gentility by their descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentleman,

† *Patiens potitur re amatâ, si fieri possit, optima cura.* cap. 16. in 9. *Rhasis*.
† *Si nihil aliud, nuptie & copulatio cum eâ.*
† *Petronius* *Catal.*

† Cap. de *Ilis*.
Non inuenitur cura, nisi regimen connexionis inter eos, secundum modum promissionis, & legis, & sic vidimus ad carnem restitutum, qui iam venerat ad arefactionem, evanuit cura postquam stupit, &c.

† *Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puella se coniunxisset, restitutum &c.*
† *Speeds* hist. de *M. S. Ber. Am. drea.*

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man, a Gentlemans, as flatters fort their flattes, doe they degrees & families. If she be neuer so rich, faire, well qualified otherwise, they wil make him forsake her. The Spaniards abhorre all widowes, The Turkes repute them old women, if past fife and twenty. But these are too seuer Lawes, & strict Customs, *dandum aliquid amori*, we are all the sonnes of Adam, 'tis opposite to Nature, it ought not to be so. Againe, he loues her most impotently, she loues not him, & so *è contra*. Cupid hath two darts, one to force loue, all of gold, & that sharpe, ——— *a quod facit auratum est*: another blunt, of Leade, & that to hinder, ——— *fugat hoc, facit illud amorem*. This wee see too often verified in our common experience. ^b Choresus dearely loued that Virgin *Callirhoe*, but the more he loued her, the more she hated him. *Oenone* loued *Paris*, but he reiected her, they are stiffe of all sides, as if Beauty were therefore created to vndoe, or be vndone. I giue her all attendance, all obseruance (as he cōplaines in the ^c Eglogue) I lament & sigh, & make my moane to her, but she is hard as flint ——— *cantibus Ismaris immetior* ———

she will not respect, *Despectus tibi sum*, or heare me, — *fugit illa vocantem*
Nil lachrymas misera mea, nil flexa querelis.

What shall I doe? I wooed her as a yong man should doe,
 But Sir she said, I loue not you.

I send presents, but they are refused.

^d *Rusticus est Coridon, nec munera curat Alexis.*

J protest, J sweare, I weepe, ——— ^e *odios, rependit amores,*
Irrisu lachrymas ——— shee neglects me for all this, shee floutes me, shee hates mee. And 'tis most true, many Gentlewomen are so nice, they scorne all suiters, crucifie their poore Paramours, & thinke no body good enough for them, as dainty to please as *Daphne* her selfe,

† Ouid. Met. 1.

† *Multi illam petière, illa aspernata petentes,*
Nec quid Hymen, quid amor, quid sint connubia curat,
 Many did wooc her, but she scorn'd them still,
 And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when tis their only desire, they raue vpō it. She will marry at last, but not him: he is a proper man indeed, & well qualified, but he wants meanes; another of her suiters hath good meanes, but he wants wit; one is too old, another too yong, too deformed, they like not his carriage: a third too loosely giuen, he is rich, but base borne. shee will be a Gentlewoman, a Lady, as her sister is, as her mother is, shee is all out as faire, as well brought vp, hath as good a portiō, & she looks for as good a match as *Matilda* or *Dorinda*; if not, she is resolu'd as yet to tarry. In the meane time, *quot torset amantes*, one suiter pines away, languisheth in loue, *mori quot deniq. cogit*: another sighes and grieues, she cares not: and which * *Stroza* obiected to *Ariadne*,

* Eret. lib. 2.

Nec magis Euriali gemitu, lacrymisq. moueris,
Quàm prece turbati flectitur ora sali.

Tu iuuenem, qua non formosior alter in urbe,
Spernis, & insano cogis amore mori.

Is no more mou'd with those sad sighes and teares,
 Of her sweet-heart, then raging Sea with prayers:

Thou

Thou scorn'st the fairest youth in all our Citty,
And mak'st him almost mad for loue to dye.

They take a pride to pranke vp themselves, to make yong men enamored, to dote on them, & to runne mad for their sakes,

———† *sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit.*

† *Ving. 4. E.*

whilest niggardly their fauours they discover,

They loue to be belou'd, yet scorne the Louer.

All sute & seruice is too little for them, presents too base: As *Atalanta* they must be ouer-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitfull, false-hearted, as irrefragable & peeuish on the other side, *Narcissus* like,

* *Multi illum Iuvenes, multa petière puella,*

Sed fuit in tenera tam dira superbia formâ,

* *Atal. morph. 3*

Nulli illum Iuvenes, nulla petière puella.

Young men and maides did to him sue,

But in his youth so proud; so coy was hee,

Young men and maides bade him adue.

Eecho wept & wooed him by all meanes about theirest, but he was obstinate,

Ante ait emoriar quàm sit tibi copia nostri,

he would rather dye then giue consent. So many Louers doe hold out so long doting on themselves, stand in their own light, till in the end they come to be scorned and reiected, as *Stroza's Gargiliana* was,

Te iuvenes, te odere senes, desert ag, langues,

Que fueras procerum publica cura prius.

Both yong & old do hate thee scorned now,

That once was all their ioy and comfort too.

as *Narcissus* was himselfe, — who despising many

Dyed ere he could enioy the loue of any.

and to bee con-

temned themselves of others, as he was of his shadow. Yet this is a common humor, and will not be left, and cannot be helped.

† *Hanc volo que non vult, illam que vult ego nolo,*

† *Aufonius.*

Vincere vult animos, non satiare Venus.

I loue a maid, she loues me not: full faine

She would haue me, but I not her againe;

So Loue to crucify mens soules is bent,

But seldome doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,* and their loue cannot be reconciled: oftentimes too they may and will not, 'tis their owne foolish proceeding that marres all, they omit oportunities, *oscula qui sumpsit*, &c. they neglect the vsuall meanes and times.

He that will not when he may,

when he will he shall haue nay:

they looke to be wooed &

sought after, and sued too. But most part they will, and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a

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company of suters, yet all missed of their sute. In such cases he or they must wisely & warily vnwinde themselves, vnsettle his affections by those rules aboue prescribed, diuert his cogitations, or els brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux*, when he could not get her, with a kind of Heroicall scorne he bid *Aeneas* take her, or with a milder farewell, let her goe,

---Et *Phyllida* solus habeto, take her to you, God giue you ioy Sir.

Many such inconveniences, lets and hinderances there are, which crosse their proiects, & crucify poore Louers, which sometimes may, sometimes againe cannot bee so easily remoued. but put case they bee reconciled all, helped hitherto, suppose this loue or good likiug be betwixt two alone, and both parties were pleased, *mutuus amor*, mutuall loue and great affection, their parents, gardians, tutors, cannot agree, all is dashed, the match is vnequall; one rich, another poore, *durus pater*, an hard-hearted, vnnaturall, a couetous father will not marry his sonne, except he haue so much mony, nor ioine his daughter in marriage, to saue her dowry, or for that hee cannot spare them for their seruice they doe him, or that he wants meanes to set her out, he hath no mony, she must and shall tarry. Many slacke and carelesse Parents, measure their childrens affections by their owne; they are now cold & decrepit themselves, past all such youthfull conceits, and they will therefore

¶ Ter.

statue their childrens *Genius*, *Illico nasci senes*, they must not marry, *nec earū participes esseretur quas secum fert adolescentia*: as he said in the Comœdy, they will stifle nature, their yong bloods must not participat of youthful pleasures, but be as they are themselves, old vpon a suddē. And 'tis a general fault amongst most parents in bestowing of their childrē, the father wholly respects wealth, when through his own folly, riot, indiscretiō, he hath embeazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony, if he looke or hope to inherit his lands, he shall marry, not when or whom hee loues, but whom his father commands, when and where hee likes, his affection must dance attendance. Now the mother respects good kindred, most part the sonne a proper woman. As ² *Liuy* relates *dec. 1. lib. 4.* a Gentleman & a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controuerted. The Gentleman was preferred by the mothers voice, *quaquā splendidissimis nuptijs iungi puellam volebat*: the ouerseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, ² *Rabell* was so married by *Jacob*, and *Bonaventure* in 4. sent. denies that he so much as venially sinnes, that marries a maid for comeliness of person. The *Iewes*, *Deut. 21. 11.* if they saw amongst the captiues a beautifull woman, some small circumstances obserued, might take her to wife. They should not be too seuerē in that kinde, especially if there bee no such vrgent occasion, or grievous impediment. 'Tis good for a commonwealth [†] *Plato* holds, that in their contracts young men should neither auoid the affinity of poore folkes, or seeke after rich. Pouerty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion, & good bringing vp, * *I am poore, I confesse, but am I therefore contemptible, and an abiect? Loue it selfe is naked, the Graces, the Starres, and Hercules clad in a Lions skinne.* Giue something to vertue, loue, wisdom, fauour, beauty, person

² *Plebeius & nobilis ambiebant puellam puelle certantē in partes venit. &c.*

² *Gen. 26.*

^b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

[†] *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis iuvenes neq. pauperum affinitatem fugiant, neq. diuitum seclen-sur.*

^{*} *Philosr. epist. quoniam pauper sum idcirco contemptior & abiectionis tibi videor. Amor ipse nudus est, gratia et astra, Hercules pelle leonina indutus.*

son, be not all for mony. Besides you must consider that *Amor cogi non potest* 455
 Loue cannot be compelled, they must affect as they may: *Fatum est in parti-* ^{in uenalis.}
bus illis Quas sinus abscondit, as the saying is, marriage and hanging goes by
 destiny, matches are made in heauen.

*It lies not in our power to loue or hate,
 For will in vs is overrul'd by fate.*

A seruant maid in † *Aristanetus* loued her mistress Minion, which when her † *Lib.2. epist.7.*
 Dame perceaued, *furiosa emulatione*, in a iecalous humour shee dragged her
 about the house by the haire of the head, and vexed her sore. The wench cried
 out, * *O mistress, fortune hath made my body your seruant, but not my soule*,
 Affections are free, not to be commanded. Moreouer it may be to reſtraine
 their ambition, pride, and couetouſneſſe, to correct thoſe hereditary diſeaſes
 of a family, God in his juſt iudgement aſſignes and permits ſuch matches to
 be made. For I am of *Plato* and ^d *Bodines* minde, that Families haue their
 bounds and periods as well as kingdomes, beyond which for extent or conti-
 nuance they ſhall not exceede ſix or ſeuen hundred yeares, as they there illu-
 ſtrate by many examples, and which *Peuce* and † *Melancthon* approve; but
 in a perpetuall tenor (as we ſee by many pedegrees of Knights, Gentlemen,
 Yeomen) continue as they began, for many deſcents with little alteration.
 Howſoeuer let them, I ſay, giue ſomething to youth, to loue, they muſt not
 thinke that they can fancy whom they appoint. * *Amor enim non imperatur*,
affectus liber ſi quis alius & uices exigens, this is a free paſſion, as *Pliny* ſaid in
 a Panegyricke of his, and may not be forced, it requires mutuall loue, a cor-
 reſpondency. And conſider withall the miſeries of enforced marriages, take
 pittie vpon youth; and ſuch about the reſt as haue ^f daughters to beſtow,
 muſt be very carefull and prouident to marry them in due time, *Virgines e-*
nim tempeſtiue locande, as *Lemnius* admoniſheth, *lib.1. cap.6.* Virgins muſt be
 provided for in ſeaſon, to preuent many diſeaſes, and other inconueniences,
 and for a thing that I knowe beſides, they perchance will marry themſelues
 elſe, or doe worſe. If *Neniſanus* the Lawyer doe not impoſe, they may doe
 it by right; for as he proues out of *Curtius*, and ſome other Civilians, *Sylua*
nup. lib.2. numer.30. & A maid paſt 25 yeares of age, againſt her parents conſent
 may marry ſuch a one as is unworthy of her, and inferior to her, & her father
 by law muſt be compelled to giue her a competent dowry. For if they tarry lon-
 ger they are paſt date, and no body will reſpect them. A woman with vs in
 Italy (ſaith † *Arctines* *Lucretia*) 24 yeares of age, is old already, paſt the beſt, of
 no accompliſhment. A Virgin, as the Poet holds, is like a flowre, a Roſe withered on a
 ſudden. ^h *Quam modo naſcentem rutilus conſpexit Eous,*
Hanc rediens ſero veſpere uidit anum.

* *Euſtazius* in-
 quit, non men-
 tem una addix-
 it mihi fortuna
 ſeruituti.

^d *De repub. cap.*
de period. rerum
lib.3

† *Com. in Car.*
Chron.

* *Plin. in paneg.*

^f *Puellis im-
 mis nulla dan-
 da occaſio lap-
 ſus, Lemn. lib. c.*
54. de vit. inſtit.

^g *Italia excedens*
*annum 25. po-
 teſt inſcio patre*
*nubere, licet in-
 dignus ſit mari-
 tus, & cum co-
 gere ad congruū*
dotandum.

† *Mulier apud*
nos 24 annorum
vetula eſt &
procreantia.

^h *Anſonius*
edyl. 14.

Idem.

She that was erſt a maid as freſh as May,
 Js now an old Crone, time ſo ſteales away.
 Let them take time then while they may, make aduantage of youth, and as
 he preſcribes, *Collige virgo roſas dum ſſos nouus & noua pubes,*
Et memor eſto anum ſic properare tuum.

Faire maid goe gather Roſes in thy prime,
 And thinke that as a flowre ſo goes on time.

Let's all loue, *dum vires anniq. ſiunt*, whiles wee are in the flowre of yeares,
 fit for loue matters, and while time ſerues. For

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r Catallus.

q Translated
by M. B. John-
son.

P Soles occidere & redire possunt,
Nobis cum semel occidit brevis lux,
Nox est perpetuo una dormienda.
q Sunnes that set may rise againe,
But if once we loose this light,
'Tis with vs perpetuall night.

Volat irrenocabile tempus, time past cannot be recal'd. But wee need no such exhortation, we are all commonly too forward, yet if there be an escape, and all be not as it should, as *Diogenes* stroke the father when the sonne swore, because he taught him no better: if a maid or young man miscarry, I thinke their parents oftentimes, Guardians, Overseers, Gouvernours, are in as much fault, and ought as seuerely to be punished as their children, in providing for them no sooner.

Now for those that haue free liberty to bestow themselues; I could wish that good counsell of the Comickall old man were put in practise,

* Plautus.

* *Opulentiores pauperiorum ut filias
Indotatas ducant uxores domum.
Et multo fiet ciuitas concordior,
Et inuidia nos minore utemur, quam utimur.*

That rich men would marry poore maidens some,
And that without dowry, and so bring them home.
So would much concord be in our city,
Lesse envy should we haue, much more pittie.

If they would care lesse for wealth, we should haue much more content and quietnesse in a commonwealth. Beauty, good bringing vp, mee thinkes, is a sufficient portion of it selfe, and he doth well that will accept of such a wife.

r Epist. 12. lib. 2
Elegit coniugem
pauperem, indotatam, & subito
deamauit, ex
commiseratione
cuius inopie.

Eubulides in *P Aristenetus* married a poore mans child, in pittie of her estate, and that quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap, with this inscription vpon it,

*Iuro tibi sane per mystica sacra Diana,
Me tibi venturum comitem, sponsumq. futurum.*

I sweare by all the rites of *Diana*,
Ile' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him.

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou knowe her condition, her bringing vp, like her person, let her meanes be what they wil, take her without any more adoe. q *Dido* and *Aeneas* were accidentally driuen by a storme both into one caue, they made a match vpon it; if thou louest the party, doe as much. good education and beauty is a competent dowry, stand not vpon mony. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, multo corporis lepore ac *Venere*, (saith mine author) of a comely carriage, he gaue her no portion, but her bringing vp, *occulto formae prasagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred

q Virg. Æn.

r Lipsius polit.
Sebast. Mayer.
Select. Sect. 1.
esp. 13.

ferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. ¹ *Rodophe* was the fayrest Lady in her dayes in all *Egypt*, she went to wash her, and by chance (her maids meane while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Egypt*s lap at *Memphis*. He wondred at the excellency of the shooe and pretty foot, but more *Aquile factum*, at the manner of the bringing of it: & caused forthwith proclamation to be made, that she that owned that shooe should come presently to his Court, shee came and was forthwith married to the king. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe as hee did themselves, or so for loue, &c. marry their children. If he be rich, let him take such a one as wants, if shee haue fortunes of her owne, let her make a man. I but in this yron age of ours wee respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and we feele the smart of it in the end. But I am too lauish per-adventure in this subiect.

¹ *Mayerus* Se-
lecti sect. 1. c. 14
& *Alian.* 13.
cap. 33. Cum fa-
mule lauantis
v. fies inuicem
in custodient,
&c. Mandatis
per vniuersum
Egyptum ut
femina quere-
retur, cuius is
calceus esset, e-
amq. sic inuen-
tam in matri-
monium accepit.

Another let or hinderance is strict and seuer discipline, lawes & rigorous customes that forbid men to marry at some set times, and in some places: As Prentises, Seruants, Collegiats, states of liues in copy holds, or in some base inferiour offices, ¹ *Velle licet* in such cases. *potiri non licet*, as he said. They see but as prisoners through a grate, they may couet and catch, but as *Tantalus à labris*, &c. Their loue is lost, and in vaine in such an estate to attempt. [†] *Cravissimum est adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice some of them; but in the meane time their case is desperat, *Lupum auribus tenent*, they hold a wolfe by the eares; they must either burne or starue. 'Tis *Cor-nutum sophisma*, hard to resolute, if they marry they forfeit their estates, they are vndone and starue themselves through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, and are tormented, torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselves, and diuert the streame of this fiery torrent, to continue as they are, ^k rest satisfied, and with *Iepthes* daughter to bewaile their virginities.

¹ *Apuleius* in
Circel. nobis Cir-
pido velle dat,
posse abnegat.
[†] *Anacreon.* 46.

Of like nature is superstition, those rash vowes of Monkes and Friers, and such as liue in religious orders; but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checkes them on the other.

^k The Foxe
would eat no
Grapes if she
may not bee
had, let her go

* *Votoq. suo sua forma repugnat.*

What merits and Indulgen-

ces they heape vnto themselves by it, what commodities, I knowe not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconueniences, many diseases, many vices, mastupration, Satyriasis, Priapismus, melancholy, madnesse, fornication, adultery, Sodomy, theft, murder, and all manner of mischiefes: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephen* his Apol. for *Herodo-*

* *Ouid* 1. *mes.*

¹ *Mercurialis de*
Priapismo.

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m Memorabile
quod Vtrius c-
pistolâ refert,
Gregorium quâ
ex piscina qua-
dam allata plus
quam sex mille
infantum capi-
ta vidisset, inge-
nuiss, & decre-
tum de celibatu
tantam cedis
causam confessus
condigno illud
penitentie fru-
ctu purgasse Kē-
nissus ex: concil.
Trident part.3.
de celibatu sa-
cerdotum.
n. Si nubat, quâ
si domi concubi-
nam alai.
o Alphonsus Ci-
caonius lib. de
gest. pontificum.
P Cum medici
fraderent ut aut
nuberet, aut coi-
tu vteretur, sic
mortem vitari
posse, mortem
potius intrep-
dus expectauit,
&c.
o Lidgate in
Chaucer's flow-
er of curtisie.

ius, that which *Vtrius* writes in one of his Epistles, *in* that Pope Gregory when he saw 600. skulls and bones of Infants taken out of a fishpond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieued at it, and purged himselfe by repentance. Read many such, and then aske what is to be done, Is this vow to bee broke or not? No, saith Bellarmine, cap. 38. lib. de Monach. melius est scortari & vri, quam de voto celibatus ad nuptias transire, better burne or fly out then to breake thy vow. And Coster in his Enchirid. de calibat. sacerdotum, saith it is absolutely grauius peccatum, *n* a greater sinne for a Priest to marry, then to keepe a Concubine at home. Gregory de Valence, cap. 6. de calibat. maintaines as much, as those *Essez* and *Montanists* of old. In somuch that many Votaries, out of a false periuasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the sauing of their liues. o Anno 1419. Pius 2. Pope, Iames Rossa Nephew to the king of Portugall, and now elect Arch-bishop of Lisbon, being very sicke at Florence, *P* when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye. Now they commend him for it. But St Paul teacheth other- wise, better marry then burne, and Cyprian Epist. 8. boldly denounceth, Adulterum est, impium est, sacrilegum est, quodcumq, humano furore statuitur, ut disspositio diuina violetur, It is abominable, impious, adulterous, and sacrilegi- ous, what men make and ordeine after their owne furies to crosse Gods lawes. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuer and inhumane an edict.

o The silly wzenne, the Titmouse also,
The little Redbreast haue their election,
They flye I lats and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impresse and guide,
Of euery thing list to prouide.

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound.
And debarred from all such pleasure:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages aboue the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beg- gers: but *P* these are shallow politicians, they doe not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may bee sent? Those politique *Romans* were of another mind, they thought their City & Country could neuer be too populous. *r* Augustus Caesar made an Oration in Rome ad cali- bes, to perswade them to marry, some countries compelled them to marry

o Tis not mul-
titude but idle-
nesse which
causeth beg-
gery.
o Or to set
them a work,
and bring the
vp in some
honest trades,
r Dion. Cassius
lib. 56.

of

of old, as ^f *Iewes, Turkes, Indians, Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many idle persons to liue in Monasteries, & often marvell how they can liue honest. In the Isle of *Maragran*, the Gouvernour and petty King there did wonder at the *Frenchmen*, & admire how so many Friars, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not beleue it. If these men should but Survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18 Nunneries in *Padua*, In *Venice* 31. Cloisters of Monkes, 28. of Nunnes, &c. *ex vngue leonem*, tis to this proportion, in all other Prouinces & Cities, what would they think, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* mind, that few can containe but by compulsion. * *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuat: Thou maist now & then be compeld either for defect of nature, or if discipline perswade, decrees enforce: Or for some such by respects, want of meanes, rash vowes, &c. But can he willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, or in policy, or to prevent a farre worse inconvenience,* ^u *In most countries they doe much encourage them to marriage, giue great rewards to such as haue many children, and mulēt such as will not marry, Ius trium liberorum, and in Agellus lib. 2. cap. 15.* * Wee read that three children freed the father from painefull offices, and free from all contributions. *A woman shall be saued by bearing children. Epictetus* would haue all marry, and ^y *Plato* *de legibus*, he that marieth not before 35 yeares of his age, must be compelled and punished, and the money consecrated to *Iuno's* Temple, or applied to publike vses. They account him in some countries vnfortunate that dies without a wife, and lament him for it: o my sweet sonne, &c. See *Lucian de luctu*, Sands fol. 83.

Yet notwithstanding many with vs are of the opposit part, they are married themselves and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods prouidence, *they will not marry for such worldly respects, feare of want, woes, miseries, or that they shall light,* as ^z *Lemnius* saith, *on a scold, a slut, or a bad wife.* And therefore [†] *Tristem Iuventam uenere deserta colunt*, they are resoluēd to liue single, and ready with *Hippolitus* to abiure all women. * *Detestor omnes horreo, fugio, execror, &c.* But these mē are too distrustfull and much to blame,

^a *Parcite paucorum diffundere crimen in omnes.* They must not blame all for some. As there be many bad, there be some good wiues: read what *Solomon* hath said in their praises, *Prov. 31.* and *Siracides cap. 26. & 36.* *Minuantur atra coniuge cura*, women are the sole only ioy, and comfort of a mans life.

*P Delitie humani generis, solatia vita,
Blanditie noctis, placidissima cura diei,*

Vota virum, iuuenum spes, &c.

A wife is a young mans Mistress, a middle ages companion, an old mans nurse: Particeps latorum & tristitū. a prop, an helpe, &c. because marriage is troublesome, to avoid it, is no argument; ^c *he that will avoid trouble must avoid the world*, saith *Eusebius* prepar. *Evangel. 5. cap. 50.* Some trouble there is in marriage I deny not, *Et si graue sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis, &c.* yet there bee many things

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^f *Savdus.*
^f *Buxdorfius.*
^f *Riccus.*
^f *Claude Albe-*
nille in his hist
of the French
men to the
Isle of Marag-
nan. An. 1614

* *Rara quidem*
dea tu es, O cha-
stas in his ter-
ris, nec facile
persecrariis
perpetua, cogi
non inquam po-
test, ob nature
defectum, vel si
disciplina per-
suaferit, censura
compresserit.
^u *Alexander ab*
Alexandro lib.
4. cap. 8.

* *Tres filij fra-*
trem ab excubi-
is quing. ab om-
nibus officiis li-
berabant.

^y *Precepto pri-*
mo. Cogatur na-
bere aut mulc-
tator & pecu-
nia templo Ia-
nonis dedicetur
& publica fiat.

^z *Quise capi-*
stro matrimony
alligari non pa-
tiuntur. Lemni-
lib. 4. 13. de oc-
cult nat. Abhor-
rent multi à ma-
trimonio, ne mo-
rosam, querulam
acerbam, ama-
ram uxorem
perferre cogan-
tur.

[†] *Senec. Hippol.*
^{*} *Idem. Hipp.*

^a *Ouid.*

^p *Lechens.*
^b *Bacons Essayz*
^c *Qui vult vi-*
tare molestias
vitet mundum.

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† Tis a Bios
nōs mōdō
ātes xgōis
ēdēs sīms.
Quid uita est
quē sōd quidue
est sine Cypride
dulce Mimner.
c Erasmus.

† Seneca Hipp.
Lib.3. num. 1.

† Palingenius.
h Noli societate
habere, &c.

† Lib.1. cap. 6.

Si, inquit, Qui-

rites sine uxore

esse possemus,

omnes carere-

mus. Sed quoni-

am sic est, saluti

potius publice

quam voluptati

consulendum.

† Beatus fo et

si liberos auro &

argento mercari

&c.

† Sen. Hippol.

† Domus non

potest consistere

sine uxore. Ne-

visanus lib. 3.

num. 18.

† Memin scie-

rissima Stoicorū

familia qui non

hūm quog,

& supercilium

amplexibus ux-

oris submiserit,

aut in ita parte

areliquis dissen-

sent. Henſius

Primero.

† Quid libenti-

us homo mascu-

lus uidere debet

quā bellam

uxorem?

† Ouid.

† Epist. 4. lib. 2.

Facundiores

multo & ſciani-

ores longe post

molestas turbas

amantium nup-

tie.

† Olim memi-

nisse inuabit.

o Quid expe-

ctatis intus, ſe-

unt nuptie.

the mulicke, gueſts, and all the good cheere is within. † Be it knowe to the Bride I looke for a paire of gloues.

† Catullus.

things to ^d sweeten it, a pleasant wife, pretty children, *dulces nati, &c.* And howsoeuer though it were all troubles, *o utilitatis publica causa devorandum, graue quid libenter subeundum*, it must willingly be vndergone for publike goods sake, ** Supplet Venus ac restituit humanum genus*, and to propagate the Church. *Matrimonium humano generi immortalitatem tribuit*, saith *Neuisanus*, Matrimony makes vs immortal.

& Indigne uiuit per quem non uiuit & alter, And as ^b Trismegistus to his sonne *Tatius*, haue no commerce with a single man. They hold him in some places vnfortunate that so dies, *Sands fol. 83.* If wee could liue without wines, as *Metellius Numidicus* said in ⁱ *Agellus*, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne priuate pleasure or estate. It were an happy thing, as wise [†] *Euripides* hath it, if we could buy children with gold and siluer, and be so provided, *sine mulierum congressu*, without womens company, but that may not be,

** Orbis iacebit squallido turpis situ,*

Vanum sine ullis classibus stabit mare,

Alesq; caelo deerit & sylvis fera.

necessity therefore compells vs to marry. I conclude with *Seneca*,

— cur Tero viduo iaces?

Tristem iuventam solue: nunc luxurape,

Effunde habenas optimos vitæ dies

Effluere prohibe.

Let him that is auerſe from marriage read more in *Barbarus de re uxor. lib. 1. cap. 1.* *Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1.* ^b *Neuisanus lib. 3. Alex. ab Alexandro. l. 4. cap. 8.* *Tunstall, Erasmus* traëts in laudem matrimony, &c. And I doubt not but in the end he wil rest satisfied, & be as willing to embrace marriage as the rest: There will not be found, I hope, ¹ *No not in that seuer family of Stoicks, that will not submit his graue beard, and supercilious lookes to the clipping of a wife, or disagree from his fellowes in this point: For what more willingly (as † Varro holds) can a proper man see then a faire wife? can the world afford a better sight, a more gracious aspect?*

Since then this of marriage, is the last and best refuge, and cure of Heroicall loue, all doubts are cleered, and all impediments remoued; I say againe, what remaines, but that according to both their desires, they bee happily ioyned, since it cannot otherwise be helped. If al parties be pleased, aske their Banes, 'tis a match. ^m *Potiturq; sua puer Iphis Ianthi.* And although they haue hardly past the pikes, through many difficulties & delayes haue brought the match about, yet let them take this of ^{*} *Aristanetus* (that so marry) for their comfort: *After many troubles & cares, the marriages of louers are more † sweet and pleasant.* As we commonly conclude a Comedy with a ^o wedding, and shaking of hands, lets shut vp our discourse, and conclude all with an [†] *Epi-thalamium.*

God giue them ioy together. ^q *Hymen ô Hyminae, Hymen ades ô Hyminae. Bonum factum,* 'Tis well done. *Ambo animis, ambo præstantes viribus, ambo Florentes annis,* — you both excell in gifts of body and minde, you are both equall in yeaes, youth, vigor, alacrity,

— *P ludite ut lubet & breui
Liberos date.* —

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P Catullus.

Then modestly goe sport and play,
And let's haue euery yeare a boy. ^{† Goe giue a sweet smell} ^{† Eccius 39. 14}
as Incense, and bring forth flowres as the Lilly: that we may say hereafter,

Scitus Mecaſtor, natus eſt Pamphilo puer.
In the meane time, I ſay, *Ite agite o iuvenes, non murmura veſtra columbae,* ^{† Galieni Epi-}
Brachia non hœdera, neq; vincant oſcula concha. ^{thal.}

O gentle youths goe ſport your ſelues betimes,
Let not the Doves outpaſſe your murmuringſ,
Or Ivy claſping armes, or oyſter kiſſings.
And in the morne betime, as thoſe ^{† Lacedæmonian} ^{† Theocritus}
Laſſes ſaluted Helena & Menelaus, ſinging at their windowes, & wiſhing good ſucceſſe, doe wee at ^{edyl. 18.}
yours. *Salve o ſponſa, ſalve felix, det vobis Latona*

*Felicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuo; Saturnus durabiles diuitias,
Dormite in pectora mutuo amorem inſpirantes,
Et deſiderium.* —

Goodmorrow Maſter Bridegrome, & miſtris Bride,
Many faire louely Bernes to you betide:
Let *Venus* to you mutuall loue procure,
Let *Saturne* giue you riches to endure,
Long may yon ſleepe in one anothers armes,
Inſpiring ſweet deſire, and free from harmes.

And all your liues long, *& Contingat vobis turturum concordia,*
Cornicula vivacitas —

The loue of Turtles hap to you,
And Rauens yeares ſtill to renew.

Let the *Muſes* ſing (as he ſaid) the *Graces* dance, not at their weddings only,
but all their liues long; ſo couple their hearts, that no irkſomneſſe or anger euer
befall them: Let him neuer call her other name then my ioy, my light, or her call
him otherwiſe then ſweet-heart. To this happineſſe of theirs, let not old age any
whit detract, but as their yeares, ſo let their mutuall loue and comfort increaſe.

And when they depart this life — — — † *concordes quoniam vixere tot annos,*

Auferat hora duos eadem, nec coniugis æſquam

Buſta ſua videat, nec ſit tumultandus ab illâ.

Be cauſe they haue ſo ſweetly liu'd together,

Let not one dye a day before the other,

He bury her, ſhe him with euen fate,

One houre their ſoules let ioynely ſeparate.

† *Eraſmus Epi-
thal. P. Aegidy.
Nec ſa'tent modò
ſed duo chariſſi-
ma pectora in-
diſſolubil mutua
benevolentie
nodo copulent. ut
nihil inquam
eos incendere
poſſit ira vel te-
dy. Illa perpetua
nihil audiat niſi
mea lux: Ille
viciffim nihil niſi
amicæ mi: Atq;
hic inuenditæ
ne ſenectus de-
trahat, imò poti-
us aliquid adau-
geat.*

† *Ouid. Met. 8.*

Felicitèr nuptis.

Atq; hæc de amore dixiſſe ſufficiat, ſub correſtione, h quod ait ille, cuiuſq;
melius ſentientis. Plura qui volet de remediis Amoris, legat *Iaſonem Praten-
ſem, Arnoldum, Montanum, Savanarolam, Langium, Valeſcum, Crimiſonum, A-
lexandrum Benedictum, Laurentium, Valleriolam, è Poëtis Naſonem, è noſtra-
tibus Chancerum, &c.*

h *Koynmannus
de linæâ Amoris.*

SECT. 3.

MEME. I. SUBJECT. I.

Jealousie, his Equivocations, Name, Definition, Extent, severall kinds, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corriuals, or after, as in this place.

V Aleſcus de Taranta cap. de Melanchol. *Ælian Montaltus, Felix Platerus, Guianerius*, put Jealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst other passions & perturbations of the mind, are most obnoxious to it. But me thinks for the latitude it hath, and that prerogative aboue other ordinary Symptomes, it ought to bee treated of as a Species a-part, being of so great and eminent note, so furious a passion, & almost of as great extent as Loue it selfe, as *Benedetto Varchi* holds, *No loue without a mixture of Jealousie*. For these causes I will dilate it, & treat of it by it selfe, as a bastard branch, or kind of Loue Melancholy, and of like note; which as *Heroicall Loue*, goeth commonly before marriage, this vsually followes, tortures, and crucifies in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognostickes & cures. Which I have more willingly done, that he that is, or hath beene Jealous, may see his error as in a glasse; he that is not, may learne to detest, auoid it himselfe, and dispossesse others that are any way affected with it.

ⁱ In his Orati-
on of Jealou-
sie, put out by
Fran. Sanſeuino.

^k *Benedetto
Varchi.*

ⁱ *Exercitat. 317*
*Cum melius
ne amare rei
exturbemur
possessione.*

^m *Zelus de for-
ma, & inviden-
tie species, ne
quis formâ, quâ
amamus, frua-
tur.*

ⁿ *3 de Animâ.*

^o *R. de animâ.*
*Tangimur Zelo
typiâ de pupillis
liberis, charisq;
cure nostrâ cû
creditis, non de
formâ, sed ne
male sit ijs, aut
ne nobis sibiq;
parent ignomini-
am.*

^p *Plutarch.*

^q *Senec. in Herc.
fur.*

Jealousie is described & defined to be ^k a certaine suspicion which the Louer hath of the party he chiefly loueth, lest he or she should be enamored of another: or an eager desire to enioy some beauty alone, to haue it proper to himselfe only: a feare or doubt, lest any forrainer should participate or share with him in his loue. Or (as *Scaliger* addes) a feare of loosing her fauour, whom hee so earnestly affects. *Cardan* calls it, a ^m zeale for loue, and a kinde of enuy lest any man should beguile vs. *Lodovicus Vives* defines it in the very same words, or little differing in sense.

There be many other Jealousies, but improperly so called all; as that of Parents, Tutors, Guardians ouer their children, friends whom they loue, or such as are left to their wardship or protection,

Storax, non redijt hac nocte à cœnâ Æschinus,

Neg. servulorum qui spiam qui aduersum ierant?

As the old man in the Comedy cryed out in passion, and from a solicitous feare and care he had of his adopted sonne, ^o not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace (as *Vives* notes) or endanger themselves and vs. ^p *Ægeus* was so solicitous for his sonne *Theseus*, (when he went to fight with the *Minotaure*) of his successe, lest hee should be foyled, ^q *Prona est timori semper in peius fides*. We are still apt to suspect the worst in such doubtfull cases, as many wiues in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sicke, and are continually expecting newes of them, how they doe fare, & what is become of them, they cannot endure to haue them long out of their sight:

O my sweet sonne, O my deare child, &c. *Paul* was iealous ouer the Church of *Corinth*, as he confesseth *2. Cor. 11. 12.* With a godly Iealousie, to present them a pure Virgin to *Christ*, and he was afraid still, lest as the Serpent beguiled *Eua* through his subtilty, so their mindes should bee corrupt from the simplicity that is in *Christ*. *God* himselfe in some sense is said to be iealous, *I am a iealous God, and will visite, &c.* and *Psal. 79. 5.* Shall thy Iealousie burne like fire for euer? But these are improperly called Iealousies, and by a Metaphor, to expresse the care and sollicitude they haue of them. Although some Iealousies expresse all the Symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, &c. the obiekt only varied. As that of Princes, which is most notorious, as when they feare contriuals (if I may so call them), Successors, emulators, subiects, or such as they haue offended. *Omni q. potestas Impatiens consortis erit: They are still suspitious, lest their authority should bee diminished,* as one obserues; And as *Comineus* hath it, *It cannot bee expressed what slender causes they haue of their grieue and suspition, a secret disease, that commonly lurkes and breeds in Princes families.* Sometimes it is for their honour only, as that of *Adrian* the Emperour, *that killed all his Emulators.* *Saul* envied *Dauid*; *Domitian*, *Agricola*; because hee did excell him, obscure his honor as he thought, ecclipse his fame. *Inno* turned *Prætor* daughters into Kine, because they contended with her for beauty, *Cyparisse* King *Eteocles* daughters, were envied of the Goddes for their excellent good parts, and dancing amongst the rest, saith *Constantine*, and for that cause, flung downe headlong from heauen, and buried in a pit, but the earth tooke pittie of them, and brought out *Cypresse* trees to preserve their memories. *Niobe*, *Arachne*, and *Marsius*, can testify as much. But it is most grievous whē it is for a kingdome it selfe, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, in *Despotico Imperio*, and such as are more feared, then beloued of their subiects, that get and keepe their soueraignty by force. *Quod civibus tenere te inuitis scias, &c.* as *Phalaris*, *Dionysius*, *Periander* held theirs. *What slave, what hangman* (as *Bodine* well expresseth this passion, *l. 2. cap. 5. de rep.*) can so cruelly torture a condemned person, as this feare and suspition? Feare of death, infamy, torments, are those furies and vultures, that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grievously wound and pierce, then those cruell masters can exasperate and vex their prentises or seruants, with clubbes, whippes, chaines and tortures. Many terrible examples we haue in this kind amongst the *Turkes*, especially many iealous outrages, *Selimus* killed *Cornutus* his youngest brother, five of his Nephewes, *Mustapha Bassa*, and many others. *Baiazet* the second *Turke*, iealous of the valour and greatnesse of *Acmet Bassa*, caused him to be flaine. *Solyman* the magnificent, murdered his owne sonne *Mustapha*, and 'tis an ordinary thing amongst them, to make away their owne brothers, or any competitors: at the first comming to the Crowne, 'tis all the solemnity they vse at their funerals. What mad pranks in his iealous furie did *Herod* of old, commit in *Jury*, when he massacred all the children of a yeere old? And what mad pranks hath *Io. Basilinus*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* relates of *Claudius*

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^r Exod. 20.^f Lucian.^c Dangus Apionis. pol. Semper meruit ne eorum auctoritas minuat.^u Belli Neapol. lib. 5.^x Dici non potest quam tenues contrarias causas habent me-

ritus & suspitionis, & brevis morbus oculis, quoniam his principum reg-

nat.

^x Omnes amulos interfecit, Lampadius.^y Constant. agr. cult. lib. 10. cap. 5. Cyparisse Eteocles filia,

saltantes ad emulationem de-

arum, in putum de uolite su-

sed terram, se-

rata, cupressus inde produxit.

^z Ouid Met.^z Seneca.^b Quis autem carnis addi-

tam supplicio crudelius affici-

at, quam metus?

Metus inuoluit mortē, infamie,

cruciatu sunt,

ille ultimes furie, que tyran-

nos exagitant,

&c. Multo acer-

bius fauciam & puniunt, quam

crudeles domini seruos victos,

sustibus ac tormentis exulcerare possunt.

^c Zonierus To. 1. Turc. lib. 1. c. 24^d Iovius vita eius.^e Knevoles. Busbequius.

Sædus fol. 52.

^f Alexander Gaguinus Muscovit. lib. 1. de regib.

cap. 5.

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Cesar, and of Domitian, they were afraid of euery man they saw. And which Herodian of Antoninus and Geta, those two iealous brothers, the one could not endure so much as the others seruants, but made away him, with his followers, and all that belonged to him, or were his well-wishers. & Maximinus perceiuing himselfe to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage, would be objected to him, caused all the Senators that were nobly descended, to be slaine in a iealous honour, turned all the seruants of Alexander his predecessor out of doores, and slew many of them, because they lamented their Masters death, suspecting them to be traytors, for the loue they bare to him. When Alexander in his fury had made Clitus his deare friend to be put to death, and saw now (saith ^h Curtius) an alienation in his subiects hearts, none durst talk with him, he began to be iealous of himselfe, lest they should attempt as much on him, and said they liued like so many wilde beasts in a wildernesse, one afraide of another. Our moderne stories afford vs many notable examples. ⁱ Henry the third of France, iealous of Henry of Loraine Duke of Guise, Anno 1588, caused him to be murdered in his own chamber. Lewes the eleuenth was so suspitious, he durst not trust his owne children, euery man about him he suspected for a traytor; Many strange tricks Comineus telleth of him. How iealous was our Henry the fourth of King Richard the second, so long as he liued, after he was deposed; and of his owne sonne Henry, in his latter dayes? which the Prince well perceiuing, came to visite his father in his sicknesse, in a watchet veluet gowne, full of iilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspitious father, after some speaches, and protestations, which hee had vsed to that purpose. Perpetuall imprisonment, as that of Robert, Duke of Normandy, in the dayes of Henry the first, forbidding of marriage to some persons, with such like edicts & prohibitions, are ordinary in all estates. In a word (ⁿ as he said) three things cause Jealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince.

• His fortune hath indebted him to none,
But to all his people vniuersally,
And not to them but for their loue alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyaltie,
The pedestal whereon his greatnesse stands,
Is held of all our hearts, and all our hands.

But Ioue, I confesse. These Æquivocations, Jealousies, and many such, which crucifie the soules of men, are not heere properly meant, or in this distinction of ours included, but that alone which is for beaurty, tending to loue, and wherein they can brooke no corriuall, nor endure any participation: and this Jealousie belongs aswell to bruit beasts, as to men. Some creatures, saith P *Vives*, as Swannes, Doves, Cocks, Bulles, &c. are jealous as well as men, and as much moued, for feare of communion.

¶ Venere instructi quàm magna gerunt

Grege

¶ D^r Fletcher.
timet omnes ne
insidie essent.

¶ Herodian. li 7.
Maximus in-
uisum se senti-
ens, quod ex in-
fimo loco in tan-
tam fortunam
uenisset, moribus
ac genere barba-
rus, metuens ne
natalium obscu-
ritas obijceretur,
omnes Alexan-
dri predecesso-
ris ministros ex
aula eiecit, plu-
ribus interfectis
quod mesti es-
sent ad mortem
Alexandri, insi-
dians inde metu-
ens.

¶ Lib. 8. tanquàm
ferè solitudine
vivebant, ter-
rentes alios, ti-
mentes.

¶ Serres fol. 56.

¶ Neapol. belli
lib. 5. nulli pror-
sus homini fide-
bat, omnes insi-
dians sibi puta-
bat.

¶ Camdens Re-
maines.

¶ Mat. Paris.

¶ R. T. Notis in
blasfon iealousie.

¶ Daniel in his
Panegyricke
to the King.

¶ 3. de animâ
cap. de zel: Ani-
malia quedam
zelotypiâ tan-
guntur, ut oloves,
columbe, galli,
tauri, &c. ob me-
rum communio-
nis.

¶ Seneca.

*Grege pro toto bella iuvenet,
Si coniugio timere suo,
Poscunt timidi praelia cervi,
Et mugitus dant concepti signa furoris.*

In Venus cause what mighty battles make
Your rauing Bulls, and stirres for their heards sake,
And Harts and Buckes that are so timorous,
Will fight and roare if once they be but ielalous.

In Bulles, Horses, Goates, this is most apparantly discerned, Bulles especial-ly, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late King of Poland vsed as in Imprese, with that Motto, *Regnum non capit duos. R. T.* in his blason of Ielousie, telleth a story of a Swanne about *Windsore*, that finding a strange cocke with his mate, did swimme I know not how many miles after to kill him, and when hee had so done, came backe and killed his henne, a certaine truth, hee saith, done vpon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I doe belecue it may be true, for Swannes haue euer beene branded with that Epithete of Ielousie.

† The ielous Swan against his death that singeth,
And eke the Dwele that of death bode bringeth.

† Chaucer in his assembly of fowles.

† *Aldrovandus*

† Lib. 12.
† *Sibi timens circa res veneres, solitudines amat, quod solus soli famina fruatur.*

† Some say as much of Elephants, that they are more ielous then any other creatures whatsoeuer; and those old *Egyptians*, as † *Pierius* informeth vs, expresse in their *Hieroglyphickes*, the passion of Ielousie by a Camell,^u because that fearing the worst still about matters of Venerie, he loues solitudes, that he may enioy his pleasure alone.

But this furious passion is most eminent in men, and is aswell amongst Bachelors, as married men: if it appeare amongst Bachelours, we commonly call them riuals or corriuals, a metaphore deriued from a riuer, *riuales à riuo*. for as a riuer, saith *Acron* in *Hor. art. Poet.* and *Donat.* in *Ter. Eunuch.* diuides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it self with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistris, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, or least emulation or participation in that kind. † *Phedria* could not abide his corriuall *Thraso*; for when *Parmeno* demanded, *numquid aliud impetras?* whether he would command him any more seruice, *No more* (said he) *but to speak in his behalfe, and to driue away his corriuall if he could.* *Constantine* in the eleuenth booke of his husbandry, cap. 11. hath a pleasant tale of the Pine tree, * she was once a faire maide, who *Pineus* and *Boreas* two corriualls, dearly sought; but ielous *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of *Mars*, that in his ielousie slew *Adonis*. *Petronius* calleth this passion, *amantium furiosam emulationem*, a furious emulation, and their symptomes are well expressed by Sr *Jeffrey Chaucer* in his first *Canterbury* tale. It will make the nearest & dearest friends fall out; they will endure al other things to be common, goods, lands, moneyes, participate of all other pleasures, and take in good part any disgra-

† *Qui diuidit agrum communem, inde deducitur ad amantem.*

† *Ter. Eun. act. 1. sc. 1. Munus nostrum ornatu verbis, & istum emulum, quod poteris, ab exposito.*

* *Pineus puella quondam fuit, &c.*

† *Mars zelotus, Adonidem interfecit.*

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ces, iniuries in another kind, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriuals.

*Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantum te modo tolle meâ,
Te socium vitæ, te corporis esse licebit,
Te Dominum admitto rebus amice meis.*

R. T.

*Lectò te solum, lectò te deprecòr uno,
Riualem possum non ego ferre Iouem.*

Stab me with sword, or poyson strong

Giue me to worke my bane;

So thou court not my lasse, so thou

From mistris mine refraine.

Command my selfe, my body, purse,

As thine owne goods take all,

And as my euer dearest friend,

I euer vse thee shall.

O spare my Loue, to haue alone

Her to my selfe I craue,

Nay, Ioue him selfe Ile not endure

My Riual for to haue.

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the World, if they liue quietly and louingly together; so if they disagree or bee ialous, those bitter pilles of sorrow and grieffe, disastrous mischiefs, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnspeakable torment, a hellish torture, an infernall plague, as *Ariosto* calles it, *A furie, a continuall feuer, full of suspicion, feare, and sorrow, a martyrdom, a mirth-marring monster.* The sorrow and grieffe of heart, is one woman ialous of another, heauier then death, *Ecclus 28.6.* as ² *Peninnah* did *Hannah*, *Vexe her, and vpbraid her sore.* Tis a maine vexation, a most intollerable burden, a frenzie, a madnesse it selfe, as ² *Beneditto Varchi* proues out of that select Sonnet of *Gionanni de la Casa*, that reuerend Lord, as he stiles him.

¹ *Sâm. 1.6.*

^a *Blason of iea-*
lousie.

SVBSEC. 2.

*Causes of Iealousie, who are most apt. Idlenesse, Melancholy,
Impotency, long Absence, Beauty, wantonnesse,
bad themselves, Allurements, from
time, place, persons, bad vsage.*

Astrologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be ialous or no, and at what time: their Aphorismes are to be read in *Albumazar*, *Pontanus*, *Schoner*, *Iunctine*, &c. *Bodine c. 5. method. hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, and ialous, then such as liue in the north, they can hardly containe them-

selues

ſelues in thoſe hotter climes, but are moſt ſubieſt to prodigious luſts. *Leo* After telleth incredible things almoſt of the luſt and iealouſie of his countrymen of *Africke*, and eſpecially ſuch as liue about *Carthage*, and ſo doth e-very Geographer of them in *Aſia*, *Turkie*, *Spaniards*, *Italians*. In † *Italy*, ſome account them of *Piacenza* more iealous then the reſt. In *Germanie*, *Brittain*, *Scandia*, *Poland*, *Muſcouie*, they are not ſo troubled with this ſerall malady, although *Damianus à Goes*, which I doe much wonder at, in his deſcription of *Lapland*, and *Herbaſtein* of *Ruſſians*, againſt the ſtreame of all other Geographers, would faſten it vpon thoſe Northerne inhabitants. *Altomarus*, *Poggius* and *Munſter* in his deſcription of *Baden*, reports that men and women of all ſorts goe commonly into the Bathes together, without all ſuſpition, the name of iealouſie (ſaith *Munſter*) is not ſo much as once heard of amongſt them. In *Friſland* the women kiſſe him they drinke to, & are kiſſed againe of thoſe they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, and lodge together abroad without ſuſpition, which raiſe *Sanſonius* an *Italian* makes a great ſigne of vnchaſtity. In moſt Northerne Countries young men and maids familiarly dance together, men and their wiues, † which *Siena*, onely excepted, *Italians* may not abide. ¶ The *Greekes* on the other ſide haue their priuate Bathes for men and women, where they muſt not come neere, not ſo much as ſee one another: & as *Bo-dine* obſerues *lib. 5. de repub.* the *Italians* would neuer endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cauſe they lock vp their women, and will not ſuffer them to bee together, ſo much as in the Church, but with a partition betweene. Hee telleth moreover, how that when he was Embaſſadour in England, he heard *Mendoza* the Spaniſh Legate finding fault with it, as a filthy cuſtome for men and women to ſit promiſcuouſly in Churches together, but Dr Dale the maſter of the Requeſts told him againe, that it was indeed a filthy cuſtome in Spain, where they could not containe them ſelues from laſciuious thoughts in their holy places, but not with vs. We are farre from any ſuch ſtrange conceits, and will permit our wiues and daughters to go to the Tauerne with a friend, as *Aubanus* ſaith, *modò abſit laſciuia*, and ſuſpect nothing, to kiſſe comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. Some make a queſtion whether this headſtrong paſſion, rage more in women then men, as *Montaigne* l. 3. But ſure it is more outrageous in women, as all other Melancholy is, by reaſon of the weakneſſe of their ſexe. *Scaliger Poet. li. ca. 13.* concludes againſt women. § Beſides their inconſtancy, treachery, ſuſpition, diſimulation, ſuperſtition, pride, (for all women are by nature proud) deſire of ſoueraignty, if they be great women, (hee giues inſtance in *Iuno*) bitterneſſe and iealouſie are the moſt remarkable affecti-
ons.

Sed neq. fulvus aper media tam fuluus in irâ eſt,

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c.

Tyger, Boore, Beare, Viper, Lioneſſe;

A womans fury cannot expreſſe.

h Some ſay red headed women, pale coloured, blacke eyed, and of a ſhrill voice, are moſt ſubieſt to iealouſie.

High colour in a woman choller ſhewes,
Naught are they pecuniſh, proud, malicious,
But worſt of all red, ſhrill, and iealous.

† *Fines Moriſon.*

¶ *Mulierum conditio miſera, nullâ honeſtâ credunt niſi do-mo concluſa vi-
uat.*

¶ *Nomen zelo-type apud iſtos locum non habet. lib. 3. cap. 8.*

† *Fines Mor.*
part. 3. cap. 2.

¶ *Euslequius.*
Sands.

¶ *Pre amore & zelo typia ſepius inſanunt.*

¶ *Auſtrales ne ſacra quidem publica fieri patiuntur, niſi uterq. ſexus pariete medio dividatur: & quum in Angliam inquit, legationis cauſa profeſſus eſſem, audiui Mendozam legatum Hiſpaniarum dicentem, turpe eſſe viros & feminas in &c.*

¶ *Idea mulieris præterquã quoddam inſide ſuſtinet, inſidioſa, ſimulacriſ, ſuperſitioſa, & ſi potentes, intolerabiles amore zelo type ſupra modum. Ouid. 2. de art.*

h *Barthol.*

R. T.

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Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be iealous, and iealous apt to be melancholy.

R.T.

*Pale iealousie child of insatiate loue,
Of heart-sicke thoughts which melancholy bred,
A beell tormenting feare, no faith can moue,
By discontent with deadly poison fed.
With headlesse youth and error vainely led.
A mortall plague, a vertue drowning flood,
A hellish fire not quenched but with blood.*

If idlenesse concurre with melancholy, such persons are most apt to bee iealous, and 'tis ⁱ *Nenisanus* note, *An idle woman is presumed to be lasciuious and often iealous. Mulier cum sola cogitat, male cogitat.* And 'tis not vnlikely, for they haue no other businesse to trouble their heads with.

ⁱ Lib. 2. num. 8.
mulier otiosa facile presumitur luxuriosa, & saepe zeloty p.

More particular causes be these which follow. Impotencie first, when a man is not able of himselfe to performe those dues which hee ought vnto his wife, and he perceaues her to be more crauing, clamorous, vn-satiable & prone to lust then is fit, he beginnes presently to suspect that wherein hee is defectiue, she will satisfie her selfe, she will be pleased by some other means. This cause is most euident in old men, that are cold and drye by nature, and married *succi plenis*, to young wanton wiues, with old doting *Ianiuer* in *Chaucer* they beginne to mistrust all is not well. And how should it otherwise be? Old age is a disease of it selfe, loathsome, fulsome, full of suspicion and feare, when it is at best, vnable, vnfit for such matters. ^k *Tam apta nuptijs quam bruma messibus*, as welcome to a young woman as snowe in haruest, saith *Nenisanus*. *Et si capis inuenculam faciet tibi cornua*: Marry a maid and she will surely graft hornes on thy head. ^l *All women are slippery, vnfaithfull to their husbands* most part (as *Aeneas Sylvius* epist. 83. seconds him) but to old men most treacherous: they had rather *mortem amplexarier*, ly with a corse then with such a one. On the other side most men, saith *Hieronymus*, are suspicious of their wiues, ^m if they be lightly giuen, but old folks aboute the rest.

^k Lib. 2. num. 4
^l Quam omnibus infideles femina, scilicet infidelissima.
^m Vix aliqua non impudica, et quam non suspexit
ⁿ Lib. 5. de aur. asino. At ego misera patre meo seniore mari sum nacta sum, dein cucurbita caluorem, & quouis puero puiliorem, cum etiam domum seris & cathenis obditam custodientem.

Insomuch that she did not complaine without a cause in ⁿ *Apuleius* of an old bald, bedridden knaue she had to her goodman. *Poore woman as I am, what shall I doe? I haue an old grimme sire to my husband, as bald as a coot, as little and as vnable as a child, a bedfellow of bones, he keepes all the doores barred & locked vpon me, woe is me, what shall I doe?* He was iealous, and she made him cuckold for keeping her vp: suspicion without a cause, hard vsage, is able of it selfe to make a woman fly out, that was otherwise honest. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentius peccant*, as ^o *Nenisanus* holds, when a woman thinkes her husband watcheth her, she will sooner offend, *P Liberius peccant & pudor omnis abest*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* braggess,

^o Lib. 4. n. 80.
^p Ouid. 2. de art. amandi.

*In his owne grease I made him drie,
For anger and for very Iealousie.*

^p Every man out of his humour.

Of two extreames, this of hard vsage is the worst, 'tis a great faule (as some men are *vxorij*) to bee too fond of their wiues, to dote on them as ^p *Senior*

Delira

Deliro on his *Fallace*, to be too effeminate, or as some doe, to be sick for their wiues, breed children for them, and as the *9 Tiberini* doe lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Calvus Rhodiginus, ant. lect. lib. 16. cap. 24.* makes mention of a fellow out of *Seneca*,¹ that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would neuer drinke but in that cup she began first. Wee haue many such fondlings that are their wiues packhorses and slaues, to carry her muffle, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, geoe whether she will, they giue consent.

Here take my muffle, and doe you heare good man,

Now giue me Pearle, and carry you my fanne, &c. These offend in one extreame, but too hard & too seuerer are far more offensive on the other. Another iust cause may bee long abience of either party, when they must of necessity bee much from home, as Lawyers, Physitians, Marriners, by their professions, or otherwise make friuolous impertinent iourneyes, and tarry long abroad to no purpose, vpon small occasions, it must needs yeeld matter of suspicion; when they vse their wiues otherwise vnkindly, and neuer tarry at home, it cannot choose but ingender some such conceit.

9 Vxor si cessas amare te cogitat,

Aut tete amari aut potare, aut animo obsequi,

Et tibi bene esse sibi, quum sibi sit male.

If thou be absent long, thy wife then thinkes,

Th'art drunke, at ease, or with some pretty minkes,

'Tis well with thee, or else beloued of some,

Whil'st shee poore soule doth fare full ill at home.

Hippocrates the Physitian had a smacke of this disease, for when hee was to goe from home, as farre as *Abdera*, and some other remote citties of *Greece*, he writ to his friend *Dionysius* (it at least those ¹ Epistles be his) to ouersee his wife in his absence, although she liued in the house with her father and mother, whom he knew would haue a care of her, yet that would not satisfie his ielousie, he would haue his especiall friend *Dionysius* to dwell in his house with her, all the time of his peregrination, and to obserue her behauiour, how shee carried her selfe in her husbands absence, and that she did not lust after other men. ² For a woman had need to haue an ouerseer to keepe her honest, they are bad by nature, and lightly giuen all, and if they bee not curbed in time, as an vnpruned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence, though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold, and no question there bee too many other conditions. If their husbands tarry too long abroad vpon vnecessary businesse, well they may suspect; or if they flye one way, their wiues at home will flye out another, *Quid pro quo*. Or if present, and giue them not that content which they ought, ³ *Primum ingrata, mox innise noctes quae per somnum transiguntur*, They cannot endure to lye alone, or to fast long. ⁴ *Peter Godesfridus* in his second booke of loue and sixt chapter, bath a story out of *S^t Antonies* life, of a Gentleman, that by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines shee set a paire of hornes on his head. Such another he hath out of *Abstemius*, one per-

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⁹ *Calpurnius*
Apol. Tiberinus
ab uxorum pati-
tu carum vices
subeunt, et eues
per vices inuen-
bant &c
¹ *Ex iuribus*
sustitit uxoris pe-
ctus alligabat,
ne moueretur
pro secula us
carere uideret,
porrigit non pau-
det nisi pre-
gustatum lacris
eius.

⁹ *Ter. Adolph.*
Act 1 sc. 1.

² *Fab. Calus.*
Rauennate in-
terprete.

³ *Dum redierit*
domum meam
habitabis, & li-
cet cum parenti-
bua habitet, hac
mea peregrina-
tione, eam tantu
& eius mores
obseruabis, uti
absentia uniusui
probi degat, nec
alios viros cogi-
tet aut queat.
⁴ *Femina sem-*
per custode eget.
quis se pudicam
contineat. (uap-
te enim natura
nequitia in-
stituta habet, quas
nisi in dies com-
primat, ut verbo-
res solones emi-
tunt, &c.

⁴ *Hensius.*

⁵ *Vxor cuius-*
dam nobilis quon-
debitum mari-
itale sacrā passio-
nis hebdomada
non obtinuerat,
alterum adyt.

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Ne tribus
prioribus nocti-
bus rem habe-
ret cum ea, ut
esset in pecori-
bus fortunatus,
ab uxore more
impatiente &c.

2 Totam noctem
bene & pudice
nemini molestus
dormiendo tran-
segit, mand autem
quum nullius
conficius facino-
ris sibi esset, &
inertie pueret;
audisse se aiebat
cum dolore cal-
culi solere eam
conflictari. Duo
præcepta Iuris
una nocte ex-
pressit, neminem
leserat & bone-
stè vixerat, sed
an suum cuiq;
reddidisset que-
ri poterat, An-
nius opinor &
Trebatius hoc
negassent.

a Alterius loci
emendationem
ferio optabat,
quem corruptum
esse ille non in-
venit.

b Such ano-
ther tale is in
Melander de To-
coferijs his first
tale.

* Lib. 2. epist. 3.
Si peregit alienis
negotij operam
dare: sui negli-
gens, erit alius
mihi orator qui
rem meam agat

c Ovid. rara est
concordia fornicis
atq; pudicitie.

† Epist.

* Quod stride-
ret eius calcea-
mentum.

a De re uxoria
lib. 1. cap. 5.

swaded a new married man, & to forbear the three first nights, and hee should
all his life time after be fortunate in cattle, but his impatient wife would not
tarry so long: well he might speed in cattle, but not in children. Such a tale
hath *Hensius* of an impotent and slacke scholler, a meere student and a friend
of his, that seeing by chance a fine damsell sing and dance, would needs mar-
ry her, the match was soone made, for he was rich. 2 The first night, hauing
liberally taken his liquor (as in that countrey they doe) my fine scholler was
so fussed, that he no sooner was laid in bed, but hee fell fast asleepe, and neuer
waked till morning, and then much abashed, he made an excuse, I know not
what, out of *Hippocrates Cous.* &c. and for that time it went currant, but when
as after ward he did not play the man as he should doe, she fell in league with
a good fellow, and whilst hee sate vp late at his study about his Criticisines,
mending some hard places in *Festus* or *Pollux*, and came cold to bed, & would
tell her still what he had done, shee did not much regard what hee said, &c.
a She would haue another matter mended much rather, which hee did not per-
ceane was corrupt: thus he continued at his study late, she at her sport, hating
all schollers for his sake, till at length hee began to suspect, and turne a little
yellow, as well he might; for it was his owne fault, and if men bee iealous in
such cases (b as oft it falls out) the mends is in their owne hands, they must
thanke themselues. A Lawyers wife in * *Aristanetus*, because her husband
was negligent in his businesse, quando lecto danda opera, threatned to cornute
him: and did not sticke to tell *Philinna* one of her gossipps as much, and that
aloud for him to heare; If he follow other mens matters and leaue his owne, Ile
haue an Orator shall plead my cause, I care not if he knowe it.

A third eminent cause of iealousie may be this, when he that is deformed,
hirsute, ragged, verminously giuen, will marry some very faire nice peece, or
some light hufwife, he beginnes to misdoubt (as well he may) shee doth not
affect him. c *Lis est cum formâ magna pudicitie.* Beauty and honesty haue euer
beene at oddes. *Abraham* was iealous of his wife because shee was faire; so
was *Vulcan* of his *Venus*, when he made her creeking shooes, saith *Philos-
tratus*, ne macharetur, sandalio scilicet deferente, That hee might heare by them
when she stirred, which *Adams* indignè ferre, * was not well pleased with.
Good cause had *Vulcan* to doe as he did, for shee was no honestier then shee
should be. Your fine faces haue commonly this fault, and it is hard to finde,
saith *Francis Philelphus* in an epistle of his to *Saxola* his friend, a rich man ho-
nest, a proper woman not proud or vnchast. Can shee bee faire and honest too?
He that marries a wife that is snout faire alone, let him looke, saith *Barbarus*
for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messali-
na*. And 'tis impossible almost in such cases thy wife should containe, or the
goodman not be iealous, for when he is so farre defectiue, ill proportioned,
vnpleasing in those parts which women most affect, and she most absolutely
faire on the other side, if she be not very vertuously giuen, how can she loue
him, and although she bee not faire, yet if he admire her and thinke her so, in
his conceit she is absolute, he holds it vnpossible for any man liuing not to
dote as he doth, to looke on her and not lust, not to couet, and if he be in cō-
pany with her, not to lay siege to her honesty: or else out of a deepe appre-
hension of his infirmities, deformities, & other mens good parts, he suspects
she cannot affect him, or be not so kinde and louing as she should, shee cer-
tainely

rainely loues some other man better then himselfe.

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^e *Neuisanus lib. 4. num. 72.* Will haue barrenesse to be a maine cause of Icalousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaid, and thereupon the good man growes jealous, I could giue an instance, but be it as it is.

^e *cum steriles sunt, ex mutati-
one viri se p-
tant concipere.*

J find this reason giuen by some men, because they haue beene formerly naught themselves, they think they shall be so serued by others: they shall haue *legem talionis*, like for like.

^f *Ipse miser docui, quo posset ludere pacto
Custodes, eheu nunc premor arte meâ,
Wretch as J was, I taught her bad to be,
And now mine owne slye trickes are put vpon me.*

^f *Tibullus eleg. 6*

Mala mens, malus animus, as the saying is, ill dispositions caule ill suspitions.

^g *There is none ielous I durst payne my life,
But he that hath defil'd anothers wife,
And for that he himselfe hath gone astray,
He straightway thinkes his wife will tread that way.*

^g *Withers Sat.*

To these aboue-named causes, I may very well annexe those circumstances of time, place, persons, by which it ebbes and flowes, as ^h *Viues* very well obserues, & such like accidents or occasions, proceeding from the parties themselves or others, which much aggrauate and intend this suspitious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselves, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wife, and well giuen, they must haue change.

^h *3. de Animâ.
Crescit ac de-
crescit zelotypia
ex personâ, locis,
temporibus, us-
que.*

ⁱ *Qui cum legitimi iunguntur fœdere lecti,
Virtute egregijs, facteq, domog, puellis,
Scorta tamen, fœdasq, lupas in fornice querunt,
Et per adulterium nova carpere gaudia tentant.*

ⁱ *Marullus.*

Who being match'd to wiues most vertuous,
Noble and faire, flye out lasciuious.

Quod licet ingratum est, that which is ordinary, is vnpleasant. Nero (saith *Tacitus*) abhorred *Octauia* his owne wife, a noble vertuous Lady, & loued *Acte* a base queane in respect.

— *tanta est alienâ in messe voluptas*, or that ^k *stolne waters be more pleasant*, or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison that is still the sweetest, is Loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne.

^k *Prov. 9. 17.*

^l *Affice ut in cœlo modò sol modò luna ministrer,
Sic etiam nobis una puella parum est.*

^l *Propert. Eleg. 3*

As Sunne and Moone in Heauens change their course.
So they change Loues, though often to the worse.

Or that some faire object so forcibly moues them, they cannot containe themselves, be it heard or seene, they will be at it. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunipius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckolde. *Tarquine* heard *Collatine* commend his wife, and was so farre enrag'd, that in midst of the night

† *Lucian. Tom. 4*

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m Cap. 15. 8.

to her he went. Great men are most part thus affected all, as an horse they neigh, saith *Jeremiah*, after their neighbours wiues, and if they be in company of other women, though in their owne wiues presence, they must bee dallying with them. *Juno* in *Lucian*, complaines of *Iupiter*, that he was still kissing *Ganymede* before her face, which did not a little offend her.

n Seneca.

o Lib. 2. cap. 23.

† Petronius Ca. 1. ad.

Or that they care little for their owne wiues, or feare no Lawes, they dare freely keepe whores at their wiues noses. Tis too frequent with noble men to be dishonest, *Pietas, probitas, fides, privata bona sunt*, as he said long since; piety, chastity, and such like, are for priuate men. Great personages will familiarly fly out in this kind, and yeeld occasion of offence. o *Montaigne* in his Essayes, giues instance in *Cæsar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* king of *Naples*, that besieged *Florence*: great men, & great souldiers, are commonly great &c. *Mars* and *Venus* are equally ballanced in their actions. † *Militis in galcæ nidum fecere columba,*

Apparet Marti quàm sit amica Venus.

A Doue within an head-piecc made her nest,

'Twixt *Mars* and *Venus* see an Interest.

Cæsar, saith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Ennoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lellia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia Pompei's* wife, and I know not how many besides: Euery priuate history will yeeld such variety of instances: Otherwise good, wise, discret men, vertuous and valiant, but too faulty in this. p *Philippus bonus* left 14 bastards, *Laurence Medices* a good Prince, and a wise, but, saith q *Machiauel*, prodigiously lasciuious. None so valiant as *Castrucci* *Castrucanus*, but as the Author hath it, r none so incontinent as he was. And t is not onely predominant in *Grandies* this salt, but if you will take a great mans Testimony, tis familiar with euery common souldier in *France* (and elsewhere I thinke.) *This vice* (* saith mine Author) *is so common with us in France, that he is of no accompt, a meere coward, not worthy the name of a souldier, that is not a notorious whoremaster.* In *Italy* he is not a Gentleman, that besides his wife hath not a Curtisan and a Mistris. Tis no maruaile then, if poore women in such cases be iealous, when they shall see themselves manifestly neglected, and their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their jewels, how shall a poore woman in such a case moderate her passions?

† *Quis tibi tunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himselfe from this ferall malady, when hee shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife, shee dotes vpon euery young man shee sees, or as * *Martials* *Sota* ----- *deserto sequitur Clitum marito.* Though her husband be proper and tall, faire and louely to behold, able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuvenals* *Iberina* to an haire, she is as well pleased with one eye, as one man. If a yong Gallant come by chance into her presence, a *Fastidius Briske*, that can weare his clothes well in fashion, with a locke, a gingling spurre, a feather, that can cringe, and withall complement, court a Gentlewoman, she raues vpon him, *O what a louely proper man he was*, how sweetly he carried himselfe, with how

comely

p Pontus Henter vita eius.

q Lib. 8. Flor. hist. Dux omnium optimus & sapientissimus, sed in re venerat prodigiosus.

r Vna Castrucci. Idem uxores maritus abalieuavit.

* Sestilius lib. 2. de repub. Gallo. rum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius ferè pretij sit, & ignavius miles, qui non in scortatione maxime excellat, & adulterio.

† Virg. Æn. 4.

v Epig. 9. lib. 4.

comely a grace, *sic vultus, sic ora ferebat*, how neatly he did weare his clothes, discourse, sing and dance, &c. and then she beginnes to loath her husband, to hate him & his filthy beard, his gotish complexion, how like a dizard, a foole, an asse he looks, how like a Clowne he behaues himselfe.† So did *Lucretia* a Lady of *Sene*, after she had but seenie *Eurialus*, *In Eurialum tota ferebatur, domum reversa*, &c. she would not hold her eyes off him in his presence,

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† *Aeneas Silivius*

—* *tantum egregio decus enitet ore.* and in his absence could thinke of none but him, *odit virum*, shee loathed her husband forthwith, could not abide him.

† *Virg. Aen.*† *Et coniugalis negligens tori, viro**Prasente, acerbo nauseat fastidio.*† *Græco Simonidis.*

All against the Lawes of Matrimony,

She did abhorre her husbands *Phisnomy*.

and sought all opportunity to see her sweet-heart againe. Now when the good man shall obserue his wife so lightly giuen, to be so free & familiar with euery gallant, her immodesty and wantonnesse (as † *Camerarius* notes) it must needes yeeld matter of suspition to him, when shee still pranks vp her selfe beyond her meanes and fortunes, and so frequently goes to playes, masks, feasts, and all publike meetings, and shall vse such immodest^u gestures, free speeches, and withall shew some distaste of her owne husband; how can hee chuse, though he were another *Socrates*, but be suspicious & instātly icalous? More especially, when he shall take notice of their more secret & sly tricks, which to corraute their husbands they commonly vse, they pretend loue, honour, chastity, and seeme to respect them before all men liuing, Saints in shew, so cunningly can they dissemble, they will not so much as looke vpon another man, in his presence, † so chaste, so religious, and so deuoute, they can not endure the name or sight of a queane, an harlotte, out vpon her, and in their outward carriage are most louing and officious, and will kisse their husbands, & hang about his necke (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he goe from home, weepe, sigh, lament, & take vpon them to be sicke & swoun, (like *Iocundo's* wife in * *Ariosto*, when her husband was to depart) and yet arrogant &c. care not for him.

† *Cont. 2. cap. 38. Oper. subdij. mulieris liberius & familiaris communicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro prebet.*

† *Voces libera, oculorum colloquia, contreflaciones parum verecunde, motus immodici, &c.*

Hensius. † What is here said, is not preiudiciall to honest women.

* *Iib. 18. sc. 13*

*Aye me the thought (quoth she) makes me so fraid,
That scarce the breath abideth in my brest,
Peace my sweet loue and wife, Iocundo said,
And weepes as fast, and comforts her his best, &c.
All this might not assuage the womans paine,
Needs must I dye before you come againe,
Nor how to keepe my life can I deuise,
The dolefull dayes and nights I shall sustaine,
From meat my mouth, from sleepe will keep mine eyes, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Iocundo's wife was sicke, and swoun'd for sorrow,
Amid his armes, so beauiy was her heart.*

And yet for all these counterfeite teares and protestations, *Iocundo* comming backe in all haste for a Jewell he had forgot,

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¶ Dial. Amor.
Pendet fallax
& blanda circa
ocula meriti,
quem in cruce, si
fieri posset, deos-
culari vellet. Illi-
us vilam chario-
rem esse scia iu-
reiuando affir-
mat: quoniam certe
non redimeret a-
nimā: catelli si
posset.

¶ Ad eum tem-
plum, ut rem di-
uinam audiant,
ut ipse simulat,
sed vel ut Mo-
nachis, fratribus,
vel adulterum
linguis, oculis, ad
libidinem provo-
cent.

¶ Lib. 4. num. 81
Ipse sibi persua-
dent, quod adul-
terium cum
Principe vel cum
Presule, non est
pudor nec pecca-
tum.

¶ Deum rogat
non pro salute
mariti, filij, cog-
nati, vota susci-
pit, sed pro redi-
tu mecubi si abest,
pro valetudine
leuonia si agro-
ret.

¶ Tibullus.

¶ Gotardus Ar-
ethus descript. In-
die Orient.
Linceo ostendit.

¶ Garcias ab
Horto hist. lib. 2.
cap. 24. Daturū
herbam vocat
& describit.

Tam proclives
sunt ad venerem
mulieres, ut viros
inebrient per 24
horas, liquore
quodam, ut nihil
videant, recor-
dentur, at dor-
miant, & post
lotionem pedum,
ad se restituant,
&c.

¶ Ariosto.

¶ Lib. 28. st. 75

¶ Lipsius polit.

His chaste and yoke-fellow he found
Yok't with a knaue, all honesty neglected,
Th' adulterer sleeping very sound,
Yet by his face was easily detected,
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as ¶ *Platina* describes their customes, and kisse their husbands, whom they had rather see hanging on the Gallowes, and sweare they loue them dearer then their owne liues, whose soule they would not ransom for their little dogges. Many of them seeme to be precise & holy forsooth, & will goe to such a Church, to heare such a good Man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then to see & to be seene, to obserue what fashions are in vse, to meet some Pander, Bawd, Monke, Frier, or to entise some goodfellow. ¶ For they perswade themselves, as ¶ *Neuisanus* shewes, That 'tis neither sinne nor shame to lye with a Lord or a parish Priest, if he be a proper man: band though she kweele often, and pray deuoutly, 'tis (saith *Platina*) not for her husbands welfare, or childrens good, or any friend, but for her sweet hearts returne, - her Panders health. If her husband would haue her goe, she faines her selfe sicke, ¶ *Et simulat subito condoluisse caput*: her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him at all seasons, at all houres of the night. ¶ In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to driue away cares, as they say, ¶ *They will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands Cuckolds to their faces.* But as he said,

¶ *Nopenne could write, no tongue attaine to tell,*

By force of eloquence, or helpe of Art,

Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggravate & yeeld matter of suspition: but most part the chiefe causes proceede from other adventitious accidents, and circumstances, though the parties be free, and both well giuen themselves. The vndiscreet carriage of some lasciuious gallant (¶ *è contra* of some light woman) by his often frequenting of an house, and bold vnseemely gestures, may make a breach, and by his ouer familiarity, if hee be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Benedetto Varchi*, and otherwise vnhandsome, hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. ¶ *Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which she long after bestowed vpon a yong Gallant in the Court, of her especiall acquaintance. The Emperour espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbare to accompany her any more. Now when those other circumstances of time & place, opportunity & importunity shall concur, what will they not effect?

Faire opportunity can winne the coyest shee that is,

So wisely he takes time, as hee'l be sure he will not misse:

Then

Then be that loues her game some veine, and tempers toyes with Art,
Brings Loue that swimmeth in her eyes, to diue into her heart.

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As at Playes, Maskes, great Feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, &c. and then as he saith,

She may no while in chastity abide,
That is assaide on every side.

Chaucer.

And after a great feast, *8 Vno sapè suum nescit amica virum.*

Noah (saith *† Hierome*) shewed his nakednesse in his drunkennesse, which for six hundred yeares he had couered in sobernesse. Lot lay with his daughters in his drinke.

— * *quid enim Venus ebria curat?*

The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselues, and dare not offend, confirmed by others, grow impudent and confident, and get an ill habite. Or if they dwell in suspected places; as in an infamous Inn, neere some Stewes, neere Monkes, Friers, *Nemfanus* addes, where bee many temptors and sollicitors, idle persons that frequent their companies, it may giue iust cause of suspition. *Aeneas Silvius* puts in a caveat against Princes Courts, because there be *tot formosi iuvenes qui promittunt*, so many braue suters to tempt, &c. If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them. *1 Kornmannus* makes a doubting iest in his lasciuious Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholarius, inquit, loquitur cum puellâ, non præsimitur ei dicere.* Pater noster, When a Scholler talkes with a maide, or another mans wife in private, it is presumed he saith not a Pater noster. These are the ordinary causes of Iealousie, which are intended or remitted as the circumstances vary.

8 Titullus

† Epist. 85. ad Oceanum. Ad unum hora ebrietatem nudat semiora, que per sexcentos annos sobrietate contexerat.

* Iuvenal. Sat. 13.

† Nihil audens primo, post ab alijs confirmatus, audaces & confidentes sunt. Vbi semel veracundie limites transferint.

† De miser. Cuiuslibet cum ea inuenies, aut isse ad alium reperies.

1 Cap. 18. de Virg.

MEMB. 2. SUBJECT. I.

Symptomes of Iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, Lawes, &c.

OF all passions, as I haue already pruned, Loue is most violent, and of all those bitter potions which this Loue Melancholy affords, Jealousie is the greatest, as appeares by those prodigious Symptomes which it hath and effects, that it produceth. For besides that Feare & Sorrow, which is common to all melancholy, anxiety of minde, restless thoughts, palenesse, leannesse, meagernesse, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher strain. T'is a more vehement passion, a more furious perturbation, a bitter paine, a fire, madnesse, plague, hell. They are more then ordinarily disquieted, more then ordinarily suspitious. Jealousie, saith *1 Virves*, begets unquietnesse in the mind, night & day: he hunts after every word he heares, every whisper, & amplifies it to himselfe (as all melancholy men doe in other matters) with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster, he pryres in euery corner, followes close, obserues to an haire. T'is proper to Iealousie so to doe, Pale hag, infernall fury, pleasures smart, Enuies obseruer, prying in euery part.

13. De animâ.

Omnes voces, auras, omnes susurros capiat & ampliat apud se cum iniquissima de singula calumnia.

Maximè suspitiosus, & ad peiora credendum procliuus.

Besides

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Besides all those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gasty looks, broken pace, interrupt, precipitate, halfe turnes, He will sometimes sigh, weepe, sob for anger, sweare and beyle, slander any man, curse, threaten, brawle, scold; and sometimes againe flatter, and speake faire, aske forgiuenesse, and then againe, impatient as he is, raue, and lay about him like a mad man, accusing & suspecting not strangers onely, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinkes with those Italians,

*Chi non tocca parentado,
Tocca maie rado.*

And through feare, conceales vnto himselfe things almost incredible and impossible to bee effected. As an Hearne when he fishes, still prying on all sides; or as a cat doth a mouse, his eye is neuer off hers, he glotes on him, on her, accurately obseruing on whom shee lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, hee is the same, still enquiring, mandring, gazing, listning, affrighted with euey small obiect. As he confesseth in the Poet,

Propertius.

*Omnia me terrent, timidus sum, ignosce timori,
Et miser in tunicâ suspicor esse virum.
Me ledit si multa tibi dabit escula mater,
Me soror, & cum quâ dormit amica simul.*

Each thing affrights me, I doe feare,

Ah pardon me my feare,

I doubt a man is hid within

The cloathes that thou dost weare.

Is't not a man in womans apparell, is not some body in that great chest, or behind the doore, or hangings, or in some of those barrells? May not a man come in at the window with a ladder of ropes, or come downe the chimney, or haue a false key, or come in when he is asleepe? If a Mouse doe but stirre, or the wind blow, a casement clatter, that's the villain, there he is, by his good will, no man shall see her, salute her, speake with her, she shall not goe forth of his sight, so much as to doe her needes. *Non ita bovem Argus, &c.* Argus did not so keepe his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as hee keepes his wife. If the necessity of his businesse be such, that he must goe from home, hee doth either locke her vp, or commit her) with a deale of iniunctions and protestations, to some trusty friends, him and her hee sets and bribes to oversee; and yet all this will not serue, though his businesse be very vrgent, he will when he is halfe way, come backe againe in all post haste, rise from supper, or at midnight, and bee gone, and sometimes leaue his businesse vndone. Though there be no danger at all, no cause of suspition, shee liue in such a place, where *Messalina* her selfe could not be dishonest if shee would, yet hee suspects her as much as if shee were in a bawdy house, or some Princes Court, or in a common Inne, where all commers might haue free acceffe. No perswasion, no protestation can diuert this passion, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outrageous acts by men and women haue been committed in this kinde, by women especially, that will runne after their husbands into all places, all companies, as *Iouianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or vpon what busi-
ness

Enas Silv.

Am. dial.

ness, rauing like *Iuno* in the Tragedy, cursing, swearing, and mistrusting euery one she sees. *Gomesius* sometime Archbithop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, and mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that hee was tyred with his wifes Iealousie, or had some great businesse, went into the Low-countries; shee was so impatient & melancholy vpon his departure, that she would scarce eat her meat, or converse with any man, and though she were with childe, and the season of the yeare very bad, the winde against her, in all haste shee would to sea after him. Neither *Isabella* her Queene mother, or the Archbithop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not containe her selfe, *but in her rage ranne vpon a yellow hair'd wench*, with whom she suspected her husband to be naught, *cut off her haire, and dia beat her blacke and blem, and so dragged her about*. It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the *Seconds* importune *Iuno*, did by *Rosamund* at *Woodstocke*: for she complaines in a † moderne Poet, she scarce spake,

*But flies with eager fury to my face,
Cffring me most unwomanly disgrace,
Looke how a tigresse, &c.
So fell she on me in outragious wise,
As could Disdaine and Iealousie deuise.*

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will raile and revile them, beare them deadly hate and malice, as *P Tacitus* obserues, *The hatred of a Iealous woman is inseparable against such as shee suspects.*

* *Nulla vis flammæ, tumidique venti
Tanta, nec teli metuenda torti,
Quanta quum coniux viduata tædis
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,
As rauing women turne all topsie turuy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and more frequently put in practise. See but with what rigour those Iealous husbands tyrannize ouer their poore wiues, In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries, they locke them vp still, and will suffer no body to come at them, or their wiues to come abroad, and if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, & *Kings of China*. *Infantes masculos castrant innumeros, ut regi seruiant*, saith *Riccius*, they geld innumerable infants to this purpose, the King of *China* maintaines 10000. *Eunuchs* in his family to keepe his wiues. The *Xeriffes* of *Barbary* keepe their *Curtelans* in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, & doe not instantly cry out, though out at their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that

o *Rabie concepta, castrum ab-rasti, puellæq; miserabiliter insulans, faciem vbi. bus sedauit.*
† *Daniel.*

p *Annalib 12. Principis mulieris xototype est in altis mulieres quas suspellias i abet, odium inseparabile.*
* *Seneca in Medea.*

q *Exedit in Sinas, l. 3. c. 9. Decem Eunuchorum millia numerantur in regia familia, qui seruant uxores eius.*

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¹⁸ Semotas à vi-
vis seruauit in in-
terioribus, ab eo-
rum conspectu
inimicas.

no man can see them, *Velat a tota incedunt*, which *Alexander ab Alexandro* relates of the *Parthians*, lib.5.cap.24. which with *Andreas Tiragwellus* his cōmentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, *sed & pudendis seras adhibent*: heare what *Bembius* relates lib.6. of his *Venetian history*, of those inhabitants that dwell about *Quiloa* in *Africke*, *Lusitani*, inquit, *quorundam ciuitates adierunt, qui natis statim feminis naturam consuunt, quoad vrina exitus ne impediat, easq; quum adoleuerint sic consutae in matrimonium collocant, ut sponsae prima cura sit conglutinatas puella oras ferro interscindere*. In some parts of *Greece* at this day, like those old *Iewes*, they will not belecue their wiues are honest, *nisi pannum menstruaturn primâ nocte videant*, our countrey man ^e *Sandes* in his peregrination, saith it is seuerely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore reijcitur*. Those sheets are publicly shewed by their parents, and kept as a signe of incorrupt virginity. Those old *Iewes* examined their maides *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus* lib.12.cap.16. *Captiuacius* lib.4.cap.11. de *uteri affectibus*, *Vincent. Alsarius Genuensis* *quaesit. med. eent.* 4. *Hieronymus Mercurialis* *consult.* *Ambros. Pareus*, *Iulius Caesar Claudinus* *Respons.* 4. as that also de ^u *ruptura venarum ut sanguis fluat*: copiously confute, 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat.* lib.1.cap.31. *Pineus* of *Paris*, *Albertus Magnus* de *secret. mulier.* cap.9. & 10. & c. and thinke they speake too much in fauour of women. * *Lodovicus Boncialus*, lib.2.cap.2. *muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si deflorata sint, a sutura mulieres (inquit) nos fallunt in his*. *Idem Alsarius Genuensis* *ijsdem serè verbis*. An olde bawdie nurse in † *Aristanetus*, when a faire maide of her acquaintance wept & made her moane to her, how she was deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, *Noli vereri filia, &c. seare not daughter, Ile teach thee a trick to helpe it. Sed hac extra callem*. To what end are all those *Astrologically* questions, *an sit virgo, an sit casta, an sit mulier?* And those strange absurd trialls in *Albertus Magnus*, *Baptista Porta*, *Mag.* lib.2.cap.21. & *Wecker* lib.5. de *secret.* by *Stones*, perfumes, to make them pisse, and confesse I knowe not what in their sleepe, some iealous braine was the first founder of them. And to what passion may wee ascribe those seuerelawes against iealousie, *Numb.* 5. 14. *Adulterers*, *Dent.* c.22. v. 22. as amongst the *Hebrewes*, amongst the *Egyptians*, y *Bohemus*, l.1.c.5. de *mor.gen.* of the *Carthaginians*, cap.6. of *Turkes*, lib.2.cap.11. amongst the *Athenians* of olde, *Italians* at this day, wherein they are to bee seuerely punished, cut in peeces, burned, buried aliue, and seuerall expurgations as so many Symptomes of incredible iealousie? As for those vestall virgins to fetch water in a Cisse, as *Tatia* did in *Rome*, *Anno ab urb. condita* 800, before the *Senators*, and * *Amilia*, *virgo innocens*, to runne ouer hot irons as *Emma*, *Edward the Confessors* mother did, the king himselfe being a spectator, and the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *in simulata adulterij per ignitos vomeres illasa transiit*, trod vpon red hot coulter and had no harme, the like we finde in *Regino*, lib.2. In

Auctentius

^e Lib.1. fol.7.

^u *Diruptiones hymenis* (sepè fi-
unt à proprijs di-
gitis vel ab alijs
instrumentis.
* *Idem Rbas*
Arab. cont.

† *Epist.* 6. *Mer-
cero Inter.*

*Ego docebo te,
qui mulier ante
nuptias sponso te
probes virginem*

† *Qui mulierē
violasset virilia
exceabant, &
mille virgas da-
bant.*

* *Dion. Halicar.*

Aventinus and *Sigonius* of *Charles* the third and his wife *Richarda* An^o 887. that was so purged with hot irons. *Pausanias* saith that hee was once an eye witnesse of such a miracle at *Diana's* Temple, a maid without any harme at all walked vpon burning coales, *Pius* 2. in his description of *Europe*, cap. 46. makes mention of the same, that it was commonly vsed at *Diana's* Temple, for women to goe barefoot ouer hot coales, to try their honesties; *Plinius*, *Solinus*, and many writers make mention of *Feronias* Temple, and *Dionysius Halicarnassensis*, l. 3. of *Memnons* statue, which were vsed to this purpose, *Tacitus* lib. 6. of *Pan* his Caue, (much like olde *S^t wilfrides* needle in *Yorkshire*) wherein they did vse to try maides, ^a whether they were honest, when *Leucippe* went in, *suauissimus exaudiri sonus capit. Ausin. de civ. Dei, lib. 10. c. 16.* relates many such examples, all which *Lauater de spectr. part. 1. cap. 19.* contends to be done by the illusion of Diuells, though *Thomas quest. 6. de potentia, &c.* ascribe it to good angells. Some, saith ^b *Ausin*, compeil their wiues to sweare they be honest, as if periury were a lesser sin then adultery, ^c some consult oracles, as *Pherus* that blind king of *Egypt*. If all this will not serue, saith *Alexander Gaguinus*, cap. 5. *descript. Musconia*, the *Muscuites*, if they suspect their wiues, will beat them till they confesse, and if this will not auail, like those wild *Irish*, be divorced at their pleasures, or else knock them on the heads. Of this tyranny of Iealousie read more in *Parthenius Erot. cap. 10.* *Camerarius* cap. 53. *hor. subcis. & cent. 2. cap. 34.* *Calius Epistles*, and *Th. Chaloner de repub. Ang. lib. 9.* *Aristo lib. 31. stasse 1.* *Felix Platerus obseruat. lib. 1. &c.*

^a Viridi gaudes
Feronia laco.
Vng.
^a Jfmeno was
sotried by Di-
ana's well, in
which maides
did swimme,
vnchast were
drowned, Eu-
stathius lib. 8.
^c Contra me-
duc. ad confess.
21. cap.
^c Pherus Æ.
gypti rex captus
oculis per decen-
nium, ora ulum
consultat de ux-
oris pudicitia.
Herod. Euterp.

MEMB. 3.

*Prognosticks of Iealousie, Despaire, Madnesse, to
make away themselves and others.*

THose which are Jealous most part, if they bee not otherwise relieved, proceed from suspicion to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.

^c *A plague by whose most damnable effect
Diuerse in deepe despaire to die haue sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.*

In their madnesse many times, saith ^f *Viues*, they make away themselves and others. Which makes *Cyprian* to cal it *Fecundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitfull mischiefe, the seminarie of offences, and fountaine of murders. Tragicall examples are too common in this kinde, both new and old, in all ages. *Cephalus* and *Procris*, & *Pherus* of *Egypt*, *Terens*, *Atrius*, and *Thiestes*. ^h *Alexander Pherens* murdered of his wife, ob pellicatus suspicionem, *Tully* saith. *Antoninus Verus* so made away by *Lucilla*, *Demetrius* the sonne of *Antigonus*, *Nicanor*, by their wiues. *Hercules* poysoned by *Deianira*. ⁱ *Cacinna* murdered by *Vespasian*, *Iustina* a *Roman* Lady by her husband. ^k *Amestris*, *Xerxes* wife, because shee found her hus-

^a Animi dolores
& zelotypia si
diutius perseue-
rent dementes
reddunt. *Acak.*
conment. in par.
art. *Galen.*
^c *Aristo* lib. 31
stasse 6.
^f 3. De anima,
c. 3. de zelotyp.
transit in rabi-
em & odium, et
sibi & alijs vio-
lentas sepe ma-
nus injungunt.
^g *Pherus* Æ-
gypti rex de ca-
ritate oraculum
consultans, risum
ei redduntiam
accepit, si oculos
ablisset lotio
maleris, que a
liorum viros

effect experts, uxoris urinam expertus nihil profecit & aliarum, frustra eas omnes (ea excepta per quam curatus fuit) unam in locum co-
ncretauit. *Herod. Euterp.* ^h *Offic. lib. 2.* ⁱ *Aurelius Victor.* ^k *Herodot. lib. 9 in Calliope.* Masile uxorem exanimatam,
mamillas presecidit, calu cavibus adiecit, filic naves presecidit, labia, linguam, &c.

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Lib. 1. Dum forme curande intenta capillū in sole peſſit, & marito per luſū leniter percuſſa, ſuū ſuperueniente virgā. Riſu ſubito mi Landrice dixit, frontem virforis pete, &c. Marito conſpecto attonita, cum Landrico mox in eius mortem conſpirat, & ſtatim inter venā: dum eſſit. Qui Goe uxorem habens, Goteviniū, principem quendam virum quod uxori ſue oculos adcoiſſet, i. genti vulnere deformavit in facie, & tibiā abſcidit, unde mutue cedes. Ed quod infans natus involutus eſſet pīculo, credebat eum filium fratris Franciſci, &c. Knowles. P Zelotypia regine regis mortem acceleravit pauld poſt, ut Martianus medicus mihi retulit. Illa autem atrā bī inde exagitata in letebris ſe ſubducens pre egritudine animi reliquum tempus conſumpſit. A Zelotypiā redactus ad inſaniam & deſperationem. Vxorem interemit inde deſperandus ex alto ſe precipitavit. Tollere nodū ſā neſcit medicina podagram.

bands cloake in *Mafiſta* his houſe, cut off *Mafiſta* his wines pappes, and gaue them to the dogges, ſleed her beſides, and cut off her eares, lippes, tongue, and ſlit the noſe of *Artaynta* her daughter. Our late ſtorieſ are full of ſuch outrages. ¹ *Paulus Amilius* in his hiltory of *France*, hath a Tragicall ſtory of *Chilpericus* the firſt his death, made away by *Ferdegunde* his wife. In a iealous humour hee came from hunting, and ſtole behinde his wife, as ſhee was dreſſing, and combing her head in the ſunne, gaue her a familiar touch with his wand, which ſhee miſtaking for her loueſ ſaid, *Ah Landre, a good knight ſhould ſtrike before and not behinde*; but when ſhe ſaw her ſelfe bewrayed by his preſence, ſhee inſtantly tooke order to make him away. *Hierome Oſorius* in the eleuenth booke of the Deeds of *Emmanuel* King of *Portugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chalderia* that wounded *Gotherinus* a noble country man of his, at *Goa* in the Eaſt Indies, ^m and cut off one of his legges, for that he looked as he thought too familiarly upon his wife, which was afterwards a cauſe of many quarrells, and much blood ſhed, *Guianerius* cap. 36. de agritud. matr. ſpeakes of a ſilly iealous fellowe, that ſeeing his child new borne included in a kell, thought ſure a ⁿ *Franciſcan* that uſed to come to his houſe, was the father of it, it was ſo like a *Friers* Cople, & thereupon threatned the *Frier* to kill him: *Fulgofus* of a woman in *Narbone* that cut off her husbandes priuities in the night, hecauſe ſhee thought hee plai'd falſe with her. The ſtory of ^o *Ionuſes Baſſa*, and faire *Manto* his wife, is wel known to ſuch as haue read the *Turkiſh* hiltory, and that of *Ioane* of *Spaine*, of which I treated in my former ſectiō. Her iealouſie, ſaith *Gomeſius*, was cauſe of both their deaths; King *Philip* died for grieſe a little after, as *P Martian* his Phyſitian gaue it out, and ſhe for her part, after a melancholy diſcontented life, miſpent in lurking holes and corners, made an end of her miſeries. *Felix Plater* in the firſt booke of his obſeruatiōs, hath many ſuch inſtances, of a Phyſitian of his acquaintance, ^a that was firſt mad through iealouſie, & afterwards deſperate: ^r of a Merchant that killed his wife in the ſame humour, and after precipitated himſelfe: Of a Doctor of law that cut off his mans noſe; of a Painters wife in *Baſil* A^o 1600, that had nine children, & had beene 27 yeares married, yet afterwards iealous, and ſo impatient that ſhe became deſperate and would neither eat nor drinke in her owne houſe, for feare her husband ſhould poyſon her. *Skenkius obſeruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his firſt booke of ſome that through iealouſie ranne madde: of a Baker that gelded himſelfe to try his wines honeſty, &c. Such examples are too common.

MEMB. 4. SUBSECT. I.

Cure of iealouſie: by auoiding occaſions, not to be idle: by good counſell: to contemne it, not to watch or locke them vp: to diſſemble it, &c.

AS of all other melancholy, ſome doubt whether this malady may be cured or no; they thinke 'tis like the ^f *Gout*, or *Suitzers*, whom wee commonly call *wallownes*, thoſe hired ſouldiers, if once they take poſſeſſion of a *Caſtle*, they can neuer be got out.

Qui

*Qui timet vt sua sit, ne quis sibi subtrahat illam,
ille Machaoniâ vix ope saluus erit.*

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*c Ariosto, lib. 32
flaff. 5.*

*• This is that cruell wound against whose smart,
No liquors force preuailes or any plaister,
No skil of starres, no depth of Magicke art,
Deuised by that great cleark Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master,
A wound whose pang and torment is so durable,
As it may rightly called be incurable.*

Yet what I haue formerly said of other Melancholy, I may say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancient holds, *the nayles of it be pared before they growe too long.* No better meanes to resist or expell it then by avoiding idlenesse, to bee still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies, and irksome suspitions out of his head, & then to bee perswaded by his indicious friends, to giue eare to their good counsel & aduice, and wisely to consider with himselie, how much hee discredits himselfe, his friends, grieues himselfe & others, what an argument of weaknesse it is, how absurd a thing in it selfe, how ridiculous, how brutish a passion, how fottish, how odious, how harebraine, madde and furious. If hee will but heare them speake, no doubt he may be cured. * *Ioane* Queene of *Spaine*, of whom I haue formerly spoken, vnder pretense of changing ayre, was sent to *Complutum*, or *Alcáda de las Heneras*, where *Ximinius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present she was) she might be eased. y For a disease of the soule, if concealed, tortures and ouerturnes it, & by naphysicke can sooner be remoued then by a discret mans comfortable speeches. I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leaue it euery man to dilate and amplifie as he shal think fit himselfe: let him aduise with *Siracides* cap. 9. 1. and read that comfortable and pithy speech to this purpose of *Ximinius* in the author himselfe, as it is recorded by *Gomesius*, or with *Chaloner* lib. 9. de repub. Anglor. or *Calia* in her Epistles, &c. Only this I will adde, that if it bee considered aright, this which causeth this ielous passion, bee it iust or vniust, whether with or without cause, true or false, it ought not so haynously to be taken; 'tis no such reall or capitall matter, that it should make so deep a wound. 'Tis a blowe that hurts not, an insensible smart, grounded many times vpon false suspicion alone, & so fostered by a sinister conceit. If she be not dishonest, he troubles and murtherates himselfe without a cause, or put case which is the worst, he be a Cuckold, it cannot be helped, the more he stirres in it, the more hee aggrauates his owne miseries. How much better in such a case to dissemble or contemn it, why should that be feared which cannot be redressed, *multi tandem deposuerunt* (saith *2 Vives*) *quum flecti maritos non posse vident.* Many women when they see there is no remedy, haue beene pacified, & shall men be more ielous then women? 'Tis some comfort in such a case to haue companions, *Solamen miseris socios habuisse doloris.* Who can say he is free? Who can assure himselfe he is not one de praterito, or secure himselfe de future?

*u Veteres matu-
ture suadent vni-
gus amoris esse
radandos, prius-
quam produ-
cant se nimis.*

** Gomesius lib.
3. de reb. gestis
Ximenii.*

*y Vrit enim
precordia agri-
tudo animi com-
pressa, & in an-
gustias adaucla
mentem subuer-
tit, nec alio me-
dicamine facili-
us erigitur, quâ
cordati hominis
sermone.*

z 3 De animis.

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^a Lib. 3.

^b Argetocoxi
Caledonij Reguli
uxor, Italia Au-
guste cum ipsam
morderet quod
iabone, iē versi-
retur, responderet
nos cum optimis
viris consecutu-
dinem habemus,
vos Romanas
autem eccātie
passim homines
construant.

^c Leges de me-
chis fecit, ex ci-
vibus plures in
iis vocati.

^d Lib. 3. Epig. 26

^e Afer. Arthur-
vi, parcerem li-
benter heroina-
rum lese maie-
statē, si non hi-
storia veritas
autem veltica-
ret. Leland.

^f Cogita an sic
aly tu unquam
feceris, an hoc
tibi nunc fieri
dignum sit; se-
verus alius, in-
dulgens tibi, cur
ab uxore exigis
quod non ipso
prestas? Plutar.
^g Vagā libidine
cū ipse quoniam
rapiaris, cur se
vel modicum ab-
erret ipsa, insa-
nias.

^h Ariosto lib.

33. Iasse. 80.

turo? If it were his case alone it were hard, but being as it is almost a commō calamity, 'tis not so grievously to be taken. In some countries they make nothing of it, *ne nobilis quidem*, saith ^a Leo Afer, in some parts of *Africke*, if shee be past fourteene, there's not a Noble man that marries a maid, or that hath a chaste wife, 'tis so common. And as that *Caledonian* Lady, ^b Argetocoxus a *Brittish* Prince his wife, told *Julia Augusta*, when shee tooke her vp for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with euery base knave, you are a company of common whores.* Severus the Emperour in his time made lawes for the restraint of this vice, and as ^c Dion Niseus relates in his life, *tria millia machorum*, three thousand Cuckold makers, or *natura monetam adulterantes*, as ^d Philo calls them, false coyners, and clippers of Natures money, were summoned into the Court at once. And yet, *Non omnem molitor que fluit unda videt*, the Miller sees not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as called in question for it. And ^e Martials Epigram might haue beene generally applied in those licentious times, *Omnia selus habes, &c.* thy goods, lands, mony, twits are thy owne, *Vxorem sed habes Candida cum populo*, but neighbour *Candidus* your wife is common. Husband and Cuckold in that age it seemes were reciprocall termes, the Emperours themselves did weare *Atreus* badge; how many *Casars* might I reckon vp together, and what a Catalogue of cornuted kings and princes in euery story? *Agamemnon, Menelaus, Philippus* of *Greece*, *Ptolomeus* of *Egypt*, *Lucullus, Caesar, Pompeius, Cato, Augustus, Antoninus, &c.* The brauest Souldiers and most heroicall spirits could not avoid it. They haue beene actiue and passiue in this busines. ^e King *Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, & *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom fame, zeale, feare of God, religion & superstition containes, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and some persons you may as soone inioyne them to carry water in a Cisse, as to keepe themselves honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be effected, *si non casu tamen cautē*, they carry the matter so cunningly, that though it be as common as Simony, and as cleare, as manifest as the nose on a mans face, yet it cannot be evidently proued. Much better put it vp, the more he stirres in it, the more hee shall diuulge his owne shame; make a vertue of necessity, and conceale it, there is no remedy but patience. It may be 'tis his owne default, and he hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, ^f *Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe.* Thou rankest like a towne Bull, why art thou so incensed if shee tread awry?

^h Be it that some woman breake chaste wedlocks lawes,
And leaues her husband and becomes vnchaste,
Yet commonly it is not without cause,

Sh

Shee sees her man in sinne her goods to wast,
 She feesles that be his loue from her withdrages,
 And hath on some perhaps lesse worthy plac't,
 who strikes with sword, the scabbar'd them may strike.
 And sure loue craueth loue, like asketh like.

Ea semper studebit, saith ¹ *Newissimus*, *parces reddere vices*, she will quit it if she can. I doe not excuse her in accusing thee, but if both bee naught, mend thy selfe first.

Yea but thou repliest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. ^k *Sit amara lent a sit imperiosa, prodiga, &c.* Let her scold & brawle and spend, I care not, *modò sit cista*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, ^l better be any mans sonnes then thine, thou thy selfe hast peraduenture more diseases then an horse, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so is it insensible. But art thou sure it is so? It may be thou art ouer suspicious, and without a cause, as some are, if it be *octimestra partus*, borne at eight months, or like such & such a man, they fondly suspect hee got it; if shee speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weaknesse. Whereas charity, or a well disposed minde would interpret all vnto the best. *S. Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that he presently kneeled downe & thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspicion, presently locke them close, watch them, thinking by that meanes to prevent all such inconveniences, that's the way to helpe it, whereas by that meanes they doe aggravate the mischief. 'Tis but in vaine to watch that which will away.

^m *Nec custodiri si velit vlla potest,
 Nec mentem seruare potes, licet omnia serues,
 Omnibus exclusis, intus adulter erit,
 None can be kept resisting for her part,
 Though body be kept close within her heart.
 Aduoutrie lurkes, to exclude it ther's no art.*

Argus with an hundred eyes cannot keepe her, & *hunc vnus sapè fefellit amor*, as in ⁿ *Aristo*. If all our hearts were eyes, yet sure they said we husbands of our wines should be betraid.

Hierome saith, *uxor impudica seruari non potest. pudica non debet, infida castos castitatis est necessitas*, to what end is all your custody. A dishonest woman cannot be kept, an honest ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many couet can hardly be preserued, as ^o *Salisburyensis* thinks. I am of *Aeneas Sylvius* minde, that those iealous Italians doe very ill to locke vp their wines, for women are of that disposition, they will most couet that which is denied most, and offend least when they haue free liberty to trespassse. It is in vaine to locke her vp if she be dishonest; For when she perceaues her husband obserues her & suspects, *liberius peccat*, saith ^p *Newissimus*, & *Toxica zelotypo dedit uxor macha marito*, she

ⁱ *Sylue* says, l. 4
 num. 72.

^k *Leemius* li. 4.
 cap. 13. de oc-
 cult. nat. mar.

^l *Optimum be-
 ne nasci.*

^m *Ouid. amor,*
 lib. 3 eleg. 4.
ⁿ *Lib. 4 st. 72.*
^o *Policrat. lib. 8*
 cap. 11. De amor
Eurial. & Lu-
cret. qui uxores
occludunt, meo
iudicio vinus
utiliter satians,
sunt enim eo in
genio mulieres,
ut id potissimum
cupiant, quod
maximè dene-
gatur, si liberae
habent habenas,
minus delin-
quunt. frustra
seram aabibes,
si non sit sponte
casta.
^r *Quando cog-*
noscent maritus
boc aduersus,
^s *Anthonis.*

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she is exasperated, and seekes by all meanes to vindicate her selfe, and will therefore offend, because she is vniustly suspected. The best course then is to let them haue their owne wills, giue them free liberty, without any keeping.

In vaine our friends from this doe vs dehort,

For beauty will be where is most resort.

If she be honest as *Penelope*, *Lucretia*, shee will so continue hir honour, good name, credit, and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, ioy, delight, orbe and sphere*, she will hers. The vow shee made vnto her husband, loue, vertue, religion, zeale, are better keepers then all those lockes, Eunuchs, prisons, she will not be moued.

† *Opes sunt, mundum suum, thesaurum suum, &c.*

¶ *Virg. Æn.*

*At mihi vel tellus optem prius ima dehiscat,
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq. profundam.
Ante pudor, quam te violem, aut tua iura resolvam.*

First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from aboue driue me to hell,
With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chaste, though her husband be false, shee will be true: and as *Octavia* writ to her *Anthony*,

† *Daniel.*

*† These walls that heere doe keepe me out of sight,
Shall keepe me all unspotted vnto thee,
And testifie that I will doe thee right,
Ile neuer staine thine house, though thou shame me.*

Turne her loose to all those *Tarquines* and *Satyres*, she will not be tempted.

¶ *O quam formosus lacertus hic, quidam inquit, ad equales conuersus, at illa publicus, inquit, non est.*
¶ *Bilia Dinutum virum scæm habuit, & spiritum fetidum habentem, quem quidam exprobrasset, &c.*

¶ When one commended *Theani's* fine arme to his fellowes, shee tooke him vp short, *Sir, 'tis not common*, shee is wholly referu'd to her husband. ¶ *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, comming home one day, he reprehended his wife, because she did not tell him of it: she vowed vnto him she had told him, but that she thought euery mans breath had beene as strong as his. ¶ *Tigranes & Armenia* his Lady, were invited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him; shee swore she did not obserue him; when he replied again, what then she did obserue, whom she looked on? she made answer, her husband, that said he would die for her sake. ¶ Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be naught, vse all the meanes thou canst, she will be naught. Shee hath so many lies, excuses, tricks, Panders, Bawdes, shifts to deceiue, 'tis to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peraduenture may doe somewhat.

× *Obsequio vinces aptius ipse tuo.*

Men and women are both in a predicament, & in this behalfe sooner wonne, better pacified. Many patient & *Grizels* by their obsequiousnesse in this kind, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Leah*, *Rahel*, and *Sarah* did to *Abraham* and *Jacob*) they bring their fairest maides to their husbands beds; *Linia* seconded the lustfull appetites of *Augustus*, *Stratonica* wife to king *Deiotarus*, did not onely briag *Electra* a faire maid, to her husbands bed, but brought vp the childrē begot on her,

¶ Read *Pe-trarch's* tale of patient *Grizell* in *Chaucer*.

her, as carefully as if they had beene her owne. *Tertius Amilius* wife, *Cornelia's* mother, perceiuing her husbands distemperance, *rem dissimulauit*, made much of the maide, & would take no notice of it. The best remedy is by faire meanes; if that will not take place, to dissemble it as I say, or turne it off with a jest: *Minus malum*,^a *Neuisanus* holdes, *dissimulare*, to be ^a *Cunarum emptor*, a buyer of Cradles, as the Prouerbe is, then to be too sollicitous, ^b *A goodfel-*
low when his wife was brought to bed before her time, bought halfe a dozen Cra-
dles before hand for so many children, as if his wife should continue to beare chil-
dren at euery two moneths. ^c *Pertinax* the Emperour, when one tolde him
 a Fidler was too familiar with his wife, made no reckoning of it. And when
 that *Macedonian Philip* was vpbraided with his wifes dishonesty, *cum tot vi-*
ctor regum ac populorum esset, &c. a Conquerour of Kingdomes could not
 tame his wife, (for she thrust him out of doores) hee made a jest of it. *sa-*
ppentes portant cornua inpectere, stulti in fronte, saith *Neuisanus*, wise men
 beare their hornes in their hearts, fooles on their foreheads. *Iocundo in Aris-*
to, found his wife in bed with a knaue, both asleep, went his wayes, & would
 not so much as wake them, much lesse reprove them for it. ^d An honest fel-
 low finding in like sort his wife had plaid false at tables, and borne a man too
 many, drew his dagger, and swore if he had not bin his very friend, he would
 haue killed him. Another hearing one had done that for him, which no man
 desires to bee done by a deputy, followed in a rage with his sword drawne, &
 hauing ouertaken him, laide adultery to his charge; the offender hotly pur-
 sued confessed it was true, with whose confession he was satisfied, and so left
 him swearing that if he had denied, he would not haue put it vp. How much
 better is it to doe thus, then to macerate himself, impatiently to raue & rage,
 to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against
Martin Guerre his fellow souldier, for that he counterfeited his habit, and
 was too familiar with his wife) so to divulge his owne shame, and to remain
 for euer a Cuckold on Record; how much better to contemne in such cases,
 or to take no notice of it, *Melius sic errare, quam zelotypis curis*, saith *Eras-*
mus, *se conficere*, better be a witall and put it vp, then to trouble himselfe to
 no purpose. And though hee doe not *omnibus dormire*, yet to winke at it as
 many doe, is not amisse at some times, in some causes, to some parties, if it be
 for his commodity, or some great mans sake, his Land lord, Patrone, bene-
 factor, and so to let it passe

——— † *pol me haud paritet,*
scilicet boni dimidium diuidere cum loue.

† *Plautus* *ser-*
uit. Amphit.

it neuer troubles me, said *Amphitro*, to be cornuted by *Iupiter*; let it not mo-
 lest thee, be friends with her,

Tu cum Alcmena uxore antiquam in gratiam

Redi———

let it, I say, make no breach of loue betwixt

you. Howsoeuer, the best way is to contemne it, which ^d *Henry* the second,
 King of *France*, aduised a Courtier of his, ielous of his wife, and complain-
 ing of her vnchastnes, to reiect it, & comfort himselfe, for he that suspects
 his wifes incontinency, and feares the Popes curse, shall neuer liue a merry
 houre, or sleep quiet night: no remedy but patience. When all is done accord-
 ing to that counsell of ^e *Neuisanus*, *si vitium uxoris corrigi non potest, feren-*
du m est: If it may not be helped, it must be endured. There is no other cure,
 but time to weare it out, *Inuiriarnum remedium est obliuio*, age will bereaue
 her

^a *Sil. sup. lib. 4.*
num 30,

^a *Erasmus.*

^b *Quum acce-*
pisset uxorem pe-
perit secunda d-
num ps mense,
cum quibus uel
seras coenit, ne
si forte uxor su-
gulis bimensibus
payeret.

^c *Iulius Capitol.*
dicta eius: quum
palam cubere-
dus uxorem dis-
ligeret, minime
curiosus fuit.

^d *S. Iohn Har-*
ingtons notes
in 28 booke of
Aristo.

^e *Idem*

^d *T. Danter*
eduat. French.

^e *Lib. 4. cap. 80*

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R. T.her of it, dies *dolorem minuit*, time and patience must end it.

‡ The mindes affections, Patience will appease,
Is passions kills, and healeth each disease.

SVBSEC. 2.

By prevention before, or after marriage, Plato's community, marry a
Curtisan, Philters, Stewes, to marry one equall in yeares,
fortunes, of a good family, education, good
place, to vse them well, &c.

OF such medecins as conduce to the cure of this malady, I haue sufficiently treated, there bee some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may doe much good. Plato in his common-wealth, to preuent this mischiefe belike, would haue all things common, wiues and children, all as one: and which *Cesar* in his Commentaries obserued of old *Britaines*, that first inhabited this Land, they had ten or twelue wiues allotted to such a Family, or promiscuously to bee vsed by so many men; not one to one, as with vs, or foure, foue, or sixe to one, as in *Turkie*. The *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, & the cause of this filthy Sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, of this fault to purge himselfe, he broched this heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those Anabaptists in *Munster*, that would consort with other mens wiues, as the spirit moued them: or as *Mahomet* that seducing Prophet, would needes vse women as he list himselfe, to beget Prophets. Amongst the old *Carthaginians*, as *Bohemus* relates out of *Sabellicus*, the king of the Countrey lay with the Bride the first night, and once in 2 yeare they lay promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome to one *Picardus* a Frenchman; that invented a new Sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Venery at set times. When the Priest repeated that of *Genesis*, Increase and multiply, out * went the candles in the place where they met, & without all respect of age, persons, conditions, catch that catch may, euery man tooke her came next &c. Some fasten this on those ancient *Bohemians* & *Russians*; others on those inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read, it was practised in *Scotland* amongst Christians themselves, vntill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of *India* in our times, and those *Islanders*,^m as the *Babyloni-ans* of old, they will prostitute their wiues and daughters (which *Chalcocondila* a Greeke moderne Writer, for want of better intelligence, puts vpon vs *Britaines*) to such trauellers or sea-faring men as come amongst them by chance, to shew how farre they were from this ferall vice of jealousy, and how little they esteemed it. But those *Essai* and *Montanists*, two strange sects

8. Lib. de heres.
Quum de zelo
culparetur, per-
gandi se causâ
permisisse fertur,
ut ei qui vellet
uteretur, quod
cuius factum in
sectam turpissi-
mam versum
est, qua placet
n-
sus indifferens
feminarum.
Sleidan.

2. Alcoran.
i. De mor. gent.
lib. 1. cap. 6.
Nuptiæ regi de-
virginandæ ex-
hibentur.

* Lumina extin-
guebantur, nec
persone & æta-
tis habitâ reue-
rentiâ, in quam
quisq; per tene-
bras incidit,
mulierem cõ-
molecit.

† Leander Al-
bertus. Flagiti-
o ritu cuncti
in eadem conue-
nientes post in-
parem concionē,
extinctis lumini-
bus in Venerem
ruunt.

^k Lod. Vertomannus nauig. lib. 6. cap. 8. & Marcus Polus lib. 1. cap. 45. Vxorcs viatoribus prostituunt. ^l Dithmarus Bleskenius, ut
Agetas Ariston, pulcherrimam uxorem habens, prostituit. ^m Herodot. in Erato. Mulieres Babylonice cum hospite permiscuntur ob
argentum quod post Veneri sacrum, Bohemus lib. 2. cap.

of old, were in another extreame, they would not marry at all, or haue any society with women, *because of their intemperance, they held them to bee all naught.* *Neuisanus* the Lawyer, *lib. 4. num. 33. syl. nupt.* would haue him that is inclined to this malady, to prevent the worst, marry a queane, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit alijs.* ° *Hierome* king of *Syracuse* in *Sicily*, married himselfe to *Pithe*, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to bee his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such vnlikely thing. P A citizen of *Eugubine* gelded himselfe, to try his wifes honesty, and to be freed from ielousie, so did a baker in *⁹ Basil*, to the same intent: But of all other presidents in this kind, that of *Combalus* is most memorable: who to prevent his masters suspicion, for he was a beautifull yong man, and sent by *Selencus* his Lord and king, with *Sratonice* his Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, and left his genitals behind him in a boxe, sealed vp. His in striffe by the way fell in loue with him, but he not yeelding to her, was accused to *Selencus* of incontineney, and that by her; and at his comming home, cast into prison: the day of hearing appointed, hee was sufficiently cleared & acquitted by shewing his priuities, which to the admiration of the beholders, he had formerly cut off. The *Lydians* vsed to geld women whom they suspected, saith *Leonicus* *var. hist. lib. 3. cap. 59.* as well as men. To this purpose, ° *Saint Francis*, because he vsed to confesse women in priuat, to prevent suspicion, and proue himselfe a maid, stripped himselfe naked before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause, went through *Viterbium* in *Italy*, starke belly naked.

Our Pseudocatholickes, to helpe these inconveniences which proceede from Jealousie, and to keepe themselves and their wiues honest, make seuerel Lawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit Stewes, the more to secure their wiues in all populous Cities, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to auoide a greater mischief, to bee tollerated in policy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of Cuttesans in all their townes and cities. For they hold it vnpossible for idle persons, yong, rich & lusty, so many seruants, Monkes, Friers, to liue honest, too tyrannicall a burden to compell them to be chaste, and most vnfit to suffer poore men, younger brothers, souldiers, all to marry; as those diseased persons, votaries, Priests, seruants. Therefore as well to helpe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnessse, the necessitie, and a tolleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charmes, to keepe men and women honest. ° *Mulier ut alienum virum non admittat prater suum: Accipe sel hirci, & adipem, & exsicca, calescat in oleo &c. & non alium prater te amabit.* In *Alexi, Porta, &c.* plura inuenies, & multo his absurdiora, ut in *Rhasi*, ne mulier virum admittat, & maritum solum diligat, &c. But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

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° *Echomus* lib. 2. cap. 3. Ideo nubere nolent ob mulierum intemperantiam, nullam seruare viro fidem patabant.

° *Stephanus* in fac. Herod. Alius elupavari meretricem, Pithe distam uxorem duxit.

Ptolomus Thais in nobile stonem duxit, & ex ea duos filios suscepit. &c.

° *Pogemus* Florent.

° *Felix* Platier.

° *Lucian.* Sat. 2. de porcellanis com. in *Pomirel*, da non respert.

° *Stephanus* lib. cor. ser. Bonavent. cap. 6. vit. Francis.

° *Woecker* lib. 2. Secret.

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^a Citatur a
Gellio:
^b Lib. 4. Tit. 4.
de Inſtit. reipub.
de officio mariti.
^c Ne cum ei
blandi nimis a-
gas, ne obiurgu
preſentibus ex-
traneis.
^d Alouit. emb.
116.

The beſt meanes to auoide theſe & like inconueniences, are to take away the cauſes and occaſions. To this purpoſe ^a Varro writ *Satyræ Menippeæ*, but it is loſt. ^b *Patritius* preſcribes foure rules to bee obſerued in chooſing of a wiſe (which who ſo will may read) ^c *Cleobulus* two, others otherwiſe, as firſt to make a good choiſe in marriage, an old man not to marry a young wo- man, or a young woman an old man, ſuch matches muſt needes miniſter a perpetuall cauſe of ſuſpition, and be diſtaſtefull to each other.

^e *Noctua ut in tumultis, ſuper atq; cadauera bubo,*
Talis apud Sophoclem noſtra puella ſedet.

Night-crowes on tombes, Owle ſits on carcaſſe dead,
So lies a wench with *Sophocles* in bed.

^u *Dipnoſop. lib.*
l. 3 cap. 12

For *Sophocles*, as ^u *Athenæus* deſcribes him, was a very old man, and doted vpon *Archippe* a yong Curteſan, then which nothing can bee more odious.

[†] *Offic. lib. Lu-*
cretia cum omni
et in tu po tum
ſneſtuit ſediſſi-
ma.

Seneca therefore diſallowes all ſuch vnſeaſonable matches, *habent enim male-*
dicti locum crebra nuptiæ. And as [†] *Tully* farther inueighes, *it's vnfit for any,*
but vgly and filthy in old age. *Turpe ſenilis amor*, one of the three things

^{*} *Eccius 25. 2.*
An old man
that dotes &c.

^{*} God hateth. *Plutarch* in his booke *contra Coleten*, gailles downeright at ſuch kind of marriages, which are attempted by old men, and makes a queſtion whether in ſome caſes it be tolerable at leaſt for ſuch a man to marry, that is now paſt thoſe venereous exerciſes: Whether hee may delight himſelfe as

^{*} *Cap. 54. inſtit.*
ad optimam
uitam. max. ma
mortalium pars,
precipitante &
inconfideratè
nubit; idq; eade-
tate que minus
apta eſt, quum
ſenex adel. ſien-
tuæ. ſax. mor-
bide. dices par-
peri. &c.

thoſe *Priapeian* Popes, which in their decrepit age, lay commonly between two Wenches euery night, *contactu formoſarum, & contrectatione, num ad-*
huc gaudeat: and as many doting Syres ſtill doe to their owne ſhame, their childrens vodoing, and their families confuſion: he abhorres it, *tanquam ab*
agreſti & furioſo domino fugiendum, it muſt be auoided as a mad Bedlam ma- ſter, and not obeyed. ^{*} *Levinus Lemnius* reckons vp three things which ge- nerally diſturbe the peace of marriage: the firſt is, when they marry intem- peſtiue or vnſeaſonably, as many mortall men marry precipitately and inconfi- derately, when they are effete and old; The ſecond, when they marry vnequally

[†] *Aboſoſeto in-*
tempeſtiue, turpi
remedio ſolentur
ſe ui recordatio-
nepriſtinæ uir o-
luptatum ſe re-
creat, & aduer-
ſante natuæ
pollitæam car-
nem & encliam
excitant.

for fortunes and birth: the third, when a ſicke impotent perſon marries one that is ſound, *no uæ nuptæ ſpes fruſtratur*; Many diſlikes inſtantly follow. many do- ting dizards, it may not be denied, as *Plutarch* confeſſeth, *recreate themſelues*
with ſuch obſolete, vnſeaſonable and filthy remedies (ſo he calſ them) *with a*
remembrance of their former pleaſures; againſt nature they ſtirre vp their dead
ſleſh. but an old leacher is abominable; *mulier tertio nubens*, ^z *Newſanus* holds,

^z *Lib. 2. nu. 35.*

preſumitur lubrica & inconfans, a woman that marries a third time, may be preſumed to be no honeſter then ſhe ſhould. Of them both, thus *Ambroſe*
concludes in his Comment vpon *Luke*, ^a *they that are coupled together, not*
to get children, but to ſatiſfie their luſt, are not husbands, but fornicators, with whom *Sc^t Auſtin* conſents; matrimony without hope of children, *non matri-*
monium, ſed concubium dici debet, is not a wedding, but a jumbling or cou- pling together. In a word it is moſt odious, when an old *Acherontick* dizard,

^a *Qui uerò non*
procreande pro-
dis, ſed explende
libidinis cauſa
ſibi uicem co-
pula tur, not
tam conuuges
quàm fornicarij
habentur.

that hath one foot in his graue, ſhall flicker after a yong wench, what can be more deteſtable?

^b *Plautus mer-*
gator.

^b *Tu cano capite amas ſenex nequiſſime,*
Iam plenius at atis, animâq; ſetiââ,
Senex hircosus tu oſculare mulierem,
Utine adiens uomitum potius excurtes.

Thou old goat, hoary lecher, naughty man,
With stinking breath, art thou in loue?
Must thou be stauering, she spewes to see
Thy filthy face, it doth so moue.

And thou old *Vetustina* bed-ridden queane, that art now skinné and bones,

c *Cutres capilli, quatuorq. sunt dentes,*

c *Martial. lib. 3.
52. epigr.*

Pectus cicadae, crustulamq. formicae,

Rugosiorém quæ geras stolâ frontem,

Et aranearum casibus pares mammas.

That hast three haïres, foure teeth, a brest

Like grasshopper, an Emmets crest,

A skinné more rugged then thy core,

And dugges like spiders webbes to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptum post mores* *Lib. 1. milis.*
amant: how soeuer it is, as *Apuleius* giues out of his *Meroc*, *congressus anno-*
sus, pestilens, abhorrendus, a pestilent match, abominable, and not to be endu-
red. In such case how can they otherwise choose, but be ieaous, how should
they agree one with another?

Another maine caution fit to be obserued, is this, that though they be e-
quall in yeares, birth, fortunes, yet they doe not omit vertue and good edu-
cation. If as *Plutarch* aduise, one must eate *modium salis*, a bushell of salt
with him, before he choose his friend, what care should be had in choosng a
wife, his second selfe, how sollicitous should he be to know her qualities and
behaviour, and when hee is assured of them, not to preferre beautie before
bringing vp, & good conditions. *c* *Coquage* god of Cuckolds, as one merrily
said, accompanies the goddesse Ieaousie, both follow the fairest, by *Iupiters*
appointment, & they sacrifice to both together: beauty & honesty seldome
agree. *Suspitionis plena res est, & insidiarum*, beautie (saith *Chrysostome*) is
full of treacherie and suspition, he that hath a faire wife, cannot haue a worse
mischiefe, and yet most couet it, as if nothing else in marriage but that and
wealth were to be respected. *e* *Francis Sforza* Duke of *Millain*, was so curi-
ous in this behalfe, that he would not marry the Duke of *Mantua's* daughter,
except he might see hernaked first; Which *Lycurgus* appointed in his lawes,
and *Morus* in his *Vtopian* Common-wealth approues. *h* In *Italy*, as a trauel-
ler obserues, if a man haue three or foure daughters, or more, and they proue
faire, they are married eftsouones; if deformed, they change their louely names
of *Lucia*, *Cynthia*, *Camena*, call them *Dorothy*, *Vrsula*, *Brigit*, and so put them
into Monasteries, as if none were fit for marriage, but such as are eminently
faire: but these are erroneous Tenents, a modest virgin well conditioned, to
such a faire snout piece, is much to be preferred. If thou wilt anoid then, and
take away all causes of suspition and ieaousie, marry a course piece, fetch her
from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary for all
deformed maides, and so thou shalt be sure that no man will make thee eue-
kold, but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, defor-
med flut to his wife, and finding her in bed with another man, cryed out as
one amazed, *ô miser! quate neceſſitas huc adegit?* O thou wretch, what neces-
sity brought thee hither? as well he might, for who can affect such a one? but
this is warily to be vnderstood, most offend in another extreame, they prefer
wealth

c *Rabialis hist.
Pantagruel. l. 3.
cap. 33.*

h *Hum. 80. Quis
pulchram habet
uxorem, nihil pe-
ius habere potest.*

e *Amiens.
h* *Itinerar. Ital.
Colonie edit.*

*1620. Nomina
trium Ger. fol.*

*324. dissimulat
quod domine fi-*

*liabus inuiter
nomen inditum*

*in Baptismo, &
pro Catharina,*

*Margaret. & c.
ne quid desit ad*

*luxuriam, as-
pellant istas no-*

*minibus Cynthia,
Camena, & c.*

i *Leonicius de
var lib. 3. cap. 43*

*Afflus virgi-
num deformium
Cassandra tem-
plum. Plutarch.*

490 wealth before beauty, and so the be rich, they care not how shee looke, but
 * Polycrat. lib. these are all out as faultie as the rest. *Attendenda uxoris forma*, as ^k *Saluburi-*
 3. cap. 11. *ensis* aduiseeth, *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in
Chaucer, that was married to an old woman,

And all day after hid him as an Owl,
 So woe was him his wife looked so foule.

Haue a care of thy wifes complexion, lest whilest thou seest another, thou
 loathest her, and the proue iealous. *Molestum est possidere, quod nemo habere*
dignetur, a misery to possesse that which no man likes, on the other side, *Diff-*
icile custoditur quod plures amant. Both extreames are naught, *Pulchra cito*
adamatur, feda facile concupiscit, the one is soone beloued, the other loues,
 one is hardly kept, the other not worth keeping, what is to'bee done in this
 case? *Ennius* in *Menelippe* aduiseeth thee as a friend to take *statam formam*, *si*
vis habere incolumem pudicitiam, take one of a middle size, neither too faire,
 nor too foule. This I approue, but of the other two, I resolue with *Saluburi-*
ensis, *ceteris paribus*, both rich alike, endowed alike, *maiorē miseriam deformis*
habetur, quā formosa servatur, I had rather marry a faire one, and put it to
 the hazard, then be troubled with a blouze: but do thou as thou wilt, I speake
 onely for my selfe.

Howsoeuer, I would aduise thee thus much, be she fair or foule, to choose
 a wife out of a good kindred, parentage, well brought vp in an honest place.
 He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in
 Smithfield, and hires a seruant in *Paules*, as the diuerbe is, shall likely haue a
 Jade to his horse, a knaue for his man, an arrant honest woman to his wife.
Filia praesumitur esse matri similis, saith ^l *Neuisannus*: Such ^m a mother, such a
 daughter, *mali corvi malum ovum*, Cat to the kind,

Lib. 2. num.

359.

^m Si genetrice
 castè, castè quoq;
 filia uiuet,

Si meretrice ma-
 ter, filia talis
 erit.

† *Juven. Sat. 6.*

† *Scilicet expectas ut tradat mater honestos,*
Atq; alios merces quā quos habet—

If the mother be dishonest, in all likely hood the daughter will *matrizare* take
 after her in all good qualities. My last caution is, that a woman doe not be-
 stow her selfe vpon a foole, or an apparent melancholy person. Iealousie is a
 fymptome of that disease, and fooles haue no moderation. *Iustina* a *Romane*
 Lady was much persecuted, and after made away by her iealous husband, she
 caused and inioyned this Epitaph, as a caueat to others, to bee ingrauen on
 her tombe, ⁿ *Discite ab exemplo Iustine, discite patres,*

Ne nubat fatuo filia vestra viro, &c.

Learne parents all, and by *Iustina's* case,

Your children to no dizards for to place.

^m *Camperarius*
 cent. 2. cap. 54.

oper. subcis.

† Lib. 4. Tit. 4.

de instit. Reipub.

cap. de officio

mariti & uxoris

o Lib. 4. §1 nyp.

num. 81. Non

curant de uxori-

buz, nec volun-

tis subuenire de

uictu, vestitu.

&c.

* In Clio. Speci-

em uxoris supra

modum extol-

lens, fecit ut il-

lam nudam corā

aspiceret.

After marriage, I can giue no better admonitions., then to vse their wiues
 well, to maintaine them to their meanes, which † *Patricius* ingeminates, and
 let them haue liberty with discretion, as time and place requires: many wo-
 men turne queanes by compulsion, as ^o *Neuisannus* obserues, because their
 husbands are so hard, and keepe them so short in diet & apparell, *paupertas*
cogit eas meretricari, pouerty and hunger, want of meanes, makes them dis-
 honest, or bad vsage; their churlish behauiour forceth them to flie out, or
 bad example, they doe it to cry quittance. In the other extreame some are
 too liberall, as the Prouerbe is, *Turdus malum sibi cacat*, they make a rod for
 their owne tails, as *Candaules* did to *Gyges* in * *Herodotus*, commende his

wifes

wifes beauty himself, & besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountifull allowance, they are accessary to their owne miseries, *anima uxorum pessime olent*, as *Plautus* gibes, they haue deformed soules, and by their painting & colours, procure, *odium mariti*, their husbands hate, especially

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—† *cum miseri viscantur labra mariti.*

besides, their wiues (as *P. Basil* notes, *Impudentè se exponunt masculorum a spectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their vndecent wanton carriage, prouoke & tempt the spectators. Vertuous women should keepe house, and as *M. Aurelius* prescribes it as a necessary caution to be obserued of all good matrons, that loue their credits, to come little abroad. 'Tis good to keepe them private, not in prison. Read more of this subiect, *Horol. princ. lib. 2 per totum. Arnisaus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godfridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. cap. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, &c.*

† *Iuven. Sat. 6.*
He cannot
kisse his wife
for paine.
*P. O. ar. contra
ebr.*

¶ *Horol. princ.
lib. 2. cap. 8. Dis-
gentèr cavendū
faminis illustri-
bus ne frequen-
ter exeant.*

These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not bee wanting by their wisdom, if it be possible, to giue the party grieued, satisfaction, to prevent and remoue the occasions, obiects, if it may be to secure him. If it bee one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. † *Neuisanus* makes a question, whether a young Physitian ought to be admitted in case of sicknesse, into a new married mans house. The *Persians* of old would not admit a young Physitian to come amongst women. † *Apollonides* Cous made *Artaxerxes* cuckold, and was after buried aliue for it. A Jaylor in † *Aristanetus*, had a fine yong Gentleman to his prisoner, in commiseration of his youth and person, he let him loose, to enioy the liberty of the Prison, but he vnkindly made him cuckold. The like measure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile, for his good entertainment; he was too familiar with *Timæa* his wife, begetting a sonne of her, called *Leotichides*, and bragging moreover when he came home to *Athens*, that he had a sonne should be king of the *Lacedæmonians*. If such obiects were remoued, no doubt but the parties might easily be satisfied, or that they could vse them gently, and intreat them well, not to reuile them, scoffe at, hate them, as in such cases commonly they doe, 'tis an humane infirmity, a miserable vexation, and they should not adde griefe to griefe, nor aggrauate their miserie, but seeke to please, and by all meanes giue them content, by good counsell, remouing such offensive obiects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that † *Viriplaca* Dea, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for coniugall peace, and before some ^u indifferent arbitrators and friends, the matter was heard betwixt man and wife, & commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. If none of all these meanes and cautions will take place, I know not

* *Lib. 5. num. 11*
† *Ctesias in Per-
sica, finxit vul-
ue morbum esse,
nec curari posse,
nisi cum vivo
conculeretur, hæc
arte voti com-
pos, &c.*
† *Exsuluit vin-
culis, solutūq;
den igit, at ille in-
humanus, stu-
prauit coniugem*
¶ *Plutarch. vita
cius.*

† *Eosium lib. 2.
19. Valerius lib.
2. cap. 1.*
¶ *Alexander ab
Alexandro lib. 4.
ca. 8. gen. dier.*

what

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^a Strorius Ci-
cogna lib.2. cap.
15. spirit. & In-
can. habent ibi
dem uxores quot
volunt, cum o-
cula christinis,
quos nulli quan-
in aliquem p-
ter martium
fixuri sunt, &c.
Bredenbachius.
Idem & Bohe-
mia, &c.

what remedie to prescribe, or whither such persons may goe for ease, ex-
cept they can get into that same * Turkie paradise, where they shall haue as
many faire wines as they will themselves, will cleare eyes, and such as look on
none but their owne husbands, no feare, no danger of being cuckolds; Or else
sue for a diuorce. This is the best counsel I can giue, which he that hath need,
as occasion serues, may apply vnto himselfe. In the meane time
_____ *dytalem terris avertite pestem,* as the prouerbe
is, from Heresie, Icalousie, and Frenzie, good Lord deliuer vs.

SECT. 4.

MEMB. I. SUBSECT. I.

RELIGIOVS MELANCHOLY.

*His object God, what his beauty is? How it allureth.
The parts and parties affected.*

^r Called Re-
ligious, be-
cause it is still
con. stant a-
bout Religion
and such ca-
vine objects.
^a Grotius.

THat there is such a distinct Species of Loue melancholy no man hath
ever yet doubted, but whither this subdiuision of *Religious Melan-*
choly be warrantable, it may be controuerted.

* *Pergite Pierides, medio nec calle vagantem
Linguite me, quā nulla pedum vestigia ducunt,
Nulla rote currus testantur signa priores.*

^z Lib.1. cap 16
nonnulli opinio-
nibus addicti
sunt, & fatu-
se predicere ar-
bitrantur.
^a Alius videtur
quod sunt Pro-
phete & inspi-
rati a Spiritu
sancto, & incipi-
unt pr. phetare,
& multa futu-
ra predicunt.
^b Cap 6. de
Melanch.
^c Cap.5. Tra-
ctat. multi ob ti-
morem dei, sunt
melancholici, et
timorem gebene-
re They are
still troubled
for their sins.
^d Plater. c. 13.
^e Melancholia
Erotica vel que
cum amore est
duplex est: pri-
ma que ab aliis
for san non meretur nomen melancholie, est affectio eorum qui pro obiecto proponunt deum, & ideo nihil aliud curant aut cogitant quam
deum, ieiunia, vigiliis, altera ob mulieres.

I haue no patterne to followe as in some of the rest, no man to imitate,
No Physitian hath as yet distinctly written of it as of the rest, all acknow-
ledge it a most famous Symptome, some a cause, but fewe a Species or
kinde. ^z *Areteus, Alexander, Rhasis, Avicenna,* and most of our late writers
as *Gordonius, Fuchsius, Platter, Bruel, Montaltus, &c.* repeat it as a symptome.
^a Some seem to be inspired of the Holy Ghost. some take upon them to be Prophe-
some are addicted to new opinions. some foretell strange things, de statu mundi &
Antichristi, saith *Gordonius*. Some will prophetic of the end of the world to
a day almost, and the fall of Antichrist, as they haue bin addicted or brought
vp, so melancholy workes with them as ^b *Laurentius* holds. If they haue bin
precisely giuen, all their meditations tend that way, and in conclusion pro-
duce strange effects, the humour imprints symptomes according to their se-
verall inclinations and conditions, which makes ^c *Guianerius* and *Felix Pla-*
ter put too much devotion, blind zeale, feare of eternall punishment, and
that last iudgement, for a cause of those enthusiasticks & desperate persons:
but some doe not obscurely make a distinct Species of it, diuiding loue Me-
lancholy into that, whose object is women; and into the other, whose object
is God. *Plato* in *Conuiuiis*, makes mention of two distinct furies, and amongst
our Neotericks, *Hercules de Saxonia lib.1. pract. med. cap. 16. cap. de Melanch.*
doth expressly treat of it as a distinct Species. ^c *Loue Melancholy* (saith hee) is
twofold, the first is that (to which some peraduenture will not vouchsafe this
name or Species of Melancholy) affection of those which put God for their object,

and

and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his observations deliuereth as much, and in the same words: and they haue a ground of that they say, forth of *Areteus* and *Plato*. ^f *Areteus* an old Author in his third booke cap. 6. doth so diuide Loue Melancholy, & deriues this second from the first, which comes by inspiration or otherwise. & *Plato* in his *Phadrus* hath these words, *Apollos priests in Delphos, and at Dodona in their furie doe many pretty feats, and benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well he might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Hereticks*, and *Schismatickes* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and insatuates men, then any other aboue named whatsoeuer, doth more harme, workes more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in brieft, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea full of shelles and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian Seas; vnspeakable misery, such Comedies and Tragedies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pittied or derided, or may be belceued, but that wee daily see the same still practised in our dayes, fresh examples, *noua nouitia*, fresh objects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errors & obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the object of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swaue from it.

Amongst all those diuine attributes that God doth vendicate to himselfe, Eternity, omnipotency, immutability, wisdom, maiesty, iustice, mercy, &c. his ^h beauty is not the least, *One thing, saith David, haue I desired of the Lord, and that will I still desire, to behold the beauty of the Lord.* Psal. 27. 4. And out of *Sion which is the perfection of beauty* hath God shined, Psal. 50. 2. All other creatures are faire I confesse, & many other objects doe much inamour vs, a faire house, a faire horse, a comely person. ⁱ *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appears in vs? so faire a body, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and lovely to behold, besides the beauty of the soule which cannot be discerned. If we so labour and be so much affected with the comelines of creatures, how shoul we be rauished with that admirable lustre of God himselfe? If ordinary beauty haue such a prerogatiue and power, and what is a*

^f *Alia reperitur furoris species à prima vel à se cunda deum rogantium, vel afflatu rumina furor hic venit. Qui in Delphis futura predicant rates, & in Dodona sacerdotes furentes quidem multa iocunda Graecis de, erunt, sanctorum vero exigua aut nulla.*

^h *Demo, bonitas, iustitia, pulchritudo, in iuxta Platonem i diuini & simplici cum celum aspicio, & pulchritudinem siderum, angelorum &c. & quis dignè laudet quod in nobis, et corpus tam pulchrum, frontem pulchrum, oculos, genas, oculos, intellectum, omnia pulchra sic in creaturis laboramus, quid in ipso deo?*

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miable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, winne, intice, allure, how shall this diuine beauty ravish our soules, which is the fountaine and quintessence of all beauty? *Calum pulchrum, sed pulchrior cali fabricator*, If heauen be so faire, the Sunne so faire, how much fairer shall he bee, that made them faire. This beauty and *glendor of this diuine God*, is it that draws al creatures to it, to seeke it, loue, admire, and adore it; and those Heathens, Pagans, Philosophers, out of these reliques they haue yet left of Gods Image, are so farre forth incensed, as not onely to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and stru&ure of the world it selfe, & beauty of all his creatures, his goodnesse, prouidence, protection, inforceth them to loue him, seek him, feare him, though a wrong way: but for vs that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose him selfe? *Ambit nos deus* (Austin saith) *donis & formâ suâ*, he wooes vs by his beauty, gifts, promises to come vnto him, ¹ *the whole Scripture is a message, an exhortation, a loue letter to this purpose, to incite vs and invite vs.* ^m Gods Epistle, as Gregory calls it, *to his creatures*. Hee sets out his sonne and his Church, in that *Epithalamium* or mysticall song of Solomon, to enamour vs the more, comparing his head to *fine gold*, his lockes curled and blacke as a Raven, Cant. 4. 5. *cap. his eyes like doves, on riuers of waters, washed with milke, his lips as lillies, dropping downe pure iuyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden enclosed, a fountain of liuing waters, an orchard of Pomegranets, with sweet sents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the sayrest amongst women, no spot in her, n his sister, his spowse, undefiled, the only daughter of her mother, deare vnto her, faire as the Moone, pure as the Sun, looking out as the morning.* That by these figures, that glasse, these spiritual eyes of contemplation; we might perceauce some resemblance of his beauty, the loue betwixt his Church and him. And so in the 45. Psal. this beauty of his Church, is compared to a *Queene in a vesture of gold, of Ophir, embrodered rayment of needlerworke, that the king might take pleasure in her beauty.* To incense vs farther yet, ^o John in his Apocalypse, makes a description of that heauenly Ierusalem, the beauty of it, and in it the maker of it. *Likening it to a city of pure gold, like vnto cleare glasse, shining & garnished with all manner of pretious stones, hauing no need of Sunne or Moone, for the lambe is the light of it, the glory of God doth illuminate it: to giue vs to vnderstand the infinite glory, beauty, and happinesse of it.* Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his diuine Maiestie cannot otherwise be expressed to our apprehensions, *no tongue can tell it, no heart conceane it*, as Paul saith. *Moses himselfe, Exod. 33. 18.* When hee desired to see God in his glory, was answered that he might not endure it, no man could see his face and line. *Sensibile forte destruit sensum*, A strong object ouercommeth the sight, according to that axiome in Philosophie: *fulgorem Solis ferre non potes, multo magis creaturâ*, if thou canst not endure the Sunbeames, how canst thou endure that fulgour and brightnesse of him that made the Sunne? the Sunne it selfe & all that we can imagine are but shadowes of it, 'tis *visio praeclens*, as P. Austin calls it, the quintessence

* Fulgor diuine
indiesistis, Aust.

¹ In Psal. 64.
misit ad nos E-
pistolâ & totâ
scripturam, qui-
bus nobis faceret
amandi deside-
rium.

^m Epist. 48. l. 4.
quid est tota
scriptura nisi E-
pistola omni-
potentis dei ad cre-
aturam suam?

ⁿ Cap. 6. 8.

^o Cap. 27. 11.

* In Psal. 89.
omnes pulchritu-
dines terrenas,
auri, argenti, ne-
morum & cam-
porum, pulchri-
tudinem Solis et
Lunae stellarum,
& angelorum,
omnia pulchra
superant.

quintessence of beauty this, which farre excels the beauty of heauens, Sun and Moone, Starres, Angels, gold and Silver, woods and fayre fields, and whatsoeuer is pleasant to behold. All those other beauties faile, varie, are subiect to corruption, to loathing,^r But this is an immortall vision, a diuine beauty, an immortall loue, an indefatigable loue and beauty, with sight of which we shall neuer be tired, nor wearied, but still the more we see him the more we shall covet him.^r For as one saith, where this vision is, there is absolute beauty, and where is that beauty, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, bee separated from his vision or sight, or his vision from beauty, pleasure, happinesse. In this life we haue but a glimpse of this beauty and happinesse, wee shall hereafter, as Iohn saith, see him as he is, thine eyes, as Isay promiseth, 33. 17. Shall behold the King in his glory, then shall we be perfectly inamored, haue a full fruition of it, desire and behold and loue him alone, as the most amiable and fairest object, our *summum bonum*, or chiefeft good.

This likewise should we now haue^r done, had not our will beene corrupted, and as we are enioyned to loue God with all our heart, and all our soule: for to that end were we borne, to loue this object, as^u Melancthon discourseth, and to enioy it. And him our will would haue loued and sought alone, as our *summum bonum*, or principall good, and all other good things for Gods sake: and nature as she proceeded from it would haue sought this fountain, but in this infirmity of humane nature this order is disturbed, our loue is corrupt: & a man is like to that monster in * Plato, composed of a Scylla, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleasing objects in it, doe so allure and enamour vs, that we cannot so much as looke towards God, seeke him, or thinke on him as we should: we cannot containe our selues from them, their sweetnesse is so pleasing to vs. Marriage, saith y Gualter, detaines many, a thing in it selfe laudable, good, and necessary, but deceiued and carried away with the blinde loue of it, they haue quite laide aside the loue of God, and desire of his glory. Meate and drinke hath overcome as many, whilst they rather strue to please, sat isfie their guts and belly, then to serue God and nature. Some are so busied about merchandise to get mony, they loose their owne soules, whilst couetously carried, and with an vnfatiable desire of gaine, they forget God, as much wee may say of honours, leagues, friendships, health, wealth, and all other profits, or pleasures in this life whatsoeuer. ^z In this world there be so many beautifull objects, splendors and brightnesse of gold, maiestie of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and drawe vs from God, that we cannot looke after him. And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1. Ioh. 7. 15. dehorte vs from. Loue not the world, nor the things that are in the world, if any man loue the world, the loue of the father is not in him, 16. For all that is in the world, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, and the world passeth away and the lusts thereof, but he that fulfillet the will of God abideth for ever. No man, saith our Sauour, can serue two masters, but he must loue the one & hate the other, &c. and this is that which all the Fathers inculcate. Hee cannot

^r Immortalis
hac visio immor-
talis amor, inde-
fessus amor &
visio.

^r Oportet ubi-
cunque, ubi o &
ulch. nullo di-
uini aspectu, i-
bi voluptas ex
eodem fonte om-
nifera beatitudo,
nec ab eum affe-
ctu voluptas, nec
ab illa voluptate
affectus sepa-
rari potest.

^r Leon Hebreus
Dubitatur an
humana felici-
tas deo cognos-
cendo an aman-
da terminetur.

^u 1ib. de anima
Ad hoc obiectum
amanari &
fructum nati-
sumus, & hunc
expetisset uni-
cum, hunc amica-
set humana vo-
luntas, ut sum-
mam bonum &
ceteras res om-
nes eo ordine-

^x 9 De republ.

^y Hom. 19. in

epist. Iohannis

cap. 2. Multos

coniugium dece-
pit, res aliqui

sanctas & ne-
cessaria eo quod

caco eius amore

decepti, diuini

amoris & glorie

studium in uni-
uersum abiece-
runt, plurimos

cibus & locus

perdit.

^z In mundo

splendor epum,

glorie maiestas,

amicitiarum

praesidia, verbo-
rum blanditiae,

voluptatum om-
nis generis ille-
cebrae, victoriae,

triumphi & in-

finita alia ab amore dei nos abstrahunt, &c.

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^a In Psal. 32.
Dei amicus esse
non potest qui
mundi studijs
delectatur ut
hanc formam
videas munda
cor serena cor
&c.

^b Contemplatio
ma plena nos
subleuat, atq; in-
de erigimur in-
tentione cordis
dulcedine con-
templationis.
desinēt. 6. de 7.
Itineribus.

^c Lio. de victi-
mis. arans deū
sublimia peti
sumptis alijs &
in celum recta
volut, reliqua
terra, cupidus
aberrandi cum
sole, luna, stella-
rumq; lacrami-
litia, ipso deo
ducc.

^d In com. Plat.
cap. 7. ut Solem
videas oculis fi-
eri debes solaris.
ut diuinam a-
spicias pulchri-
tudinem demit-
te materiam de-
mitte sensum,
& deum qualis
sit videbis.

^e Avarū quid
inhibis his &c.
pulchrior est qui
ze ambit ipsum
visurus ipsum
habiturus.

^f Prou. 8.

^g Cap. 18. Rom.
Amorem hunc
diuinum totis
viribus amplex-
amini, deum vo-
bis omni officio-
rum genere pro-
pitium facite.

^h Cap. 7. de pul-
chritudine. reg-
na imperia to-
ius terre & ma-
ris & caeli opor-
tet abiecere si
ad ipsum con-
uersus velis in-
feri.

ⁱ Habitūs a Deo infusus per quem inclinatur homo ad diligendum deum super omnia.

^k Sermatum lib. 2.

(^a *Austin* admonisheth) be Gods friend, that is delighted with the pleasures of the world, make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thyselfe for it. It is the eye of contemplation by which wee must behold it, the wing of meditation which lifts vs up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation, so saith *Gregory* cited by ^b *Bonauenture*. And as ^c *Philo Iudaeus* seconds him, hee that loues God will soare aloft and take him wings, and leauing the earth fly vp to heauen, wander with *Sunne* and *Moone*, *Starres*, and that heauenly troupe, God himselfe being his guid. If we desire to see him, we must lay aside all vaine objects, which detaine vs and dazell our eyes, and as *Ficinus* adviseth vs, get vs solar eyes, spectacles as they that looke on the *Sunne*, to see this diuine beauty, lay aside all materiall objects, all sense, and then thou shalt see him as hee is. Thou couerous wretch, as ^e *Austin* expostulates, why dost thou stand gaping on this drosse, muck-hills, filthy excrements behold a farre fairer object God himselfe wooes thee, behold him, enioy him, he is sicke for loue of thee. Cant. 5. Hee inuites thee to his sight, to come into his fayre garden, to eat and drinke with him, to bee merry with him, to inioy his presence for euer. † *Wisdom* cries out in the streets, besides the gates, in the top of high places, before the citty, at the entrie of the dore; and bids them giue eare to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; vos exhortor o amici & obsecro. In *Ficinus* words, I exhort & beseech you, that you would embrace and follow this diuine loue with all your hearts and abilities, and by all offices and endeauours make this so louing God propitious vnto you. For whom alone, saith *Plotinus*, wee must forsake all the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.

Now forasmuch as this loue of God, is an habit infused of God, as ^b *Thomas* holds, 2. 1. quast. 23. by which a man is inclined to loue God aboue all, and his neighbour as himselfe. Wee must pray to God that hee will open our eyes, make cleere our hearts, that we may be capable of his glorious rayes, & performe those duties that he requires of vs. *Deut.* 6. and *Ios.* 23. To loue God aboue all, and our neighbour as our selfe, to keepe his commandements. In this wee knowe, saith *John*, c. 5. 2. We loue the children of God, when we loue God and keepe his commandements. This is the loue of God that we keepe his commandements, he that loueth not knoweth not God, for God is loue, cap. 4. 8. and he that dwelleth in loue dwelleth in God, and God in him, for loue presupposeth knowledge, saith, hope, and vnites vs to God himselfe, as ⁱ *Leon Hebreus* deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all those vertues, and charity it selfe. For if we loue God, wee shall loue our neighbour, and performe all those duties which are required at our hands, to which we are exhorted. *1. Cor.* 13. 4. 5. *Ephes.* 4. *Coloss.* 3. *Rom.* 12. Wee shall not be envious or puffed vp, or boast, disdain, thinke euill, or be prouoked to anger, but suffer all things, endure all things, Endeauour to keepe the unity of the spirit, the bond of peace. Forbeare one another, forgieue one another, cloath the naked, visit the sicke, and performe all those workes of mercy which ^k *Clement* *Alexandrinus* calls amoris & amicitiae impletionem & extensionem, the

extent and complement of loue. And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God himselfe. This we shall doe if we be truly enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is two, ¹ *defectiue*, ¹ *Greenham.* *in worldly things too excessiue*, there is a iarre in both. We loue the world too much, God too little, our neighbour not at all, or for our owne ends.

Vulgus amicitias utilitate probat.

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine-glory, praise of men, or for fashions sake, and such by-respects, not for Gods sake. We neither know God aright, nor seeke, or loue, or worship him as we should. And for these defects, wee involve our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vnspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer all the face of the earth, farre and neere, and so haue bin in all precedent ages, from the beginning of the world, to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*. Not that there is any excesse of diuine worship or loue of God, that cannot be, wee cannot loue God too much, or doe our duties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *unprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too sollicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, & vaine ceremonies, *populo ut placerent*, as the *Jewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them *1. 12. who required this at your hands?* Wee haue too great opinion of our owne worth, that we can satisfie the Law; and do more then is required at our hands, by performing those Euangelicall Counsels, & such workes of supererogation, merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Iesuites, and other champions defend, that if God should deale in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could be objected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle, greater gifts, & with that proud *pharisee*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more, haue speciall reuelation, & know Gods secrets, and thereupon presume & say, & doe that many times, which is not befitting to bee said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jewes, Hereticks, ^m *Euthusiasts*, Diuiners, Prophets, Sectaries, & Scismatics. ^m *De primo precepto.* *Zanchinus* reduceth all Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, & fight vnder this superstitious banner, with all those rude Idiots, & infinite swarms of people, that are seduced by the. In the other extreame, or in defect, march all those Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, & carnall minded men, that attribute all to naturall causes.

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causes, that will acknowledge no supream power, that haue cauterized consciences, or liue in a reprobate sence. Or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, & diuerse degrees of madnesse and folly, some more then others, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, & besides themselves for religions sake. For as ⁿ Zanchy well distinguisheth, & all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes, Romans, present Mahometans, &c.* *Timorem deorum inanem*, ^o Tully could tearme it; or as Zanchy defines it, *Vbi falsi dii, aut falso cultu colitur deus*, When false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, ^p Meteran calls it, or *insanus error*, as ^q Seneca, a frantick error, or as *Austin*, *Insanus animi morbus*, a furious disease of the soule; † for he that is superstitious, can neuer be quiet. 'Tis proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny lib. 7. c. 1. atq; etiam post seuit de futuro*, which wrings his soule for the present, and to come; The greatest misery belongs to mankind, a perpetuall seruitude, a slavery. ^r *Ex timore timor*, an heauy yoke, the seale of damnation, an intollerable burden. They that are superstitious, are stil fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as ^s Boteerus obserues, *curâ mentis ancipiti versantur*, Enemies to God & to themselves. In a word, as Seneca concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours. True Religion, *vbi verus Deus verè colitur*, where the true GOD is truely worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotio, Obedience, Knowledge, &c. It ereares the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspcakable comfort, a sweet reposall, *Iugum suauè & leue*, a light yoke, an anchor, an haue. It addes courage, boldnesse, & begets generous spirits, although tyrants rage, & persecute, and that bloody *Lictor* or Seriant bee ready to martyr the, *aut lita, aut morere*, (as in those persecutions of the Primitiue Church, it was put in practise, as you may read in *Eusebius* and others) though enemies bee now ready to invade, & all in an uproare, ^t *Si fractus illabatur orbis, impanidos ferient ruina*, though Heauen should fall on his head, hee would not be dismayd. But as a good Christian Prince once made answer to a menacing *Turke*, *facile scelerata hominum arma contemnit, qui dei presidio tutus est*: Or as ^u *Phalaris* writ to *Alexander*, in a wrong cause, He nor any other enemy could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoeuer, as *Dauid* did, *Sam. 2. 22.* he wil sing with him, *The Lord is my rocke, my fortresse, my strength my refuge, the towre and horne of my saluation, &c.* In all troubles and aduersities, *Psal. 46. 1.* God is my hope & helpe, still ready to be found, *I will not therefore feare, &c.* 'tis a feare expelling feare, hee hath peace of conscience, and is full of hope, which is, faith ^x *Austin*, *vita vita mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others were most wretched, but this makes vs happy, counterpoising our hearts in all misery: superstition, torments, and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his

ⁿ De relig. lib. 2
Thes. 1.

^o 2. De nat. deorum.

^p Hist. Belgic. lib. 8.

^q Superstitio error insanus est. epist. 123.

† Nam qui superstitio imbutus est, quietus esse nunquam potest.

^r Greg.

^s Polit. lib. 2. cap. 13.

^t Hor.

^u Epist. Phalar.

^x In Psal. 3.

his diuine confession in *1 Eusebius, Author nobis de Deo Dens est*, God, is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Ghost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him.

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, dotes. And for the extent, as I say, all the world it selfe is the Subiect of it, (to omit that grand siene of Atheisme) all times haue bin misaffected; past, present, *there is not one that doth good, no not one, from the prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men his Idolatry & Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuel will haue a chappell: where God hath sacrifices, the diuel will haue his oblations, where God hath Ceremonies, the diuel will haue his traditions, where there is any Religion, the diuel will plant superstition; and 'tis a pitifull sight to beholde and reade, what tortures, miseries it hath procured, what slaughter of Soules it hath made, how it raged amongst those old *Persians, Syrians, Egyptians, Greekes, Romanes, Tuscans, Gaules, Germans, Brittaines, &c.* *Britannia eam bodiè celebrat tam attente, faith 2 Pliny, tantu ceremonijs* (speaking of superstition) *ut dedisse Persis videri possit*: The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*, In all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a sinall portion hath the true Church euer beene?

Diuisum imperium cum Ioue Damon habet.

The Patriarchs and their Families, the Israelites a handfull in respect; *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged, a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, and barbarisme, folly, madnesse, deceiued, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philosophers, Monarchs, all were involued and over-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars*? How small a part is truely Religious? how little in respect? Diuide the World into sixe parts, and hie are not so much as Christians, Idolaters & Mahometans possesse almost *Asia, Africke, America, Magellanica*. The kings of *China*, great *Cham, Siam & Bornaye, Pegu, Decan, Narsinga, Iapan, &c.* are Gentiles, Idolaters, & many other petty Princes in *Asia-Monomotopa, Congo*, & I know not how many Negro Princes in *Africke*, all *Terra Australis incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, & yet all Idolaters. The Mahometans extend themselves all ouer the great *Turkes* dominions in *Europe, Africke, Asia*; to the Xeriffes in *Barbary*, and his Territories in *Fez, Sus, Morocco, &c.* The Tartar, the great *Mogor*, the *Sophy of Persia*, with most of their dominions & subiects, are at this day Mahometans. See how the Diuel rageth: Those at oddes, or differing among themselves, some for *2 Ali*, some for *Enbocar*, for *Acmar & Ozimen*, those foure Doctors, *Mahomet's* successors, & are subdiuided into 72 inferiour Sects, as *3 Leo Afer* reports. The *Jewes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by

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Lib. 9. cap. 6.

Lib. 3. cap.

^a Purchas Pilgrim. lib. 1. cap. 3.
^b Lib. 3.

Mr

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* 2. parte sec.
3. lib. 1. cap. 6.
deinceps.

c Titelmannus
Magianus.
Bredenbachius.
Fr. Aluarezus
Ilin de Abyssinia.
Herbis solum
vescuntur vota-
ry, aquis mento
tenus dormiunt,
&c.
d Bredenbachius.
Iod. a Meggen.

e See Possevi-
nus, Herbaslein,
Magin. D. Flei-
cher, Iovius,
Hacnit, Purchas
&c. of their er-
rors.

f Deplorat. gen-
tis Lapp.

† Gens supersti-
tioni obnoxia,
religionibus ad-
versa.

Mr * *Th. Iackson* Doctor of Divinity, in his *Comment on the Creede*. A fifth part of the World, and hardly that, now professeth CHRIST, but so inlarded and interlaced with severall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter John* in *Africke*, Lord of those *Abyssines*, or *Ethiopians*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, ^c that they keepe little more then a bare title of Christianity. They suffer Poligamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papiſts call on the Virgin *Mary*, so doe they on *Thomas Didymus* before *Christ*. ^d The Greeke or Easterne Church is rent from this of the West, and as they haue foure chiefe Patriarchs, so haue they foure subdivisions, besides those *Nestorians*, *Jacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered ouer *Asia minor*, *Syria*, *Agypt*, &c. *Greece*, *Valachia*, *Cyrassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyriums*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great Dukes subiects, are part of the Greeke Church, and still Christians; but as ^e one saith, *temporis successu multas illi addiderunt superstitiones*, In proceſſe of time they haue added so many superstitions, that they be rather semi-Christians, then otherwise. That which remaines, is the Westerne Church with vs in *Europe*, but so eclipsed with severall schismes, heresies and superstitions, that one knowes not where to find it. The Papiſts haue *Italy*, *Spaine*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they haue all that which *Spaniards* inhabite, *Hispania nova*, *Castella Aurea*, *Peru* &c. In the East *Indies*, the *Philippine*, some small holdes about *Goa*, *Malacha*, *Ormuz* &c. which the *Portugall* got not long since, and those land-leaping *Iesuits* haue assaid in *China*, *Iapan*, as appeares by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Mombaza*, &c. & some few townes, they drive out one superstition with another. *Poland* is a receptacle of all Religions, where *Samosetans*, *Arrians*, *Anabaptists* are to be found, as well as in some *German* cities. *Scandia* is Christian, but as *Danvianus A* goes that *Portugall* Knight complaines, so mixt with Magick, Pagan Rites and Ceremonies, they may be aswel counted Idolaters: which *Tacitus* formerly said of a like Nation, is verified in them, † *A people subiect to superstition, contrary to Religion*: Yet very superstitious, like our wild *Irish*: the remnant are *Caluinists*, *Lutherans*, In *Germany* equally mixt: *Sweden*, *Denmarke*, *France*, *Brittaine*, more defecate then the rest, yet at oddes amongst themselves, and not free from superstition. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers, in our hearing of Sermons, besides bitter contentions, inuettives, persecutions. *Quid queso ni Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur*. What shall we wish them, but a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the *Symptomes*. I now hasten to the causes.

SVBSEC. 2.

Causes of Religious melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Heretickes, blinde guides. In them simplicity, feare, blind zeale, ignorance, solitarinesse, curiositie, pride, vainglory, presumption, &c. his engines, fasting, solitarines, hope, feare, &c.

WE are taught in holy Scripture, that the Diuell rangeth abroad like a roaring Lion, still seeking whom he may deuoure: and as in seuerall shapes, so by seuerall engines and deuices hee goeth about to seduce vs; sometimes he transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the very Elect. Hee will be worshipped as ^g God himselfe, and is so adored by the Heathen, and esteemed. And in imitation of that diuine Power, as ^h Eusebius obserues, ⁱ to abate or emulate Gods glory, as Dandinus addes, hee will haue all homage, sacrifices, oblations, and what soeuer else belongs to the worship of God, to be done likewise vnto him, & by this meanes infatuates the World, deludes, intrappes, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to Moses by familiar conference) the Diuell in seuerall shapes talkes with them, in the Indies 'tis common, and in China nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeite miracles, sending stormes, tempests, diseases, plagues, (as of old in Athens there was Apollo Alexiachus, Apollo νέμω pestifer & malorum depulso) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despaire, terrors of minde, intollerable paines, by promises, rewardes, benefites, & faire meanes, he raiseth such an opinion of his Dicty & greatnesse, that they dare not doe otherwise then adore him, doe as he will haue them; they dare not offend him. & to compell them the more to stand in awe of him, ^l he sends and cures diseases, disquiets their spirits (as Cyprrian saith, torments and terrifies their soules, to make them adore him, and all his study, all his endeaour is to diuert them from true religion, to superstition: & because he is damned himselfe, and in an error, he would haue all the world participate of his errors, & be damned with him. The primum mobile therefore, & first mouer of all superstition, is the Diuell, that great enemy of mankind, the principall agent, who in a thousand seuerall shapes, after diuerse fashions, with seuerall engines, illusions, and by seuerall names hath deceiued the Inhabitant's of the earth, in seuerall places and countries, still reioycing at their falls. All the world ouer, before Christs time, he freely domineered, and held the soules of men in most slavish subiection, saith ^m Eusebius, in diuerse formes, ceremonies, and sacrifices, till Christs comming. As if those Diuels of the Ayre had shared the earth amongst them, which the Platonists held for gods, († *lucius deorum sumus*) & were our Governours & keepers. In seuerall places, ⁿ runt sibi ad penas comites ut habeant erroris participes. ^o Lib. 4. preparat. Evangel. cap. Tantamq. uisitationem amicitia hominum consequuti sunt, ut si colligere in unum uelis universum orbem, istis scelerosis spiritibus subiectum fuisse inuenies. ^p Vbi ad saluatore aduentum hominum caele, per uisiosissimos demones placabant. &c. † Plato.

^g Plato in Crit. Demones iustos desunt hominum, & eorum demini, ut nos animalium, nec luminibus, sed & regionibus imperant, uaticinios augurios, somnios, oraculis, nos regunt.

^h De preparat. Evan. cl.

ⁱ Vel in abusu dei, uel in amulationem. Dandinus com. in lib. 2. Arist. de An. Text. 29.

^k Demones consulant, & familiares habent & gemores pleriq. sacerdotes. Rucius l. b. 1. cap. 10. expedit. Sinar.

^l Ut ita turbant, somnos inquietant, irrepentes etiam in corpora, mentes terrent, uoluntudinem

frangunt, morbos lacerant, ut ad cultum sui cogant, nec aliud his studium, quam ut à vera religione, ad superstitionem uerant, cum sint insipientes, quere-

His ordinary instruments or factors which hee useth, as God himselfe did
good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of
his

his Church, & are Politicians, Statesmen, Priests, Heretickes, blinde guides, Impostors, Pseudoprophets, to propagate his superstition. And first to begin with Politicians, it hath euer beene a principall axiome with them, to maintaine religion or superstition, they make Religion meere policy, an humane invention, *nihil aquè valet ad regendos vulgi animos ac superstitio*, as ² Tacitus & ^a Tully hold. 'Tis ^b that Aristotle and [†] Plato inculcate in their Politickes, Religion neglected, brings plagues to the City, opens a gap to all naughtinesse. 'Tis that which all our late Politicians ingeminate. *Cromerus lib. 2. pol. hist. Bortius lib. 3. de incrementis urbium, Clapmarus lib. 2. cap. 9. de Arcanis rerump. Arnesus cap. 4. lib. 2. polit.* Captaine Machiavel wil haue a Prince by all meanes to counterfeite religion, to be superstitious in shew at least, to seem to be deuout, frequent holy exercises, honour diuines, loue the Church, affect Priests, as *Numa, Licurgus*, and such law-makers were, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius lentilettus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* hath copiously confuted. Many Politicians, I doe not deny, maintaine Religion as a true meanes, & sincerely speake of it without hypocrisie, are truly zealous & religious themselves. Iustice, Religion, Peace, are the three chiefe proppes of a wel govern'd commonwealth: but most of them are but Machiavelians, counterfeits onely for politicall ends, as knowing *c magnū eius in animos imperiū*, & that as *d Sabellius* deliueres, *a man without religion, is like an horse without a bridle*. No way better to curb, then superstition, to terrifie mens consciences, & to keep the in awe: they make new lawes, statutes, invent new Religions, ceremonies to their own ends. Therefore, saith *e Polybius* of *Lycurgus*, did he maintaine ceremonies, not that he was superstitious himself, but that he perceaued mortall men more apt to embrace paradoxes, then ought else, and durst attempt no euill thing for feare of the Gods. This was *Zamolchus* stratagem amongst the *Thracians*, *Numa*es plot, when he said he had conference with the *Nymphæ Ageria*, and that of *Sertorius* with an Heart. So *Mahomet* referred his new lawes to the ** Angel Gabriel*, by whose direction hee gaue out they were made. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Polliux*, and many such, which kept those *Romanes* vnder, who as *Machiavel* proues, *lib. 1. disput. cap. 11. & 12.* were *Religione maxime moti*, most superstitious; and did curbe the people more by this meanes, then by force of armes, or seuerity of humane lawes. To this end that *Syrian Phrycides*, *Pythagoras* master broched in the East amongst the Heathens first the immortality of the Soule, as *Trismegistus* in *Egypt*, with a many of fained Gods. Those French & Brittain Druides in the west first taught, saith *† Caesar*, *non interire animas*, but after death to goe from one to another, that so they might encourage them to vertue. 'Twas for a politicke end, and to this purpose the old Poets fained those *f Elysian* fields, their *Ereus*, *Minos*, and *Rhadamanthus*, those infernall iudges, & those *Stygian* lakes, fiery *Phlegetons*, *Plutoe's* kingdome, and variety of torments after death. 'Tis this which *† Plato* labours for in his *Phædon*, & *9. de repub.* the *Turkes* in their *Alcoran*, when they set downe rewards, and seuerall punishments for euery particular vertue and vice, & when they perswade men, that they that die in battle, shall goe directly to heauen, &c. A *Tartar* Prince, saith *Marcus Polus*, *lib. 1. cap. 28.* called *Senex de montibus*, the better to establish

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¹ Religion, as they hold, is policy, invented alone to keepe men in awe.

^a 1. Annal.

² Omnes religionē morantur. 5. in verum.

^b Zelenchus.

prefat. legis, quā urbem aut regionem inhabitant, persuasus esse oportet esse Deos. 1. 10. de legibus. Religio neglecta, maximam pestem in civitatem infert. omnium scelerum fenestra aperit.

^c Ipsi 1. 2. 3. ^d Homo sine religione, sicut equus sine freno. ^e Lib. 10.

Ideo Iycurgus, &c. non quod ipse superstitiosus, sed quod videt mortales paradoxas facilius amplecti, nec res graves audire sine periculo deorum.

^{*} Cleonardus epist. 1. Notas leges suas ad Angelum Gabrielem referrebat, quo monitore mentis erat: ut omnia se gerere.

[†] Lib. 6. belli Gallici. 1. 1. metu mortis neglecto, ad vitium incitent.

[†] De his, lege Lucianum de lusu To. 1. Homer. Odiss. 11. Virg. Æn. 6. Calium lib. 6.

⁸ Poteria.

[†] Es 3. de republ. omnis infantiū adolescentium eo referenda, ut de deo beneficentiant, ob commone bonum.

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^a Citra quam,
viridarium
plantavit maxi-
mum, & pul-
cherrimum, flo-
ribus odoriferis,
& suavis
fructibus plenti,
&c.

ⁱ Potam quen-
dam dedit, quo
inescauit, &
gravi sopore op-
pressus, in viri-
darium interim
dormiebat, &c.

^z Atq; iterum
memoratum po-
tium bibendum
exhibuit, & sic
extra Paradi-
sum reduxit, ut
eum evigilaret,
sopore soluto, &c.

his government amongst his subiects, and to keepe them in awe, found a cō-
venient place in a pleasant valley, environed with hills, in ^h which hee made a
delitious Parke full of all odoriferous flowres and fruits, and a Pallace full of all
worldly contents, that could possibly be devised, Musicke, Pictures, variety of
meats, &c. and chose out a certaine young man, whom with a ⁱ soporiferous
portion, he so benumbed, that he perceaued nothing: and so fast asleepe as hee
was, caused him to be conveyed into this faire garden. Where after hee had li-
ued a while, in all such pleasures a sensuall man could desire, ^k He cast him in-
to a sleepe againe, and brought him forth, that when hee waked hee might tell o-
thers he had beene in Paradise: The like he did for Hell, and by this meanes
brought his people in subiection. Many such tricks and impostures are acted
by Politicians in China especially, but with what effect I will discourse in the
Symptomes.

Next to Politicians, if I may distinguish them, are our Priests, (for they
make Religion Policy) if not farre beyond them, for they domineere ouer
Princes and Statesmen themselves. *Carnificinam exercent*, one saith, they
tyrannize ouer mens consciences, more then any other tormentors whatso-
ever. Partly for their commoditie and gaine, for soueraignty, credit to main-
taine their state and reputation out of *Ambition* and *Avarice*, which are
their chiefe supporters. What haue they not made the common people to
beleue? Impossibilities in nature, incredible things, what devices, traditions,
ceremonies, haue they not invented in all ages to keepe men in obedience,
to enrich themselves? *Quibus questui sunt capti superstitione animi*, as *Livy*
saith. Those *Egyptian* Priests of old got all the soueraignty into their hands,
and knowing, as *Curtius* saith, *nulla res efficacius multitudinem regit quam*
superstitio, melius uatibus quam ducibus parent, uanâ religione capti, etiam im-
potentes feminae, the common people will sooner obey Priests then Cap-
taines, and nothing so forcible as superstition, or better then blinde zeale to
rule a multitude; haue so terrified and gulled them, that it is incredible to re-
late. All nations almost haue beene besotted in this kinde, amongst our *Brit-*
taines & old *Gaules* the *Druides*, *Magi* in *Persia*, *Philosophers* in *Greece*, *Chal-*
deans amongst the *Oriental*, *Brachmani* in *India*, *Gymnosophistes* in *Ethi-*
opia, the *Turditanes* in *Spaine*, *Angures* in *Rome*, haue inslued, *Apolloe's* Priests
in *Greece*, by their oracles and phantasmes, *Amphiarauus* and his companions;
now *Mahometan*, & *Pagan* Priests, what doe they not effect? How doe they
not insatuate the world? But aboue all others that high Priest of *Rome*, that
three-headed *Cerberus* hath plaide his part. ^a whose religion at this day is mee-
policy, a state wholly composed of superstition & wit, and needes nothing but wit
and superstition to maintaine it, that useth Colleges and religious houses, to as
good purpose as forts and castells, and doth more at this day by a company of
scribbling Parasites, fiery spirited Friars, zealous Anachorites, hypocriticall
confessors, and those Pretorian souldiers, his Ianisary Iesuits, that now stand
in the forefront of the Battle,

ⁱ Lib. 4.
^m Lib. 4.

^a St. En. Sands.

^a Lucian.

^a *Excipiunt soli totius vulnera belli*,
and fight alone almost, then euer he could haue done by garrisons & armies.
What power of Prince, or poenall law, bee it neuer so strict, could enforce
men to doe that which for conscience sake they will voluntarily vndergoe?
As to fast from all flesh, abstaine from marriage, abandon the world, wilfull
pouerty, performe canonicall and blinde obedience, to prostrate their goods,
fortunes,

fortunes, bodies, liues, and offer vp themſelues at their ſuperiours feet, at his command. What ſo powerfull an engin as ſuperſtition? which they right well perceauing, are of no religion at all themſelues. *Primum enim* (as *Caluin* rightly ſuſpects, the tenor & praſtiſe of their life proues) *arcana illius Theologia, quod apud eos regnat, caput eſt, nullum eſſe deum*. They hold there is no God, as *Leo 10.* did, *Hildebrand* the *Magitian*, *Alexander* the 6. *Iulius 2.* meere Atheiſts, and what is ſaid of Chriſt, to be fables and impoſtures, of heauen and hell, day of iudgement, Paradiſe, Immortality of the ſoule, are all

P Rumores vacui, verbaq; inania,

Et par ſollicito fabula ſomnio.

P Seneca.

Dreames, toyes, and old wiues tales. Yet as ſo many & whetſtones that make other tooles cut, but cut not themſelues, though they be of no religion at all they will make others moſt devout & ſuperſtitious, by promiſes & threats, compell, to enforce from, and lead them by the noſe like ſo many beares in a line; When as their end is not to propagate the Church, advance Gods kingdom, ſeek his glory or common good, but to enrich themſelues, to enlarge their territories, to domineere & compell them to ſtand in awe, to liue in ſubiection to the Sea of *Rome*. As well may witneſſe their intolerable covetouſneſſe, ſtrange forgeries, fopperies, fooleries, vnrighteous ſubtleties, impoſtures, illuſions, new doctrines, paradoxes, traditions, falſe miracles, which they haue ſtill forged, to enthrall and ſubiugate them, to maintaine their owne eſtates. * One while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they bee meritorious, hope of heauen by that meanes, they haue ſo ſceded the commonalty, and ſpurred on this free ſuperſtitious horſe, that he runnes himſelfe blinde, and is as an Aſſe to carry burdens. They haue ſo amplified *Peters* Patrimony, that from a poore Biſhop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him, *Felinus* and the reſt, aboue God himſelfe. And for his wealth and temporalties, is not inferiour to many kings; his Cardinals Princes companions, and in every kingdom almoſt, Abbots, Priors, Monks, Friers, &c. and his Cleargy haue ingroſſed a third part, halfe, in ſome places all into their hands. Three Prince Electors in *Germany* Biſhops, beſides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* How many Townes in every kingdom hath ſuperſtition enriched? What a deale of mony by muſty reliques, Images, haue their Maſſe Priests ingroſſed, and what ſummes haue they ſcraped by their other trickes; *Lauretum* in *Italy*, *Walſingham* in *England*, in thoſe dayes, *Vbi omnia auro nitent*, ſaith *Eraſmus*, *S. Thomas* ſhrine &c. may witneſſe. † *Delphos* ſo renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium ſolâ religione munitum*, *Dodona*, whoſe fame and wealth were ſuſtained by religion, were not ſo rich, ſo famous. If they can get but a relique of ſome Saint, the *Virgin Maries* picture, or the like, that Citty is for euer made, it needs no other maintenance. Now if any of theſe their impoſtures, or iugling trickes be controuerted, or called in queſtion: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monkes bellies, all is in a commuſtion, all is in an uproare: *Demetrius* and his aſſociats are ready to pull him in peeces, to keepe vp their trade. † *Great is Diana of the Ephesians*: With a mighty ſhout of two houres long they will roare and not be pacified.

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q Vice coctis, acutum Reddere que ferrum valet exors ipſa ſecundâ.

* Seeking their owne, ſaith *Paul*, not Chriſts.

† He hath the Dutchy of *Spoleto* in *Italy*, the *Marquifat* of *Ancona*, beſide *Rome*, and the territories adiacēt, *Bologne, Ferrara, &c. Avinion* in *France, &c.*

‡ *Eſſote fratres mei, & principes huius mundi*, words of their creation.

§ The Laity ſuſpect their greatneſſe, witneſſe thoſe ſtatutes of mortmaine.

† *Pauſanias* in *Laconicus* lib. 3. *Idem de Achaicis* lib. 7. cuius ſumma opes, & valde inclita fama.

* *Exercit. Ethic. Colleg. 3. diſput. 3* † *Acts 19. 28.*

³ Pontifex Ro-
manus prorsus
inermis regibus
terra iura dat,
ad regna evehit,
ad pacem cogit,
et percontans ca-
stizat, &c. quod
Imperatores Ro-
mani 40 legio-
nibus armati
non effecerunt.
¹ Mirum quan-
ta passus sit H.
² quomodo se
submit, ea se
facit polli-
citus, quorum
hodie ne priva-
tus quidem par-
tem faceret.
² Sigonius 9.
hist. Ital.
² Curialib 4.
Fox Martyrol.

³ Hieronius co-
nects Apollonius
to haue bin
as great a Pro-
phet as Christ,
whom Eusebius
confutes.

Now for their authority, what by auricular confession, satisfaction, pen-
nance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this
high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of
many a silly man, insulted ouer maiety it selfe, and swaggered generally ouer
all *Europe* for many ages, & still doth to some, holding them as yet in slavish
subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes*, or
Turkes by their Gally-slaves. ¹ The Bishop of *Rome* (saith *Stapleton*, a parasite
of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those
Roman Emperours could neuer atchieue with 40 legions of souldiers, deposed
Kings, and crowned them againe with his foot, made friends, and corrected
at his pleasure, &c. ¹ Tis a wonder saith *Machiauell*, *Florentine hist. lib. 1.* what
slavery King *Henry the second* endured for the death of *Th. Becket*, what things
he was enioyned by the Pope, and how he submitted himselfe to doe that which in
our times a priuate man would not endure, and all through superstition. ² *Hen-*
ry the fourth, deposed of his Empire, stood bare-footed with his wife, at the
gates of *Canossus*. ² *Fredericke the Emperour* was troden on by *Alexander*
the third. Another held *Adrians* stirrup: King *Iohn* kissed the knees of *Pan-*
dolphus the Popes Legat, &c. What made so many thousand Christians goe
from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of
money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but
superstition? What makes them so freely venture their liues, to leaue their
natiue Countries, to goe seeke martyrdome in the *Indies*, but superstition?
to be assassinated to meet death, murder Kings, but a false perswasion of merite,
of canonicall or blinde obedience which they instill vnto them, and animate
them by strange illusions, hope of being Martyrs and Saints? Such pretty
feats can the Diuell worke by Priests, & so well for their owne aduantage,
can they play their parts. And as if it were not yet enough, by Priests & Po-
liticians to delude mankind, & crucifie the soules of men, hee hath more a-
ctors in his Tragedy, more yrons in the fire, another Sceane of Hereticks,
factious ambitious wittes, insolent spirits, Schismatickes, Impostors, false
Prophets, blind guides, that out of pride, singularity, vaine glory, blinde zeale,
cause much more madnesse yet, set all in an uproare by their new doctines,
paradoxes, figments, crotchets, make new diuisions, subdivisions, new sects,
oppose one superstition to another, one kingdome to another, Prince and
subiects, brother against brother, father against sonne, to the ruine & destru-
ction of a Common-wealth, to the disturbance of peace, and to make a ge-
nerall confusion of all estates. How did those *Arrians* rage of old, how ma-
ny did they circumvent? those *Pelagians*, *Manichies*, &c. their names alone
would make a iust Volume. How many silly soules haue Impostors still de-
luded, *Lucians Alexander*, *Simon Magus*, *Apollonius Tianus*, *Cynops*, *Eumo*, of
whom *Florus lib. 3. cap. 19.* makes mention, by counterfeiting some new ce-
remonies & juggling trickes, of that *Dea Syria*, by spitting fire, and the like,
got an armie together of fourtie thousand men, and did much harme: and
that *Eudo de Stellis*, of whom *Nubrigenis* speakes, *lib. 1. cap. 19.* that in King
Stephens dayes, imitated many of Christs miracles, fed I know not how ma-
ny people in the wilderness, and built castles in the Aire, &c. to the seducing
of multitudes of silly soules. In *Franconia* 1476, a base illiterate fellow tooke
vpon him to be a Prophet, & preach, *Iohn Bekeim* by name, a neath heard at *Ni-*
chol-

cholhausen, he seduced 30000 soules, & was taken by the Commonalty to be a most holy man, come from Heauen. Tradesmen left their shoppes, women their distaues, servants ranne from their masters, children from their parents, schoolers left their tutors all to heare him, some for novelty, some for zeale. Hee was burnt at last by the Bishop of wartzburge, and so he and his hereby vanisshed altogether. How many such Impostors, false prophets, haue liued in euery Kings raigne? what Chronicle will not afford such examples? that as so many Ignis fatui, haue led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of euery winde, a rude inconstant multitude, that follow all, & are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. haue thrust vpon the world, what strange effects, shall be shewed in the Symptomes.*

Now the meanes by which, or aduantages the diuell & his infernall min-
isters take, so to delude & disquiet the World, with such idle ceremonies, false
doctrines, superstitions, topperies, are from themselves, innate seare, igno-
rance, simplicity, *Hope* and *Feare*, those two battering Cannons & principall
Engines, with their objects, reward & punishment, *Purgatory*, *Limbus Patrum*,
&c. with now more then euer tyrannize, † *for what Province is free from A-*
theisme, superstition, Idolatry, schisme, heresy, impiety, their factors and follow-
ers? thence they proceede, & from that same decayed Image of God, which
is yet remaining in vs. Os homini sublimē dedit, calūm, uidere

Inſit, — — our own conſcience

doth dictate so much vnto vs, wee know there is a God, & Nature doth in-
forme vs, *Nulla gens tam barbara* (saith Tully) *cui non insideat hac persuasio de-*
um esse. There is no Nation so barbarous, that is not perswaded there is a
God, *The Heauens declare the glory of God, and the Firmament sheweth his han-*
dworke, *Psal. 19*. Every creature will euince it. The Philosophers, *Socrates,*
Plato, Plotinus, Trismegistus, Seneca, Epictetus, those *Magi, Druides, &c.* went
as farre as they could by the light of Nature, *1 multa præclara de natura Dei*
scripta reliquerunt, writ many things well of the nature of God, but they had
but a confused light, a glimpse.

Quale per incertam lunam sub luce malignâ

Est iter in sylvis, —

as he that walkes

by Moenshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides*, *O Deus quicquides, siue calum, siue terra, siue ali-*
quid, and that of *Aristotle*, *Ens entium miserece mei*. So some said this, some
that, as they conceiued themselves, which the diuell perceiuing, led them far-
ther out (as *Lemnius* obserues) and made them worship him as their God,
stockes & stones, and torture themselves to their owne destruction, as hee
thought fit him selfe, inspired his Priests and Ministers with lies and fictions
to prosecute the same, which they for their own ends were as willing to vn-
dergoe, taking advantage of their simplicity, feare and ignorance. For the com-
mon people are as a flocke of sheepe, a rude illiterate rout, void many times
of common sense, a meere beast, *bellua multorum capitum*, will goe whither-
soeuer they are led: as you lead a ramme ouer a gappe by the hornes, all the
rest will follow, *Non quâ eundum, sed quâ itur*, they will doe as they see o-
thers doe, and as their Prince will haue them, let him be of what Religion

hsc

07

[illegible]

† Nulla non pro-
vina habere eius,
Abbas, etc.
penn. Nullus
orbis anulus ab
habe bellus im-
murus.

c Lib. 1 de nat.
Deorum.

! Zanchius.

e Superstitio ex
 ignorantia di-
 uinitatis eni-
 git, ex uisibili emu-
 latione, & de-
 monis illecebra,
 incantatis, ti-
 moribus, fluctans,
 & cui ea di-
 cat, nocere s.
 quem imporet,
 cui temeritas
 a demone fuisse
 decepta, Lemni-
 us lib. 3. cap. 8.
 1 Seneca.

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De rerum varietate l.3.c.38. Parum vero distat sapientia virorum, à puerili, multò minus senum. & mulierum, cum metu & superstitione, & aliena stultitii & improbitate simplices agitantur.

he will, they are for him. & *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as Cardan discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonestie.* So that J may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

Supplicij causa est, suppliciumq. sui.

their owne

feare, folly, stupidity, to be deplored Lethargye, is that which giues occasion to the other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst all Idolaters, you shall still finde, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to belecue any thing. And the best meanes they haue to broach it first, and to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of Deuotion*, as all the World knowes, and these times can amply witnesse. This hath beene the Diuels practice, and all his infernall ministers in all ages, not as our Sauour, by a few silly Fishermen, to cōfound the wisdom of the world, to saue Publicanes and Sinners, but to make advantage of their ignorance, to convert them and all their associats, & that they may better effect what they intend, they begin, as I say, with poore stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron*, which is a piece of worke (saith *Bredenbachius*) full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hogge-rubbers, that had no discretion, iudgement, art, or understanding, & is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, bee it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleueed *implicitè*, vpon paine of death no man must dare to contradict it. What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, & read it in Latin, and to some few alone, feeding the people in the meane time with tales out of Legends, & such like fabulous narrations? Whom do they begin with, but collapsed ladies, some few tradesmen, superstitious old folks, illiterate persons, weake women, rude, silly companions, or sooner circumvent? So doe all our schismatickes and heretikes. *Marcus* and *Valentinian* heretikes in *Irinæus*, seduced first J know not how many women, & made them belecue they were Prophets. ¹ *Frier Cornelius* of *Dort*, seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude illiterate base fellowes? What are most of our Papists, but rude and ignorant blind baiards, how should they otherwise be, when as they are brought vp and kept still in darknesse. ^m *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flock as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so misled all their liues in superstition, and carried hood winked like so many hawkes, how can they proue otherwise then blind Idiots, and superstitious Asses: what shall wee expect else at their hands. Neither is it sufficient to keepe them blind, and in *Cimmerian* darknesse, but withall, as a Schoolemaster doth by his boyes,

In all superstition, wise men follow fooles. *Bacres* *Essays*.

ⁱ *Peregrin. Hieros.* exp. 5. totum scriptum confusum sine ordine vel colore, absq. sensu & ratione, ad rusticissimos idem dedit rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut diiudicare possent.

^k *Lib. 1. cap. 9.*
^l *Valent. heres. 9.*
¹ *Meteranus lib. 8. lib. Belg.*

^m Si Doctores cum scissent officium, & plebem fidei commissum rectè instruissent, de doctrina Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubio rectè sensissent.

sometimes by good Hope, promises and encouragements, but most of all by Feare, strict discipline, severity, threats and punishment, to make them follow their bookes, doe they collogue and sooth vp their silly Auditors, & so bring them into a fooles Paradise. *Rexeris aiunt, si rectè facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, & affrights, they tyrannize & terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *hemistichium* of *Petronius*, *Primus in orbe deos fecit timor*, the Feare of some diuine and supreme powers, keepes men in obedience,* makes the people doe their duties: they play vpon their consciences,ⁿ which was practised of old in *Egypt*, by their Priests, when there was an Eclipse, they made the people beleue God was angry, great miseries to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earthquakes in *Iapona* or *China*; tragicall examples of diuels, possessions, obessions, false miracles, counterfeir visions, &c. They doe so insult ouer, and restraints them, neuer Hobby so dared a Larke, that they dare not^o offend the least tradition, tread, or scarce looke awry: *Deus bone* (P *Lavater* exclaimes) *quot hos commentum de Purgatorio miserè afflixit*: good God, how many men haue been miserably afflicted by this fiction of Purgatory.

ⁿ *Curtius lib. 4*

^o See more in *Kennifus Examen. Conc. Trident. de Purgatorio.*

¹ Part. 1. c. p. 16
part. 3. cap. 12.
& 14.

To these advantages *Hope* and *Feare*, ignorance & simplicity, he hath seuerall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens seuerall inclinations, habilities, to circumvent and humour them, to maintaine his superstition: sometimes to stupifie, besort them, sometime againe by oppositions, factions, to set all at oddes, and in an uproare, sometimes hee infects one man, & makes him a principall agent, sometimes whole Citties, Countries. If of meaner sort, by stupidity, blinde Canonick obedience, blinde zeale, &c. If of better note, by pride, ambition, vainglory. If of the Clergie, and more eminent of better parts then the rest, more learned, eloquent, he pusses them vp with a vaine conceit of their own worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselves, & thereupon turne heretickes, schismaticks, broach new doctrines, frame new crotchets, & the like, or else out of too much learning become mad, or out of curiositie, they will search into Gods secrets, and eate of the forbidden fruite, or out of presumption of their holinesse and good gifts, inspirations, become Prophets, *Enthusiasts*, & what not. Or else if they be displeased, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rane, *cælum terræ inſcent*, they become so impatient in an instant, that a whole kingdome cannot containe them, They will set all in a combustion, all at variance, to be revenged of their aduersaries.¹ *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was aduanced; we haue examples at home, and too many experiments of such persons. If they bee Lay men of better note, the same engines of pride, ambition, emulation, & ieaousie take place, they will be gods themselves,^r *Alexander* in *India* after his victories, became so insolent, hee would be adored for a God, and those *Romane* Emperours

¹ *Austin.*

^r *Curtius lib. 8*

510

^c *Lampridius*
vita eius Virgi-
nes vestales, &
sacrum igne Ro-
me extinxit, &
omnes ubiq, per
orbem terre re-
ligiones, unum
hoc studens, ut
solus deum colere-
tur.

came to that height of madness, they must haue temples built to them, sacrifices, oblations to their Deities, *Divus Augustus, D. Claudius, D. Adrianus, & Helio- gabalus* put out the vestall fire at Rome, expelled the Virgins, and banished all other Religions allouer the world, & would be the sole God himselfe. Our Turks, China Kings great Chams, and Mogors, doe little lesse, assuming diuine and bumbast titles to themselves, the meaner sort are too credulous, & led with blind zeale, blind obedience, to prosecute & maintaine whatsoeuer their for- tish leaders shall propose, what they in pride or singularity, reuenge, vain- glory, ambition, spleen, for gain, shall rashly maintain & broch, their disciples make a matter of conscience, of hell & damnation, if they doe it not, and will rather forsake wiues, children, house & home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to advance the cōmon cause, vndergoe any miseries, turne traytors, assassins, with full assurance & hope of reward in that other world, that they shall surely merit by it, win Heauen, be canonized for Saints.

^f *Flagellatorum*
sesta. Munster.
lib. 3. Cosmogr.
cap. 19.

Now when they are throughly possessed with blind zeale, & nussed with superstition, he hath many other baits to inueagle & infatuate them farther yet, to make them quite mortified & mad, & that vnder colour of perfection, to merit by pennance, going wolward, whipping, almes, fastings, &c. Anno 1320. there was a Sect of whippers in Germany, that to the astonishment of the beholders, lashed, & cruelly tortured themselves. I could giue many o- ther instances of each particular. But these works so done, are meritorious, *ex opere operato, ex condigno*, for themselves & others, they macerat and con- sume their bodies, *specie virtutis & umbrâ*, those Euangelicall counsels are propounded, as our Pseudocatholics call them, Canonically obedience, wil- full pouerty, & vowes of chastity & monkery, & a solitary life, which extend almost to all Religions and superstitions, to *Turkes, China's, Gentiles, Abyssines, Greekes, Latines*, and all Countries. Amongst the rest, fasting, contem- plation, solitarines, are as it were certain Rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Fo- restus*) *ob longas inedia, studia & meditationes celestes, de rebus sacris & reli- gione semper agitant*, by fasting ouermuch, and diuine meditations, are over- come. Not that fasting is a thing of it selfe to be discommended, for it is an

^u *Mater sani-*
tatis, clauis, ce-
lorum, ala anime
que leues pen-
nas producat, ut
in sublime ferat,
curtus spiritus
santi, vexillum
fidei, port a para-
disi, vita angelo-
rum, &c.

^x *Castigo corpus*
meum. Paul.
^y *Deum amemus.*

excellent meanes to keep the body in subiection, ^u a preparatiue to deuoti- on, the Physick of the Soule, by which chaste thoughts are ingendred, true zeale, a diuine spirit, whence wholsome counsels do proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The Fathers are very much in commendation of it, & as *Caluin* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to ereare vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it bee moderately and seasonably vsed, by such parties as *Moses, Elias, Daniel, CHRIST*, and as his ^x Apostles made vse of it, but when by this meanes they will supererogate, and as ^y *Erasmus* well taxeth, *Calum non sufficere putant suis meritis*, Heauen is too small a Rewarde for it: They make choice of times and meats, buy and sell their merits, and at- tribute more to them then to the ten Commandements, and count it a grea- ter sinne to eate meate in lent, then to kill a man: And as one saith, *Plus re- spiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Sola-*

monem

monem, quibus in ore Christus, Epicurus in corde, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the divell sets in a foot, strangely deludes them, & by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusion of divels amongst Hermits, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the divell takes to delude them. *Marsilius Cagnatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by divels, and *it is a miraculous thing to relate (as Cardan writes) what strange accidents proceede from fasting, dreames, superstition, contempt of torments, desire of death, prophesies, paradoxes, madnesse; fasting naturally prepares men to these things.* Monkes, Anachorites and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noyses, conferre with Hobgoblins, divels, rivell vp their bodies, & *dum hostem insequimur, faith Gregory, civem quem diligimus trucidamus*, they become bare Skeletons, skinned and bones. *Carnibus abstinentes proprias carnes devorant, ut nil prater cutem & ossa sit reliquum.* Hilarion, as *a Hierom reports in his life*, was so bare with fasting, *that the skin did scarce sticke to the bones*, for want of vapors he could not sleep, & for want of sleepe became idle headed, *and heard every night infants crie, oxen lowe, wolves howle, Lyons roare (as he thought) clattering of chaines, strange voices, & the like illusions of divels.* Such symptomes are common to those that fast long, are solitarie, giuen to contemplation, overmuch solitarinesse and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behouefull in some cases and good: sobriety and contemplation ioine our soules to God, as that heathen *b Porphyrie* can tell vs. *a Extasis is a taste of future happynesse, by which we are united vnto God, a diuine melancholy, a spirituall wing, Bonauenture* tearmes it, to lift vs vp to heauen. But as it is abused, a meere dotage, madnesse, a cause and symptome of Religious melancholy. If you shall at any time see (faith *Guatinerius*) a religious person over superstitious, too solitary, or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so. *P. Forestus* hath almost the same words, and *c Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitarines, fasting, and that melancholy humour, are the causes of all Hermits illusions.* *Lavater. de spect. cap. 19. part. 1. and part. 1. cap. 10.* putes solitarines a maine cause of such spectrums and apparitions, none, faith he, so melancholy as Monkes and Hermits, the Divels bath melancholy, & none so subiect to visions and dotage in this kinde, as such as live solitary lines, they heare & see strange things in their dotage. *Polidoe Virgil. lib. 2. de prodigiis, holds that those prophesies and Monkes revelations, Nunnes dreames, which they suppose come from God, doe proceed wholly ab instinctu demonum, by the Divels meanes: and so those Enthusiasts, Anabaptists, pseudo prophets haue the same cause.* *b Fracastorius lib. 2. de intellect.* will haue all your *Pythonisses, Sibylles & pseudo*

Lib. 8. cap. 10. de rerum varietate. admiratione digna sunt que per ieiunium hoc modo contingunt, somnia, superstitio, contemptus tormentorum, mortis desiderium, solitudo, futurorum divinatio, obstinata opinio, infans, ieiunium naturaliter preparat ad hec omnia.

a Epist. lib. 3. Ita attenuata sunt ieiunio & vigiliis, in tantum exco corpore, ne ossibus vix hereret, unde nocte infantum vagitus, baintus pecorum, mugitus bouum, voces & ludibria demonum, &c.

b Lib. de abstinentia, sobrietates & continentia mentem deo coniungunt.

c Extasis nihil est aliud quam gustus future beatitudinis (Erasmus epist. ad Dorpium) in qua toti absorbimur in deum.

d Si religiosum nimis ieiunia videtur observantem, audacter melancholicum pronuntiabis.

Tract. 5. cap. 5.

e Solitudo ipsa, mors agra laboribus anxii, & ieiunio, tum temperatura cibi mutata, agrestibus, & humor melancholicus heremitis illusionum causa sunt. Solitudo est

causa apparitionum, nulli visionibus & huic delirio magis obnoxii sunt, quam qui collegiis & enemo soli vivunt monachi, tales plerumque melancholici obviuntur & solitudinem. & Monachi se putant prophetare ex deo, & qui solitarii agunt vitam, quum sit instinctu demonum. & sic falluntur fatidice, a malo genio habent, que putant a deo, & sic Enthusiaste. b Sibylle, Pythii, & Prophetæ qui divinare solent, omnes phantastici sunt melancholici.

do-prophets to be meere melancholy, so doth *Wierus* prouel *lib.1.cap.8.et lib.3.cap.7.* *Arculanus* in *9.Rhasis*, that melancholy is a sole cause, and the Diuell together, with fasting and solitarines of all such *Sibylline* prophesies, if there were ever any such, which with *Causabon* and others I iustly except at. But howsoever there be no *Sibylles*, I am assured there be other *Enthusiasts*, Prophets, &c. and ever haue beene in all ages, and stil proceeding from those causes. That which *Matthew Paris* relates of the Monke of *Evesham*, that saw heaven and hell in a vision, of *Sir Owen* that went downe into *St. Patriarks* Purgatory in king *Stephens* daies, and saw as much: *Walsingham* of him that was shewed the like by *St. Iulian*, *Beda lib.5.ca.13.14.15.et 20.* reports of king *Sebba lib.4.cap.11.eccles.hist.* that saw strange^m visions, and *Stumphius Helvet.Cronic.* of a cobbler of *Basil*, 1520. that saw rare apparitions at *Ausborough* in *Germany*, was still after much solitarinesse, fasting, or long sicknesse, when their braines were addle, and their bellies as empty of meate, as their heads of wit: *Florilegus* hath many such examples, *fol.191.* one of *Saint Gultlake* of *Crowlade* that fought with diuels, but still after long fasting, overmuch solitarynesse, ⁿ the diuels perswade him there to fast, as *Moses* and *Elias* did, the better to delude him. ^o In the same Author is recorded *Carolus Magnus* vision *An.885.* or Extasis, wherein he saw heaven and hell after much fasting & meditation. So did the diuell of old with *Apollos* Priests, *Amphiaraus* and his fellowes, those *Egyptians*, still enioine long fasting before he would giue any oracles, and *Strabo Geog.lib.14.* describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whether the Priests led sicke and fanatike men: but nothing performed without ^p long fasting, no good to be done. That scotling *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Iesuits right well perceiving, of what force this fasting and solitary meditation is, to alter mens mindes when they would make a man mad, ravish him, and make him goe beyond himselfe, to vndertake some great businessse of moment, to kill a king or the like, ^r they bring him into a melancholy darke chamber, where he shall see no light for many daies together, no company, little meate, gastly pictures of diuels all about him, and leaue him to lie as he will himselfe, on the bare flower in this chamber of meditation as they call it, on his backe, side, belly, till by this strange vsage they make him quite madde and beside himselfe. And then after some ten daies, as they finde him animated and resolued, they make vse of him. The diuell hath many such factors, many such engines, which what effect they produce, you shall heare in these following Symptomes.

ⁱ Exercit. cap.1.

^k Post. 15. *Dierum preces & ieiunia mirabiles videbat visiones.*

^l Fol.84. *vid. Stephani & fol.177. post trinum incasum inedi: am & linguorem. per 9 dies nihil comedens aut bibens.*

^m After contemplation in an Extasis, so *Hierome* was whipped for reading *Tully*, see millions of examples in our *Annales*, *Bedes*, *Gregory*, *Iacobus de Voragine*, *Lippomanus*, *Hieronymus*, *Iohn Maior* de *vitis Patrum* &c.

ⁿ Fol. 199. post abstinence curas miras illusiones demonum audivit.

^o Fol. 155. post seriam meditationem in vigiliis dei dominibz, wisdom habuit de Purgatorio. ^p Vbi multos dies manent ieiuni consilio sacerdotum auxilia invocantes.

^q In Necro.

man. Et cibum quidem grandes erant, posui aqua lectus sub dio, &c.

^r *Iohn Euetardus Britanno-Romanus lib. edit. 1611.* describes all the manner of it.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacie, peevishnesse, ready to vndergoe any danger or crosse for it, martyrs, blind zeale, blinde obedience, fastings, vowes, beliefe of incredibilities, impossibilities : Particular of Gentiles, Mahometans, Jewes, Christians, and in them Heretikes old and new, Schismatickes, Schoolemen, Prophets, Enthusiasts, &c.

FLeat Heraclitus an rideat Democritus, in attempting to speake of these Symptomes, shall I laugh with Democritus, or weepe with Heraclitus, they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other, a mixt Sceane offers it selfe, so full of errours, and a promiscuous variety of obiects, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Jewish* fables, and pontificiall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make Images of all matter, and adore them when they haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choose but laugh with Democritus: but when I see them whippe and torture themselves, grinde their soules with toyes and trifles, desperate, and now ready to die, I cannot choose but weepe with Heraclitus. When I see a Priest say Masse, with all those apish gestures, murmurings, &c. read the customes of the Jewes Synagogue, or Mahometan Meschites, I must needs laugh at their folly, *risum teneatis amici?* But when I see them make matters of conscience of such toyes and trifles to adore the diuell, to endanger their soules, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious orders contend, *pro aris & focis*, with such haue and hold, *de lema capriua*, some write such great Volumes to no purpose, take so much paines to so smal effect, their Satyrs, inuectiues, Apologies, dull and grosse fictions, when I see graue learned men, raile & scold like butter-women, me thinks 'tis pretty sport and fit for Calphurnius and Democritus to laugh at. But when I see so much blood spilt, so many murders and massakers, so many cruell battels fought, &c. 'tis a fitter subiect for Heraclitus to lament. As Merlin when he sate by the lakes side with Vortiger, and had seene the white and red dragon fight, before he beganne to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pittie and bewaile this misery of humane kinde, with some passionate preface, and then to my taske. For it is that great torture, that infernall plague of mortall men, and able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoever, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater Extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for ever, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered, but this superstition involves all the world almost, and can never be remedied. Sicknesse and sorrowes come and go, but a superstitious soule hath no rest, *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quiet.

Varinus mappia componere risum vix poterat.

Plano videt Calphurnius ora. Hor.

Alanus de Insula.

Cicero l. de finibus.

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quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnisicinia & pietas*, as *Lactantius* describes; the one creates, the other dejects; the one is an easie yoke, the other an vntolerable burden, an absolute tyranny; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other marres, the one is wisdom, the other folly, madnesse, indiscretion, the one vnfaigned, the other a counterfeite, the one a diligent observer, the other an ape; one leades to heaven, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, every Catechisme will tell you, what Symptomes it hath, and what effects it produceth: but for this superstition no tongue can tel, no pen can expresse, they are so many, so diuers, so vncertaine, inconstant, and so different from themselves. *Tot mundo superstitiones, quot cælo stellæ*, one saith, there be as many superstitions in the world, as there be starres in heaven, or diuels themselves that are the first founders of them: With such ridiculous absurd Symptomes and signes, so many severall rites, ceremonies, torments and vexations accompanying, as may well expresse and besecme the diuell to be the author and maintainer of them, I will onely point at some few of them, *ex ungue leonem*, guesse at the rest, and those of the chiefe kindes of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometanes, Jewes, &c.

Of these Symptomes some be generall, some particular to each private sect: generall to all, are an extraordinary loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindness, obstinacy, &c. For the first which is loue and hate, as *Montanus* saith, *nulla firmiter amicitia quam que contrahitur hinc, nulla discordia maior, quam que à religione fit*, no greater concord, no greater discord, then that which proceedes from Religion. We are all brethren in Christ, servants of one lord, members of one body, and therefore are or should be at the least dearely beloved, inseparably allyed in the greatest bond of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the Primitiue Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Savior saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romanes* were affected, those ten persecutions may be a witnesse, and that cruell executioner in *Eusebius*, *aut lita aut morere*, sacrifice or die. No greater hate, more continuat, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daugh-

1 In Michab.
corinthens.

2 Lactantius.

daughter, husband and wife, Citty against Citty, Kingdome against King-
dome: as of old at *Tentira* and *Combos*.

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*a Immortale odium, & nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterq. locus, quum solos credit habendos,
Esse deos quos ipse colat.*

^a June. Sat. 15.

Immortall hate it breeds, a wound past cure,
And fury to the commons still to endure.
Because one Citty t'others Gods as vaine,
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of vs, then of dogs, | so they commonly call vs, *Gaures*, Infidels, miscreants, and make that their maine quarrell & cause of Christian persecution. If he will turne *Turke* he shall be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleever, which is a greater tie to them, then any affinity or consanguinity. The *Jewes* sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to vs all, and rather as ^b *Luther* writes, then they that now scoffe at them, curse them, persecute and revile them, shall be coheires and brethren with them, or haue any part or fellowship with their *Messias*, they would crucifie their *Messias* ten times over, and God himselfe, his *Angels*, and all his creatures, if it were possible, though they did endure a thousand helles for it: Such is their malice towards vs. Now for *Papists*, what in a common cause, for the advancement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, the *Spanish* inquisition, the Duke of *Aluas* Tyranny in the Low-countries, the *French* Massakers and Civill warres.

c Tantum religio potuit suadere malorum.

Not there onely, but all over Europe, we read of bloody battels, rackes and
wheels, seditions, factions, oppositions, ——— *obvia signis.*

Signa, pares aquilas & pilamini apilis,
 Invectives and contentions. They had rather shake hands with a Jew, Turke,
 or as the Spaniards doe, suffer Moores to live amongst them, and Jewes then
 Protestants. My name saith ^d Luther is more odious to them, then any thiefe or
 murderer. So it is withall heretikes and schismatikes whatsoever: And none
 so passionate, violent in their Tenents, opinions, Obstinate, Wilfull, Refracto-
 ry, Peevish, factious, singular and stiffe in defence of them, they doe not only
 persecute and hate, but pittie all other Religions, accompt them damned,
 blind, as if they alone were the true Church, they alone to be saved. The Jewes
 at this day are so incomprehensibly proud and churlish, saith ^e Luther, that *soli*
saluari, soli domini terrarum saluari volunt. And as ^f Buxtorfius addes, so ig-
 norant and selfe-willed withal, that amongst their most understanding Rabbines,
 you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend
 obstinacie, in all their actions, opinions, conversations: and yet so zealous withal,
 that no man living can be more; and vendicate themselves for the elect people of
 God. 'Tis so with all other superstitious sects, Mahometans, Gentiles in Chi-
 na and Tartarie, and our Ignorant Papists, Anabaptists, Separatists, & peculiar
 Church.

b. Commens. *in*
Mich. seruentur
pollenti villo-
rum de officia
communis fer-
uator sit, n. n. n.
gand. m. & c.
Messas vel de-
can decies cru-
cifixum essent,
q. f. n. g. d. m. si
id fieri posset,
una cum Ange-
lis & creaturis
omnibus, nec ob-
serrentur ab
hoc fastio, etsi
mille inferna
subeunda forent.
Lucr.

• **ЛУТЕИ.**

d Ad Galas.
comment mēnu
nomen odiosius
quam illius ho-
micide aut fur.
e In comment.
Michab. adeo
incomprehensi-
bilis & aspera
eorum superbia,
&c.

i Synagog Inde-
 orum ca. i. inter
 eorum intelli-
 gentissimos Rab-
 bimos nil prater
 ignorantiam &
 insipientiam
 grandem inve-
 nit horrendam
 indurationem et
 oblationem, &c

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Great is Di-
ana of the E-
phesians, Act. 15

Maluit cum
illu insanire,
quam cum aliis
bone sentire.

† O Egypte, re-
ligionis tue so-
persunt fabu-
le, eaq; incredibi-
les poteris tuis.

As true as
Homers Iliads,
Ovids Meta-
morphosis, & Soph-
Fables.

Superstitions
Symptomes
in particular.

† O sanctas gen-
tes quibus hec
nascuntur in
borto Numina.
Hor. Sat. 15.
* Prudentius
* Rosin. Antiq.
Rom. l. 2. c. 1. &
discipels.

Churches of *Amsterdam*, they alone, & none but they can be saved, & Zealous (as *Paul* saith *Rom. 10. 2.*) without knowledge, they will endure any misery, any trouble, take any paines, fast, pray, vow chastity, wilfull pouertie, forsake all, and follow their Idols, die a thousand deaths rather then abjure, or deny the least particle of that Religion, which their Fathers professe, & they themselves haue bin brought vp in, be it neuer so absurd, ridiculous, they will embrace it, they will take much more paines to goe to hell, then we shall doe to Heauen. Single out the most ignorant of them, convince his vnderstanding, shew him his errors, grossenes, & absurdities of his sect, *Non persuadebis etiam si per suaseris*, he will not be perswaded. As those Pagans told the Jesuits in *Iapona*,^a they would doe as their fore-fathers haue done, & with *Ratholde*, that *Frisian* Prince, goe to hell for company, if most of their friends went thither: They will not be moued, no perswasion, no torture can stirre them. So that Papists cannot brag of their vowes, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then all this, I shall shew you, is, & hath bin done by these superstitious Gentiles, Pagans, Idolaters: their blind zeale & superstition in all kindes, is much at one; and is it hard to say which is the greatest, which is the grossest. In a word, this is common to all superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they will not beleue, & willingly performe as much as in them lyes. † O Egypt (as *Trismegistus* exclaimes) thy religion is fables, and such as posterity will not beleue. I know that in true Religion it selfe, many mysteries are so apprehended alone by faith, as that Trinity, Christs Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile*, &c. many miracles not to bee controverted or disputed of. But he that shall but read the *Turkes Alcaron*, the *Jewes Talmud*, and Papists *Golden Legend*, will sweare that such grosse fictions, fables, vain traditions, prodigious paradoxes & ceremonies, could neuer proceed from any other spirit, then that of the diuel himself, which is the Author of all confusion and lies, and wonder withall how such wise men as haue bin of the Jewes, such learned vnderstanding men as *Averroes*, *Avicenna*, or those heathen Philosophers, could euer be perswaded to beleue, or to subscribe to the least part of them: but I will descend to particulars, read their seuerall Symptomes, and then guesse.

Of such Symptomes that properly belong to superstition, I may say as of the rest, some are ridiculous, some again fearefull to relate. Of those ridiculous, there can be no better testimony then the multitude of their gods, those absurd names, actions, offices they put vpon them, their Feasts, Holy-dayes, Sacrifices, & the like. The *Egyptians* worshipped, as *Diodorus Siculus* records, *Sunne* & *Moone* vnder the name of *Isis* & *Osyris*, and after such men as were beneficiall to them, or any creature that did them good. In the City of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and *Storkes*, an Oxe (saith *Pliny*) † *Leekes* and *Onyons*, *Macrobius*,

* *Porrum & cepe deos imponere nubibus ausi,*

Hos tu Nile deos colis.

The *Syrians*, *Chaldeans* had as many of their own Inventions, see *Lucian de deo Syria*, *Mornycap. 22. de veritat. relig.* *Selden de dijs Syris*, *Purchas Pilgrimage*, *Rosinus of the Romanes*, & *Lilius Giraldus of the Greekes*. The *Romanes* borrowed

borrowed

borrowed from all, beside their own, which were *maiorum* and *minorum gentium*, as *Varro* holds, certain & vncertain; some celestiall select & great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastate*, *dij tutelares* amongst the *Greekes*, gods of all sorts, for all functions; some for Land, some for Sea; some for Heauen, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. all actions & offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloacina*, *Febris*, *Pallor*, *Invidia*, *Risus*, *Angerona*, *Voluptas*, *Vacuna*, *Viriplaca*, Kings, Emperours, valiant men that had done any good offices for them, & arrant whores amongst the rest. For all actions, places, creatures,

Et domibus, tectis, thermis, & equis soleatis

Asignare solent genios——

saith *Prudentius*. 'Cuna

for cradles. *Diueria* for sweeping houses, *Nodina* knots. *Prema*, *Premunda*, *Hymen Hymeneus*, *Comus* the god of goodfellowes. *Hesiodus* reckons vp at least 30000 gods, *Varro* 300 *Iupiters*. as *Jeremy* told them, their gods were to the multitude of citties,

Quicquid humus, pelagus, cælum miserabile gignit

Id dixere deos, colles, freta, flumina, flammæ.

What euer heauens, sea and land begar,

Hills, Seas and riuers, God was this and that.

That which was most absurd, they made gods vpon such ridiculous occasions. As children make babies (so saith † *Morneus*) their Poets make gods. *Saturne* a man, gelded himself, did eat his own children, driuen out of his kingdom by his sonne *Iupiter*, as good a god as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, & was to be euer after adored for a god amongst the *Romanes*. *Flora* was a rich harlot in *Rome*, & for that she made the Common wealth her heire, her birth-day was solemnized long after, and to make it a more plausible Holy-day, they made her goddesse of flowres, & sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassensis* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortune muliebri*, and † *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddesse, and adored as *Iuno* and *Minerva*, and as well she deserued it. Their Holydayes & adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what gestures, rites, ceremonies, how they hang their noses ouer the smoke of sacrifices, saith * *Lucian*, and licke blood like flies, that was spilled about the Altars. Their altars, Idols, Images of wood, brasse, stone, *olim truncus eram*, &c. were all out as grosse, and the shapes in which they did represent them. *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, some like storks, apes, bulls, & yet seriously beliened, & all that which was impious & absurd, they made their gods, notorious whoremasters, as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c. theeues, slaues,

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† Cap. 22. de
cer. vel. Deos fin-
xerunt eorum
Poetæ, ut insana-
tium puppas.
* *Livius* lib. 1.
Deus vobis in
posterum propiti-
us, *Quirites*.

† *Anth. Verduy*
Imag. deorum.
† *Anlietier* can-
dido splendentes
amicamine, ca-
riorq; letante ge-
simine, vero flo-
rentes conamine
solum sternentes,
&c. *Apuleius*
lib. 11. de *Asino*
aureo.
* *Lib. de sacrifi-*
ciu. Fumo inhi-
antes, & musca-
rum in morum
sanguinem exu-
gentes circum
aras effusum.

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† De ver. relig.
cap. 22. Indigni
qui terram cal-
cent, &c.
m Jupiter Tra-
gædus, de sacri-
ficiis, & passim
aliis.

* 666 severall
kinds of sa-
crifices in Æ-
gypt, Maior rec-
kions vp, Tom. 2
coll. of which
read more in
cap. 1. of Laure-
tius Pignorius
his Ægypt Cha-
racters, a cause
of which Sa-
nubius giues,
subtil. l. 3. c. 1.

† Herod. Clio.
Immolavit lecta
pecora ter mille
Delphis, una cum
lectis & phialis
auris & argen-
teis.

a De sacrificiis.
burulam pro bo-
ni valetudine,
boves quatuor
pro divitiis, cen-
tum tauros pro
solpiti in Troiam
redire, &c.

b Enimvero si
quis reconferet
que stulti inor-
tales in festis, sa-
crificiis, diis a-
dorandis, &c.
que vota faci-
ant, quid de iis
sciant, &c.
haud scio an vi-
surus, &c.

c Solinus.

d Herodotus.

n Superstitiosus
Iulianus innum-
eras sine par-
amoni pecudes
mactavit. Am-
mianus 25. Boves
albi M. Casari
salutem, si in
viceris perimus
lib. 3. Romani
obstantissimi
sunt ceremonia-
rum bello pre-

sertum. n Poterius polit. lib. 2. cap. 16.

p In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius.

† Deum enim placare non est opus, quia non nocet, sed demonem sacrificiis placant, &c.

drudges, as *Apollo* and *Neptune* made tiles in *Phrygia*, vntil to dwell vpon the earth for their villanies, much lesse in heauen, as † *Mornay* well saith, and yet they gaue them out to be such, so weake and brutish, some to whine, lament, & roare as *Mars* in *Homer*, to be wounded, vexed, and the like: that it is no maruell if m *Lucian*, & *Pliny* could so scoffe at them & their horrible Idolatry, as they did: If *Diagoras* took *Hercules* Image, and put it vnder his pot to seeth his pottage, which was, as he said, his 13 labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietate. Chrysostome aduers. Gentil. Arnob. adu. Gentes. Austin de civ. dei. Theodoret. de curat. Grec. affect. Clemens Alex. andrinus, &c.* Lamentable, tragicall, & fearfull those Symptomes are, that they should be so farre forth affrighted with the infictitious gods, as to spend their goods, liues, fortunes, precious time, best dayes in their honour, to * sacrifice vnto them, to their inestimable losse, so many 1000 Sheep, Oxen, Goats, as † *Cræsus* king of *Lydia*, n *Marcus Iulianus*, and the rest of the *Roman* Emperours vsually did with such labour and cost: and not Emperours only & great men pro communi bono, were at this charge, but priuate men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Problem, & it was an ordinary thing to sacrifice in a *Lu. cians* time, a heifer for their good health, foure oxen for wealth, an hundred for a kingdome, nine bulles for their safe returne from *Troia* to *Pylus*, &c. besides sheep, cocks, Corals, frankincense, to their vndoings, as if their gods were affected with blood or smoke. And surely (b saith he) if one should but repeate the fopperies of mortall men in their sacrifices, feasts, worshipping their gods, their rites and ceremonies, what they thinke of them, of their diet, houses, orders &c. what prayers and voves they make, if one should but obserue their absurdity and madnesse, he would burst out a laughing, and pitty their folly. I say nothing of their donaries, pendants, offerings, presents, to these their fictitious gods daily sent. f *Alexander* the son of *Mynas* king of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. d *Cræsus* king of *Lydia* dedicated an hundred golden tiles in the same place, with a golden Altar: No man came empty handed to their Shrines. But these are base offerings in respect, they offered men themselues, and they did voluntarily vndergoe it, The *Decy* did so sacrifice *Dys Manibus*. *Curtius* did leap into the gulf. were they not all strangely deluded to goe so farre to their Oracles, to be so gulled by them as they were, both in warre and peace, as *Polybius* relates, and which, Augures, Priests, vestall Virgins can witnesse: to be so n superstitious, thar they would rather loose goods and liues, then omit any ceremonies, or offend any Hea-then gods. *Niceas* that generous and valiant Captain of the *Greekes*, ouerthrew the *Athenian* Nauy, by reason of his too much superstition, o because the *Augures* told him it was ominous to set saile from the hauen of *Syracuse*, whilst the Moone was eclipsed, he tarried so long till his enemies besieged him, & he and all his Army was ouerthrown. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of later yeares in the *Indies*, and those bordering parts: P in what feriall shapes the † *Diuell* is adored, ne quid mali intentet, as they say, how he terrifies them, how they offer men and women sacrifices vnto him, an 100 at once, as they

did

did Infants in *Crete* to *Saturne* of old, at *Mexico*, when the *Spaniards* first overcame them, & how they bury their wiues with them, and burne them alive, best goods, horses, seruants, when a great man dies, & 12000 at once amongst the *Tartars* when a great *Cham* departs: how they plague themselves, which abstaine from all that hath life, as those old *Pythagoreans*, with immoderate fastings, & as they of *China*, that for superstitions sake neuer eat flesh nor fish all their liues, neuer marry, but liue in desarts and by-places, & some pray to their Idoles 24 houres together, without any intermission, biting of their tongues when they haue done. Some again are brought to that madness by their superstitious Priests; (that tell them such vain stories of immortality, and the ioyes of heauen in that other life) & that many thousands voluntarily break their own neckes, as *Cleombrotus Ambrocitus* Auditors of old, precipitate themselves, that they may participate of that vspeakable happinesse in the other world. One poysons, another stranglenth himselfe, and the King had done as much, deluded with this vain hope, had he not bin detained by his seruant. But who can tell of their seuerall superstitions, vexations, follies, torments? I may conclude with *Possevinus*, *Religio facit asperos mites, homines è feris; superstitio ex hominibus feras*, Religion makes wild beasts ciuill, superstition makes wise men beasts and fooles; & the discreetest that are, if they giue way to it, are no better then dizards. nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drit of Religion to make vs like him whom we worship, what shall be the end of Idolaters, but to degenerat into stocks and stones, of such as worship these Heathen gods, for *dij gentiam demonia*, * but to become diuels themselves? 'Tis therefore *exitiosus error, & maxime periculosus*, a most perillous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a troublesome passion that vtterly vndoeth men. Vnhappy superstition, *Pliny* calls it, *morte non finitur*, death takes away life, but no superstition. Impious and ignorant are farre more happy then they that are superstitious, no torture like to it, none so continue, so general, so destructive, so violent.

In this superstitious row, *Jewes* for antiquity may goe next to *Gentiles*, what of old they haue done, and what Idolatries they haue committed in their groues and high places, what their *Pharisees, Sadduces, Scribes, Esses*, and such sectaries haue maintained, I will not so much as mention: for the present, I presume no nation vnder heauen can be more sortish, ignorant, blind, superstitious, wilfull, obstinate and peeuish, tiring themselves with vain ceremonies to no purpose, he that shall but read their Rabbins ridiculous Comonies, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly belieue, will think they be scarce rational creatures, their foolish ceremonies, when they rise in the morning, & how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, & those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Jewes* into the holy land, and

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⁹ Fer Cortesius
¹ M. Polus.

Let. Ve roman-
nus, nauig. lib. 6.
cap. 9. P. Martyr
Ocean. dec.

¹ Matibias à
Michou.

¹ Epist. Iesuit.
A. 1549. à Ka-

uerio & sociis.
Idemq. Riccio.

expedit. ad Sinas
lib. 1. per 10. km.

Leimutores apud
eos 1010 die car-

nibus abstinent
& pifibus, ob

relegionem nocte
& die Idola co-

lentes, nusquam
egredientes.

¹ Adimmortalita-
tem morte a-

spurant summi
magistratus, &c.

Et multimorta-
les hinc infamia,

& propter seruo
immortalitatis

studio laborans,
& miserè pere-

unt, rex ipse
clam venenarum

haurisset, n. si
seruo susses de-

tentus.

¹ Cautione in
lib. 1. ub. Bodini

de repub fol. 122

¹ Cum ipsius
diaboli ut nequi-

tiam reseruat.

¹ Lib. de superstit.

¹ Hominibus
vita finis mors,

non autem su-
perstitionis. pro-

fert huc suos
terminos ultra

vise finem.

¹ Ruxdorfius

Synagog. Iud. 4.

Inter presandum

nemo pediculos

attingat, vel pu-

licem, aut per

guttur inferius ventum emittat, &c. Id. cap. 5. & sequent. cap. 36.

Yyy 2

there

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Illic omnia animalia, pisces, aves, quos Deus unquam creavit, mactabuntur, & vinum generosum, &c.

Quis lapsu vedri altissimi 300. deieci sunt, quumq; e lapsu eorum fuerat contraxerunt pag. 160. inde submersi, & alluvione inundati.

Every King in the world shall send him one of his daughters to be his wife because it is written Ps. 45. 10. kings daughters shall attend on her &c.

Quum quadringentis adibus miliaribus Leo Imperatore Leo hic abesset, tam fortiter rugiebat, ut mulieres Romane abortierint omnes muris, &c.

Strozius Ciconia, omnif. mag. lib. 1. cap. 1. putida multa resenset ex Alcorano, de celo, fellis, Angelis.

Lonicerus cap. 21. 22. lib. 1.

Quinquies in die orare Turce tenentur admeridiam, Eredem. Bachius cap. 5.

In quolibet anno mensem integrum ieiunant interdum, nec comedentes nec bibentes, &c. Nullis unquam multis per totam etatem carnibus vescuntur, Lco Afer.

Lonicerus co. 1. cap. 17. 18. † Gotardus Arthus cap. 33. hist. orient. Indi opinio est expiatorium esse Gangem, & quod nudum ab omni peccato, nec solum fieri posse, quicum hoc flumine se abluat, quam ob causam ex tota India, &c.

there make them a great banquet, ^b wherein shall be all the birds, beasts, fishes, that ever God made, and a cup of wine that grew in Paradise, and that hath bin kept in Adams Cellar ever since. At the first course shall be served in that great Oxe in Job. 4. 10. that every day feeds on a thousand hills. Psal. 50. 10. that great Leviathan, and a great Bird, that laid an Egge so bigge, ^c that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages: This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seaven yeares. Of their Messias ^d wines and children; Adam and Eve, &c. and that one stupend fiction amongst the rest. When a Roman Prince asked of Rabbi Iehosua ben Hanania, why the Jewes God was compared to a Lion; he made answer he compared himselfe to no ordinary Lion, but to one in the wood Ela, which when he desired to see, the Rabbine praied to God he might, and forth with the Lion set forward, ^e But when he was 400 miles from Rome, he so roared that all the great bellied women in Rome made aborts, the citty wals fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell downe dead, and so the Lion went backe. With an infinite number of such lies & forgeries, which they verily belecue, feed themselves with vaine hope, and in the meane time, will by no perswasions be diverted, but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds, and will not be relieved, or reconciled.

Mahometans are a compound of Gentiles, Jewes, and Christians, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of every one of them, full of idle fables in their superstitious law, their Alcoran it selfe a gallimastrye of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted Mahomet when he came from Mecha, the Moone came downe from heaven to visit him, how God sent for him, spake to him, &c. with a company of stupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three soules to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that Virgil, Dantes, Lucian, nor any Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine and swines flesh are vterly forbidden by their law, & they must pray five times a day, and still towards the south, wash before and after all their bodies ouer, with many such. For fasting, voves, religious orders, peregrinations, they goe farre beyond any Papiests, ^b they fast a month together many times, and must not eat a bit till sunne be set. Their Kalanders, Deruises, and Torlaechers, &c. are more ⁱ abstemions some of them, then Carthusians, Franciscans, Anchorites, forsake all, liue solitary, fare hard, goe naked, &c. ^k Their pilgrimages are as farre as to the riuer † Ganges (which the Gentiles of those Tracts likewise doe) to wash themselves, for that riuer as they hold hath a soueraigne vertue to purge them of all sinnes, and no man can bee saued that hath not beene washed in it. For which reason they come far & neere from the Indies Maximus gentium omnium confluxus est, and infinite numbers yearly resort

to it. Others goe as farre as *Mecha* to *Mahomets* tombe, which iourney is both miraculous, and meritorious. The ceremonies of flinging stones to stone the Diuell, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiven, and they reputed for so many Saints. And diuerse of them with hot bricks, when they returne, wil put out their eyes, ^lthat they may neuer after see any prophane thing. They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24 chapter, *Bredembachius cap. 4. 5. 6.* *Leo Afer lib. 1.* *Busbequius, Sabellicus, Purchas lib. 3. cap. 3. & 4. 5. & c.* Many foolish ceremonies you shall finde in them, and which is most to be lamented, the people are generally so curious in obseruing of them, that if the least circumstance be omitted, they thinke they shall be damned, 'tis an irremissible offence and can hardly bee forgiven. I kept in my house amongst my followers (saith *Busbequius* (sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when he knewe what he had done, he was not onely sicke to cast and vomit, but very much troubled in minde, would weepe, and ^mgriue many dayes after, torment himselfe for this fowle offence. Another *Turke* being to drinke a cuppe of wine in his Cellar, first made a huge noyse and filthy faces, ⁿto warne his soule as he said, that it should not be guilty of that fowle fact which hee was to commit. With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

^l Quia nil uoluit deinde videre.

^m Nullum se consiliandi finem fecit.

ⁿ Ut in aliquo argulum se reciperet, ne rea fingeret eius delicti, quod ipse erat admissurus.

In the last place are *Christians*, in describing of whose superstitious symptoms, I may say that which *S. Benedict* once saw in a vision, one Diuell in the market place, but 10 in a Monastery, because there was more worke; in populous citties, they would sweare and forswear, lye, falsifie, decaue fast enough of themselves, one Diuell could circumvent a 1000, but in their religious houses 1000 Diuells could scarce tempt one silly Monke. All the principall Diuells I thinke busie themselves in subverting *Christians*, *Iewes*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, but *Christians* haue that shield of faith, sword of the spirit to resist, & must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appeares by those seuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and playes his prize: This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Heretickes were abroad, many sprung vp since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce & captivate their soules. Their symptoms I knowe not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Heretickes, Schismaticks, false Prophets, impostors, and their ministers: they haue some common symptoms, some peculiar. Common, as madnesse, folly, pride

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pride, insolency, arrogancy, singularity, peeuishnesse, obstinacy, impudence, scorne and contempt; of all other sects:

Nullius addicti iurare in verba magistri,

They will approue of nought, but what they first invent themselves, no interpretation good but what their spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are onely wise, onely learned, in the truth, all damn'd but they, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As *Bernard* speaks of *P. Aliardus*, *omnes patres sic, atq. ego sic*, Though all the Fathers counsell, and all the world contradi& it they care not, they are all one: and as *P. Gregory* well nores, of such as are *vertiginous*, they thinke all turnes round and moues, *allerre*, when as the error is wholly in their owne braines. *Magallianus* the Iesuite, in his comment on the 1 of *Timothy*, cap. 16. ver. 20. & *Alphonſus de Castro* lib. 1. aduersus hereses, giue two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselves by the noses when they said it) 1 First they affect nouelties, and toyes, and preferre falsehood before truth, 2 secondly they care not what they say, that which rashnes and folly hath brought out pride, afterward, peeuishnesse, and contumacy shall maintaine to the last gaspe. Peculiar symptoms are prodigious paradoxes, new doctrines, vaine phantasmes, which are as many and as diuers as they themselves. 1 *Nicholaites* of old would haue wines in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine. *Adamians* goe naked, 1 because *Adam* did so in Paradise, and some 2 barefoot all their liues, because *God*, *Exod. 3.* and *Iosua, 5.* bid *Moses* so to doe, and *Isay, 20.* was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of foules from men to beasts. 3 The *Circumcellions* in *Africke*, with a madde cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, 4 threatening some if they did not, with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonſus de Castro*, *Daneus*, 5 & *Gab. Prateolus*, &c. Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our 6 *Eudo de sellis*, a *Brittane*, in King *Stephens* time, and many such, nothing so common as visions, reuelations, prophesies. Now, what these braine-sicke Heretickes once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious, the common people will followe and beleue. It will runne along like *Murrian* in cattle, scab in sheepe. *Nulla scabies*, as 7 he said, *superstitione scabiosior*, as he that is bitten with a mad dogge bites others, and all in the end become mad, either out of affectation of nouelty, simplicity, blinde zeale, hope, and feare, the giddy headed multitude will imbrace it.

Sed vetera querimur, these are old, *hac prius fuere*. In our dayes wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe. A rope of Popes, who from that time they proclaimed themselves vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus*

Patrum,

o Epist. 190.

p Orat. 8. ut

vertigine correptis videntur omnia moueri, omnia is falsa sunt, quia error in ipso cerebro fit.

q Res novas affectant & inuiciles, falsa veris praferunt 2. quod temeritas effusierit insuperbia postmodum inebitur & contumacia, &c.

r See more in Vincent. Lirin.

s Aust. de heres.

t Nus mulierum indifferens.

u Quid ante peccauit Adam, nudus erat.

v Aly audis pedibus semper ambulat.

x In sana feritate sibi non parcunt, nam per mortes varias precipitiorum, aquarum, & ignium, seipos necant, & in istum furorem alius cogunt, mortem minantes non faciunt.

y Eleuch. heret. ab orbe condito.

z Nubrigenſis lib. 1. cap. 19.

a Iouian. Pont. Ant. dial.

patrum, infantum, and all that subterranean Geography, Masse, adoration of Saints, almes, fastings, bulls, Indulgences, orders, Friers, Images, Shrines, musty reliques, excommunications, confessions, satisfactions, blinde obedience, vowes, pilgrimages, peregrinations, that the light of the Gospell was quite eclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe ^b more obscured and persecuted: Christ and his members crucified, inore, faith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnes*, *Goths*, and *Vandals*. What each of them did, by what meanes, at what times, *quibus auxilijs*, superstition came to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses*, *Kemnissus*, *Osiander*, *Bale*, *Mornay*, *Fox*, and many others relate. In the meane time, he that shall but see their prophane rites & foolish customes how superstitiously kept, how strictly obserued, their multitude of Saints, Images, for trades, professions, diseases, persons, offices, countries, places, *S. George* for England, *S. Denis* for France, *Patricke*, Ireland; *Andrew*, Scotland; *Iago*, Spaine; &c. *Gregory* for Students, *Luke* for Painters, *Cosmus & Damian* for Philosophers; *Crispine*, Shoemakers; *Katherine*, Spinners; &c. *Anthony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheepe; *Pelagius*, Oxen; *Sebastian* the plague; *Valentine*, falling sicknesse; *Apollonia* tooth ach, *Petronella* for Agues, and the *Virgin Mary* for Sea and Land for all parties, offices; hee that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich ^c gownes, her donaries, the cost bestowed on Images, and number of suters; *S. Nicholas* Burge in France, our *S. Thomas* Shrine of old at *Canterbury*, those reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, *S. Denis*; & how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselves, times, goods, lines, fortunes, in such ridiculous observations, their tales and figments, false miracles, buying & selling of pardons, Indulgences for 40000 yeares to come, their Processions on set dayes, their strict fastings, Monkes, Anachorites, Friar Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme Sunday, Blase, *S. Martin*, *S. Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Gracian*, *Pagan*, *Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, and keeping those Evangelicall counsells, pouerty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances before his precepts, & keepe them in ignorance, blindnesse, they haue brought the common people into such a case, that vpon paine of damnation, they dare not breake the least ceremony, tradition, edict: hold it a greater sinne to eat a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony be omitted, what must, what penance soeuer is enioyned, they dare not but doe it, tumble with *S. Francis* in the mire amongst Hogges, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. goe to the *East* or *West Indies*, kill a King, or run vpon a sword point; they performe all, doe all, beleue all.

^b Cum per Paganos nomen eius persequi non poterat, sub specie religionis fraudulenter occultare disponebat.

^c One Image, had one gown worth 400. crownes and more.

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^a Lucilius lib.1.
cap.22. de falsa
resig.

*¶ Vi pueri infantes credunt signa omnia athena
Viuerē, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor inesse athenis.*

As children thinke their babies liue to be,
Doe they these brasen Images they see.

And whilst the ruder sort are so carried headlong with blinde zeale, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Punks, they doe *Indulgere genio*, and make much of themselves. The middle sort some for gaine, hope of preferment, and for feare are content to subscribe, and doe all that in them lies, to maintaine & defend their present gouernment, as Schoolmen, Canonists, Jesuits, Friers, Orators, Sophisters; who either for that they had nothing else to doe, luxuriant wits knewe not how to busie themselves, or better to defend their lies, miracles, transubstantions, Popes pardons, Purgatories, Masses, impossibilities, haue coyned a thousand idle questions, nice distinctions, Obs and Sols, such tropologicall, allegoricall expositions, to salue all apparences, obiects, such quirkes and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliatiions, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come a company of mad Sophisters, *primo secundo secundary*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, *an Papa sit Deus an quasi Deus? An participet utramq; Christi naturam?* Whether it be as possible for God to be a Humblebee, or a gourd as a man? Whether he can produce a respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from hell, and how? with a rabble of questions about hell fire, whether it bee a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnisius*, are most of your Schoolemen, 200. Commentators on *Peter Lumbard*, Scotists, Thomists, Reals, Nominals, &c,

Thus they continued in such errour, blindnesse, decrees, sophismes, superstitions, idle ceremonies and traditions, were the summe of their religion, & the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sun to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, diuine spirits haue done their endeavours, and still doe.

* *And what their ignorance esteem'd so holy,
Our wiser ages doe accompt as folly.*

But see the Diuell that will neuer suffer the Church to be quiet or at rest. No Garden so well tilled, but some noxious weeds grow vp in it, no wheat but it hath some tares, we haue a madde giddy company of Priests, Schismatics, and some Hereticks euen in our owne bosomes in another extreame,

Dum vitant stulti vitia in contraria currunt.

That out of too much zeale, in opposition to Antichrist, humane traditions those Romish ceremonies and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting daies, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c, no Bishops Courts, no

Church

• *Hospinian
Oslander.*

*An hec professione
Deus sit 'cucurbita vel scabens sit equi
possibilis ac Deus est homo.*

*An possit respectum producere
sine fundamento & termino.*

*An leuius sit hominem iugulare
quam die dominico calcare
consequere.*

• *Daniel.*

Church government, rayle at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No not so much as degrees some of them will tolerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselves, & wholly for ornament and decency, or for distinction sake, they abhorre and hate, and snuffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidays, or honest recreations, no Churches, no bells some of them, because Papists vse them: No discipline, no ceremonies, but what they inuent themselves: No interpretations of Scriptures, no Comments of Fathers, no Councells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, haue secret revelations will be of priuy counsell with God himselfe, and knowe all his secrets. ^f *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint a fini omnium obstinatissimi.* A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores praecipites & versiginos*, one calls them, as well he might) and those hidden mysteries to priuate persons, times places, as their owne spirit informes them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what month, what day. Some of them againe haue such strong faith, so presumptuous, they will goe into infected houses, expell Diuells, & fast forty daies, as *Christ* himselfe did; some call God and his attributes into question, as *Vorstius*, some Princes, ciuill magistrates, and their authorities, as *Anabaptists* and will doe all their owne priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuat spirits. It is a wonder to reueale what passages *Steiden* relates in his Commentaries, of *Cretinke* and *Knipperdoling* and their associates, those madde men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Revelations, how absurdly they carried themselves, deluded others; that as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth enervate, debilitate, take away mens spirits & courage from them, & breeds nothing so courageous souldiers as that *Roman*, we may say of these peculiar sects, their Religion takes away not spirits only, but wit & iudgment, and deprives them of all vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes and reuelations, that they are quite madde, out of their wits. What greater madnes can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elsas*, and what not? In *Poland* 1548. in the raigne of king *Sigismund*, one said he was *Christ*, and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. ^h One *David George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Fauentinus, consil. 15.* writes as much of one *Honorius*, that thought he was not onely inspired as a Prophet, but that he was a God himselfe, and had ⁱ familiar conference with God and his Angels. *Lavater de spect. cap. 2. part. 1.* hath a story of one *Iohn Sartorius*, that thought he was the

^f Agrippa p. 24.^e Alex. Garguix, 12. Discipulis affectu mium in modum populum decipit.^h Guicciard. d. scip. Belg. com. plus habuit affectus ab isdem honoratus.ⁱ Hen. Nicholas at Leiden, 1580 such a one.

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* See Camdens
Annals, fol.
342, & 285.

Prophet *Elias*, & cap. 7. of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamys cap. 7.* makes mention of a Prophet of *Groning*, that said he was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Coppinger* that said he was *CHRIST*, *Hacket* and *Arthington* his Disciples; ^k *Burchet*, *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to conuert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precilians most part by a preposterous zeale, fasting, meditations, melancholy, are brought into those grosse errors & inconveniences. Of these men I may conclide generally, that howsoeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *lesam habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cetera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitum erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physick, then many a man that keepe his bed, more need of Hellebor, then those that are in *Bedlam*.

SVBSEC. 4.

Prognostickes of Religious melancholy.

* *Arrius* his
bowels burst,
Montanus han-
ged himselfe,
&c.

Eudo de stellis
his disciples,
ardere potius
quam ad vitam
corrigi malue-
run, tanta vis
infixi seuel er-
roris, they died
blaspheming.
Nubigenfis cap.
19. lib. 1.

Ier. 7. ver. 23.
Amos 5. 5.

^m 5. Cap.
ⁿ *Poplinarius*.

Latins pref. *bist.*

YOU may guesse at the Prognosticks, by Symptomes. What can these signes foretel otherwise then folly, dotage, madnes, grosse ignorance, despaire, obstinacy, a reprobate sense, ^l a bad end? What else can superstition, heresie produce, but warres, tumults, vproares, torture of soules, & despaire, a desolat land, as *Jeremy* reacheth, cap. 7. 34. when they commit Idolatry, & walk after their own wayes: how should it be otherwise with them? What can they expect but *blasting*, *famine*, *dearth*, & all the plagues of *Egypt*, as *Amos* denounceth, cap. 4. ver. 9. 10. to be led into captiuitie? If our hopes be frustrate, *we sowe much, and bring in little, eate and haue not enough, drinke and are not filled, cloath and be not warme &c.* *Haggai* 1. 6. *wee looke for much, and it comes to little*. And why? *his house was waste, they came to their owne houses*, ver. 9. *therefore the heauen staid his dew, the earth his fruite*: Because we are superstitious, irreligious, we doe not serue God as we ought, all these plagues & miseries come vpon vs, what can we look for else; but mutuall warres, slaughters, fearefull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to be fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheelles, tortures, torments, whence doe they proceed? from superstition. *Bodine* the Frenchman in his ^m *method. hist.* accounts *Englishmen* Barbarians, for their ciuill warres: but let him but read those *Pharsonian* fields ⁿ fought in *France* of late for Religion, their *Massacres*, wherein by their own relations, in 24 yeares, I know not how many millions haue bin consumed, whole families & cities, and he shall find ours to haue bin but velitations to theirs. But it hath euer bin the custome of heretickes, Idolaters, when they

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are plagued for their sinnes, and Gods iust iudgment come vpon them, not to acknowledge any fault in themselves, but still impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on *Christians*, ^o that there were not such ordinary showres in winter, the ripening heat in sommer, so seasonable springs, fruitfull autumnes, no mar- ble mines in the mountaines, lesse gold and siluer then of olde, that husbandmen, seamen, souldiers, all were scanted: iustice, friendship, skill in Arts, all was decayed, and that through *Christians* default, and all their other miseries from them, *quod dy vestri à vobis non colantur*: because they did not worship their gods. But *Cyprian* retorts all vpon him again, as appeares by his Tract against him. 'Tis true the world is miserably tormēted & shaken with warres, dearth, famine, fire, inundations, plagues, & many ferall diseases rage amongst vs, *sed non ut tu quereris ista accidunt quod dy vestri à nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec quaritur, nec timetur*. Not as thou complaineest, that we doe not worship your gods, but because you are Idolaters, & doe not serue the true God, neither seeke him, nor feare him as you ought. Our *Papists* object asmuch to vs, & account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, and we them as a company of Pagans, Jewes, against all: When as indeed there is a generall faule in vs all, & something in the very best, which may lustly deserue Gods wrath, & pull these miseries vpon our heads. I will say nothing here of those vain cares, torments, needlesse workes, pseudomartyrdome, &c. We heap vpon our selues vnnecessary troubles, observations, wee punish our bodies, as in *Turkie* (saith *P. Busbequius leg. Turcic. epist. 3.*) one did, that was much affected with *Musick*, and to heare boyes sing, but very superstitious; an olde Sybil comming to his house, or an holy woman (as that place yeelds many) tooke him downe for it, and told him, that in that other world he should suffer for it, thereupon he slung his rich & costly Instrumētts which he had, bedeckt with Iewels, all at once into the fire. He was serued in siluer plate, and had goodly household-stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was serued in earthen vessels. Last of all, a decree came forth, because *Turkes* might not drinke wine themselves, that neither Iew nor Christian then liuing in *Constantinople*, might drinke any wine at all. In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after, from such meats at such times, & then last of all so rigorously proposed, to bind the conscience vpon paine of damnation. First Friday, saith *Erasmus*, and then Saturday, & nunc periclitatur dies Mercurij, & Wednesday now is in danger of a fast. ¶ And for some such toys, some so miserably afflict themselves, to despaire, and death it selfe, rather then offend, and thinke themselves good Christians in it, when as indeed they are superstitious Iewes. So saith *Leonardus Fuchsius*, a great Physitian in his time, we are so tortured in Germany with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther, a worthy man, in time, to redresse these mischiefes, we should haue eaten hay with our horses before this. ¶ As in fasting, so in all other superstitious Edicts, we crucifie one another without a cause, barring our selues of many good & lawfull things, honest disports, pleasures & recreations, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good

o Quod nec hy-
eme, nec aestate
tantum in urum
co.ia, nec frigi-
bus torquaris
oltea fragran-
tis, nec vernalis
tempore fata-
rum leta sint,
nec arbores fe-
ribus cultum ni-
secum minus
de vinitibus
maior emua-
tur, minus au-
rum, &c.

P Solutus erat
oblatum et fidi-
bus & voce ma-
fidi et nec um,
sed locumne
solutum silyle
cuiusdam inter-
rent, &c. inde
quicquid erat
in simoniorum
Symph. niaconis,
auro, et omnia
egregio opere di-
stinctionum com-
muni, & in ig-
nem iniecit, &c.
¶ Ob id genus
et fructum
has videtur ho-
mine misere af-
flicti & digne
mori, & scripsi
Christianus. An-
dori, quum re-
uera sint Iudaei.

¶ Ita in corpora
nostra, fortu-
nosq. decretis
suis seruit. ut pa-
rum abstractat
mi deus Luth-
rum et in sum per-
petua memoria
dignum exco-
municet. quia
nobis seruo mox
canonum cum
iumentis cibo-
rendum fuisse.
¶ The Gen-
tiles in India
will eat no
sensible crea-
tures, or ought
that hath
blood in it.

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* Nuda ac trēmunda cruentis eripet genibus sicandida iussit Ino, Iuvenalis. Sat. 6.
† Munſter Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non poſſet eximere: implorat opem ſociorum ſed illi negant, &c.
⁂ De benefico. 7.2.

good gifts, & puniſh our ſelves without a cauſe. looſe our liberties, and ſometimes our liues. A^o 1270, at † *Magdeburge* in *Germany*, a Jew fell into a privy vpon a Saturday, & without helpe, could not poſſibly get out; he called to his fellowes for ſuccour, but they denied it, becauſe it was their Sabbath, *non licebat opus manuum exercere*, the Biſhop hearing of it, the next day forbade him to be pulled out, becauſe it was our Sunday. In the meane time, the wretch died before Monday. We haue myriads of examples in this kind, and therefore not without good cauſe, *Intollerabilem perturbationem*, *Seneca* calls it, as well he might, an intollerable perturbation, that cauſeth ſuch dire euents, folly, madneſſe, ſickneſſe, deſpaire, death of body and ſoule, and Hell it ſelfe.

SVBSEC. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry and ſuperſtition, will require ſome monſter-taming *Hercules*, a diuine *Æſculapius*, or *CHRIST* himſelfe to come in his own perſon. They are all generally ſo refractory, ſelfe-conceited, obſtinat, ſo firmly addicted to that Religion, in which they haue bin bred & brought vp, that no perſwaſion, no terrour, no perſecution can diuert them. The conſideration of which, hath induced many Commonwealths to ſuffer them to inioy their Conſciences as they will themſelves, A tolleration of *Jewes* is in moſt Provinces of *Europe*; In *Asia* they haue their Synagogues: *Spaniards* permit *Moore*s to liue amongſt them: the *Mogullians*, *Gentiles*: the *Turkes* all Religions. In *Europe*, *Poland* and *Amſterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conſcience ſake, but let him be of what Religion he will, he may be ſaued, *Jew*, *Turke*, *Anabaptiſt*, &c. If he be an honeſt man, liue ſoberly and ciuilly in his profeſſion, & ſerue his own God, with that feare and reuerence as he ought. *Iſocrates* aduiſeth *Demonicus*, when he came to a ſtrange city, to † worſhip by all meanes the gods of that place. *Plinius Secundus* as appears by his Epistle to *Traian*, would not haue the *Chriſtians* ſo perſecuted, and in ſome time of the raigne of *Maximinus*, as we finde it regiſtered in *Eusebius* lib. 9. cap. 9. there was a decree made to this purpoſe, *Nullus cogatur inuitus ad hunc vel illum deorum cultum*, &c. The like Edict came forth in the raigne of *Arcadius* and *Honorius*. † *Symmachus* the Orator in his dayes, to procure a generall tolleration, yſed this Argument, *⁂ Becauſe God is immense and infinite, and his Nature cannot perfectly be knowne, it is convenient he ſhould be as diuerſly worſhipped, as enery man ſhall conceive or vnderſtand*. This Tenent was ſtiffely maintained in *Turkie* not long ſince, as you may read in the third Epistle of *Busbequius*, *⁂ that all thoſe ſhould participate of eternall happines, that lined an holy and innocent life, what Religion ſoever they profeſſed*: *Ruſtan Baſſa* was a great Patron of it. Some again will approue of this for *Jewes*, *Gentiles*, *Infidels*, that are out of the fold, they can bee content to giue them all reſpect & fauour, but by no meanes to ſuch as are within the precincts of our own Church, and called *Chriſtians*, to nō Heretickes, Schiſmatickes, or the like, Let the *Spaniſh* Inquiſition, that fourth *Fury*, ſpeake for ſome of them, the

† *Nunſen* uenere preſertim quod ciuitas colit.
⁂ Sed habeant pro arbitrio ſuo quo ritu uelint deum coli.
† In epiſt. Sym.
⁂ Quia deus immenſus quiddā eſt, & infinitus, cuius natura perfectē cognoscere non poteſt, & qui ergo eſt, ut diuerſa ratione colatur, per uerū quicquid aliquid deo percipere aut intelligit.
⁂ Eterne beatitudinis confortes ſore, qui ſancti, innocentēq; hanc vitam traxerint, quam curā illi religionem ſequantur ſunt

the ciuill warres & Massacres in France, our *Marian* times.^b *Magallianus* the *Iesuite* will not admit of conference with an hereticke, but seuerity and rigor to be vsed, and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* ^c That he put all Hereticke to silence. *Bernard. epist. 190.* will haue clubbe law, fire and sword for Hereticke, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists,* & this is their ordinary practise. Another company are as milde on the other side, to auoide all heart-burning, & contentious warres and vproares, they would haue a generall tolleration in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death. *Martin Bellius* and his companions, maintained this opinion not long since in France, whose error is confuted by *Beza* in a iust Volume. The medium is best, and that which *Paul* prescribes, *Gal. 6. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meeknesse, by all faire meanes, gentle admonitions; but if that will not take place, *Post unam aut alteram admonitionem hereticum deuita,* he must be excommunicate, as *Paul* did by *Hymeneus*, deliuer him ouer to Satan. *Immedicabile vulnus, ense recidendum est.* As *Hippocrates* said in Physicke, I may well say in Diuinity, *Que ferro non curantur, ignis curat.* For the vulg^r,^d retaine them by lawes, mulcts, burne their bookes, forbid their conuenticles: for when the cause is taken away, the effect will soone cease. Now for *Prophees*, dreamers, and such rude silly fellows, that through fasting too much, meditation, precisenesse, or by Melancholy are distempered, the best meane to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, persuasions, to intermixe Physicke. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said hee came from Heauen, that brought him diuine food, and by that meanes he staide his fast, administered his Physicke, and by the mediation of this forged Angel, he was cured. ^e *Rhasis* an Arabian, *Cont. lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his helpe: I asked him (saith he) what the matter was, he replied, I am continually meditating of heauen and hell, and me thinks I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eate, nor sleepe, nor goe about my busines: I cured him (saith *Rhasis*) partly by perswasion, partly by Physicke, and so haue I done by many others. We haue frequently such Prophets & dreamers amōgst vs, whom we persecute with fire and faggot, I thinke the most compendious cure for some of them at least, had bin in *Bedlam.* *Sed de his satis.*

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^b Comment. in C. Tim 6. ver. 20. & 21. seueritate cum hereticis agendum, & non aliter.
^c Quidam silentium hereticis indixerit.
^d Igne & fustis potius agendum cum hereticis, quam cum distinationibus, ut alia loquerentur, &c.

^e Quidam conuersus est mihi de hoc morbo, & deprecatus est ut ego illum curarem: ego quesivi ab eo quid sentiret, respondit, semper imaginor & cogito de deo & angelis, &c. & ita demersus sum hac imaginatione, ut nec edam, nec dormiam, nec negotiorum &c. Ego curavi medicinâ & persuasione, & sic plures alios.

MEMB. 2. SUBJECT. I.

Religious Melancholy in defect, Parties affected, Epicures,
 Atheists, Hypocrites, worldly secure, Carnalists,
 Impenitent sinners, &c.

IN that other extreame, or defect of this loue of God, knowledge, faith, feare, hope, &c. are all manner of Atheists, Epicures, Infidels, that are secure in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desperate persons are. That grand sinne of Atheisme,

530 as ⁱ Melancthon calls it, *monstruosam melancholiam*, monstrous melancholy, or
venenatam melancholiam, poysoned melancholy. A company of Cyclopes or
 Giants, that warre with the gods, as the Poët fained, that scoffe at all Religi-
 on, at God himselfe, deny him and all his attributes, his wisdom, power,
 providence, his mercy and iudgment.

¶ *Iuvenal.*

¶ *Esse aliquos manes, & subterranea regna,
 Et contum, & Stygio ranas in gurgite nigrae,
 Atq; unâ transire vadum tot milia cymbâ,
 Nec pueri credunt, nisi qui nondum are lavantur.*

That there is either heauen or hell, resurrection of the dead, paine or happi-
 nesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme
 them as so many Poets tales, *Lucians Alexander*, *Mahomet* and *Christ* are all
 as one in their Creed. They feare neither God nor Diuell; But with that Cy-
 clops in *Euripides*,

*Haud illa numina expavescent calitum,
 Sed victimas uni decorum maximo,
 Venti offerunt, deos ignorant ceteros.*

They feare no God but one,
 They sacrifice to none,
 But Belly, and him adore,
 For gods they know no more.

Their God is their belly, as Paul saith, *Sancta mater saturitas.*

— *quibus in solo vivendi causa palato est.*

* *Satan* is their guide, the Flesh is their instructor, Hypocrisie their Counsel-
 lor, Vanity their fellow-souldier, their will their law, Ambition their Cap-
 taine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyces
 their trading, damnation their end. All their endeaours are to satisfie their
 lust and appetite, how to please their *Genius*, and to be merry for the present,

Ede, bibe, lude, post mortem nulla voluptas.

¶ *Wild. 3. 3.*

The same condition is of men and of beastes, as the one dieth, so dieth the other,
Eccles. 3. 19. Our life is short and tedious, and in the death of a man there is no
 recovery, neither was any man knowne that hath returned from the graue, for
 we are borne at all adventure, and we shall be hereafter as though wee had neuer
 beene, for the breath is as smoake in our nostrils, &c. and the spirit vanisheth as
 the soft aire. ⁱ Come, let vs enioy the pleasures that are present, let vs chearefully
 vse the creatures as in youth, let vs fill our selues with costly wine & oyntments,
 let not the flowre of our life passe by vs, let vs crowne our selues with rose bud-
 des before they are withered, &c. for this is our portion, this is our lot. For the rest
 of heauen and hell, let children and superstitious fooles beleue it, for their
 parts, they are so farre from trembling at the dreadfull Day of Iudgement,
 that they wish with *Nero*, *Me vivo fiat*, let it come in their times; so secure,
 so desperate, so immoderate in lust and pleasure, so prone to revenge, that as
Paterculus said of some Caytiffs in his time in Rome, *Quod nequiter ausi, forti-
 ter executi*; it shall not be so wickedly attempted, but as desperately perfor-
 med, what ere they take in hand. Were it not for Gods restraining grace,
 feare and shame, disgrace, temporall punishment, and their owne infamy,
 they would *Lycaon*-like, exenterate, as so many *Canibals* eate vp, or *Cadmus*
 souldiers, consume one another. These are commonly professed Atheists,
 that

that neuer vse the name of God, but sweare by it, that expresse nought else but Epicurisme in their carriage, or Hypocrisie; and as * *Iovius* relates of *Mahomet* the 2. that sacked *Constantinople*, He so behaued himselfe, that he belieued neither *Christ* nor *Mahomet*, & thence it came to passe, that he kept his word and promise no farther then for his aduantage, neither did he care to commit any offence to satisfie his lust. I could say the like of many Princes, many priuate men (our stories are full of them.) in times past, this present age, that loue, feare, obey, and performe all ciuill duties, as they shall find them expedient or behoouefull to their owne ends. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to anhaire, he liued (saith ^k *Aneas Sylvius*) at *Vratislawia*, and was so mad to satisfie his lust, that hee belieued neither heauen nor hell, or that the soule was immortall, but married wines, and turned them up as hee thought fit, did murder and mischief, and what he list himselfe. This Duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, heauen and hell, it is to no purpose, *laterem lauas*, they answer as *Ataliba* that *Indian* Prince did to *Frier Vincent*, ^m when hee brought him a booke, and told him all the mysteries of saluation, heauen and hell, were contained in it: he looked vpon it, and said, he saw no such matter, and asked withall how he knew it: they wil but scoffe at it. Let them take Heauen, Paradise, and that future happines that will, *bonum est esse hic*, it is good being heere: there is no taking to such, no hope of their conversion, they are in a reprobate sence, meere carnalists, worldly minded men, which howsoeuer they may be applauded in this life by some few parasites, and held for worldly wise men, ⁿ They seeme to me (saith *Melancthon*) to be as mad as *Hercules* was, when hee raved and killed his wife and children. A milder sort of these Atheistlicall spirits there are that professe Religion, but *timide & hesitantè*, tempted thereunto out of that horrible consideration of diuersity of Religions, which are, and haue bin in the world, some of them, so phantastically, exorbitant. *Christians* say, they alone worship the true God, pittie all other sects, and lament their case, and yet those old *Greekes* and *Romanes*, that worshipped the diuel, as the *China's* doe now, as *Machiauel* contends, were much more noble, generous, victorious, had a more flourishing common wealth, better citties, better souldiers, better schollers, better wits, &c. *Bozcius* and *Gentilettus* answer al these Atheistlicall arguments at large. But this againe troubles many as of old, wicked men generally thrive, good men are depressed, the race is not to the swift, nor the battell to the strong (*Eccles* 9. 11.) nor yet bread to the wise, fauour nor riches to men of vnderstanding, but time and chance comes to all. Some cavill and make doubts of Scripture it selfe, it cannot stand with gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thrive alike, & yet bitterly persecuting and damning each other, &c. with many such vaine cauils, well knowne, not worthy the recapitulation or answering, whatsoeuer they pretend, they are *interim* of little or no religion.

Cosin Germanes to these men, are many of our great Philosophers, who though they be more temperat in this life, giue many good morall precepts, and sober in their conuersation, yet in effect they are the same, *nimis altum sapiunt*, too much learning makes them mad. Whilst they attribute all to naturall causes, ° contingency of all things, as *Melancthon* calls them, *Pertinax*

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* *Talem se exhibuit, ut nec in Christi, nec in*

Mahometum crederet, unde effectum, ut promissa, nisi quatenus in suum commodum euerant minime seruaret, nec ullo secrete peccatum flateret, ut suis desiderijs satisficeret.

^k *Europe desc. cap. 24.*

^l *Or Bressaw.*

Ubi ad o infamius, ut in inferos nec sueros esse dicit, animalis, cum corporibus interire crederet, &c.

^m *Frères à Bry*

Amer. part. 6.

librari à Vincentio monacho

datum, aliter, nihil se videre

ibi huiusmodi

dicens, quoniamque

unde hac se ferat,

quum de celo &

Tartaro contineri

ibi diceret.

ⁿ *Non minus hi*

surent quam

Hercules, qui

coningem, liberos

interfecit, habet

hec atas plura

huiusmodi portenta

etiam in

omnibus

gentibus fieri

solent. Melan-

libon in precep-

tum primum.

hominum

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¶ Non intelligis
te quum hec di-
cis, mutare te ip-
sum nomen dei?
quid enim est al-
iud natura quā
Deus, &c. tot
habet appellati-
ones. tot nomena.
¶ *Austin.*

¶ Principio E-
phemer.

¶ Variè homi-
nes affecti, ali-
dei iudicium ad
eam pii exilium,
alii ad naturam
referrebant, nec
a indignatione
deusd humanis
causis, &c.

¶ 2. Natural.
quest. 33. 36.

¶ Epist. ad C.

¶ *Caesar. Roman.*

¶ *olim putabant*

¶ *fortunam regna*

¶ *& imperia dare.*

¶ *Credebant antea*

¶ *mortalis fortu-*

¶ *nam solam opes*

¶ *& honores lar-*

¶ *giri, idq. duabus*

¶ *de causis, Primum*

¶ *quod indignus*

¶ *quisq. dives ho-*

¶ *noratus, potens,*

¶ *alterum vix*

¶ *quisquam per-*

¶ *petuo bonis iis*

¶ *frui visus. Postea*

¶ *prudentiores di-*

¶ *dicere fortunam*

¶ *suam quonq.*

¶ *fingere.*

¶ 10: De legib.

¶ Alij negant esse

¶ deos, alij deos nō

¶ curare rei hu-

¶ manas, alij u-

¶ eraq. concedunt.

hominum gens, a peeuiſh generation of men, that miſled by Philoſophy, and the diuels ſuggeſtion, their owne innate blindneſſe, deny God as much as the reſt. In ſpirituall things God muſt demonſtrate all to ſenſe, or leaue a pawne with them, or elſe ſeek ſome other creditor. They will acknowledge nature, yet not God: but as *P Seneca* well diſcourſeth with them *lib. 4. de Beneficijs*, cap. 5. 6. 7. they doe not vnderſtand what they ſay, what is Nature but God? call him what thou wilt, Nature, Iupiter, he hath as many names, as many offices: it comes all to one paſſe, God is the Fountaine of all, the firſt giuer and preſeruer from whom all things depend, ¶ *à quo, & per quem omnia.*

Nam quodcunq. vides Deus eſt, quocunq. moueris.

God is all in all, God is euery where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to bee blamed and confuted himſelfe, as mad himſelfe, for he holds *ſatum Stoicum*, that inevitable neceſſity in the other extreame, as thoſe *Chaldean Astrologers* of old did, againſt whom the Prophet *Ieremie* ſo often thunders, and thoſe heathen *Mathematicians*, *Nigidius Figulus*, *Magicians*, and *Prifeilianiſts*, whom *S. Austin* ſo eagerly confutes, thoſe *Arabian* questionaries, *nouem Iudices*, *Albumazar*, *Dorotheus*, &c. and our Countymen *Eſtuidus*, that take vpon them to define out of thoſe great coniunctions of ſtarres, the periods of kingdomes, or religions, of all future accidents, wars, plagues, ſchiſmes, hereſies, & what not? all from ſtarres, and ſuch things, ſaith *Maginus*, *Quæ ſibi & intelligentijs ſuis reſeruant deus*, which God hath reſerued to himſelfe and his Angells, they will take vpon them to foretell, as if ſtarres were immediate, ineuitable cauſes of all future accidents. In *Rome*, ſaith *Dionysius Halicarnaffaus*, *lib. 7.* whē thoſe meteors and prodigies appeared in the aire, after the baniſhment of *Coriolanus*, ¶ *Men were diuerſly affected, ſome ſaid they were Gods inſt iudgements for the execution of ſhat good man*, ſome referred all to naturall cauſes, ſome to ſtarres, ſome thought they came by chance, ſome by neceſſity decreed ab initio, and could not be altered; The two laſt opinions of neceſſity & chance, were, it ſeemes, of greater note then the reſt. For the firſt of Chance, as ¶ *Saluſt* informeth vs, thoſe old *Romanes* generally receaued. They ſuppoſed fortune alone gaue Kingdomes and Empires, wealth, honours, offices, and that for two cauſes, firſt becauſe every wicked, baſe, unworthie wretch was preferred, rich, potent, &c. Secondly, becauſe of their vncertainty, though neuer ſo good, ſcarce any one enioyed them long; but after they beganne vpon better aduiſe to thinke otherwiſe, that every man made his owne fortune. The laſt of neceſſity was *Seneca's* tenent, that God was *alligatus cauſis ſecundis*, ſo tied to ſecond cauſes, to that inexorable neceſſity, that hee could alter nothing of that which was once decreed, *ſic erat in ſatis*, it cannot be altered, *ſemel iuſſis*, ¶ *Imper paret Deus, nulla vis rumpit, nulla preces, nec ipſum fulmen*, God hath once ſaid it and it muſt for ever ſtand good, no prayers, no threats, nor power, nor thunder it ſelfe can alter it. *Zeno*, *Chryſippus* and thoſe other *Stoicks*, as you may read in *Tully 2. de diuinatione*, *Gellius lib. 6. c. 2. &c.* maintained as much. In all ages there haue been ſuch, that either deny God in all, or in part, ſome that deride him, they could haue made a better world, and rule it more orderly themſelues, blaſpheame him, derogate at their pleaſure from him. 'Twas ſo in * *Plato's* time, ſome ſay there be no Gods, other that they care not for men, a middle ſort grant both. So it will ever bee, ſome of all ſorts, good,

bad, indifferent, true, false, zealous, ambodexters, lukewarme, libertines, Atheists, &c. *Claudius the Emperour* was angry with heauen because it thundred, and challenged *Iupiter* into the field: with what madnesse? saith *Seneca*: hee thought *Iupiter* could not hurt him, but he could hurt *Iupiter*. *Diagoras*, *Demo-
crax*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*, professed Atheists, all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, & there be those that Apologize for *Epicurus*, but all in vaine: *Lucian* scoffes at all, *Epicurus* he denies all, & *Lucretius* his Scholler defends him in it,

*Humana ante oculos fadè cum vita iaceret,
In terris oppressa graui sub religione,
Quæ caput à cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.*

When humane kinde was drench't in superstition,

With gastly lookes aloft which frighted mortall men, &c.

He alone as another *Hercules*, did vindicate the world from that monster. Vnde *Pliny* lib. 2. cap. 7. nat. hist. cap. 55. & lib. cap. 5. in expresse wordes denies the immortality of the soule. Some Greeke Commentators would put as much vpon *Iob*, that hee should deny Resurrection, &c. whom *Pineda* copiously confutes in cap. 7. *Iob*. vers. 9. *Aristotle* is hardly censured of some, both Divines and Philosophers, St *Iustine* in *Paranetico ad gentes*, *Greg. Nazianzen* in disput. aduersus *Eun: Theodoret* lib. 5. de curand. grac. affec. *Origen* lib. de principijs. *Pomponatius*, *Scaliger*, & *Dandinus* lib. 3. de animâ, acknowledge as much. *Auerroes* oppugnes all spirits, and supream powers, of late *Brunus* (infelix *Brunus*, y *Kepler* calls him) *Machiauel* and *Pet. Arctine*, haue publickly maintained such Atheisticall paradoxes.

To these we may well adde that carnall crew of worldly minded men, impenitent sinners, who though they bee professed Christians, yet they doe, *Nullâ palle scere culpâ*, make a conscience of nothing they doe, they haue cauterised consciences, and are indeed in a reprobate sence, past all feeling, haue giuen themselves ouer to wantonnesse, to worke all manner of uncleanesse, even with greedinesse. *Eph. 4. 19*. They doe knowe there is a God, a day of iudgement to come, and yet for all, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicij euassissent, ita ludunt ac rident ac si in cælis cum Deo regnarent*, they are as merry for all the sorrow as if they had escaped all dangers, and were in heauen already. All those rude idiots and ignorant persons, that neglect and contemne the meanes of their salvation, may march on with these, but aboue all others, those temporizing statesmen, politicke Machiavilians, & Hypocrites, that make a shew of religion, but in their hearts laugh at it, *simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which 2 *Paul* forbiddes, and like *Mercurie* the Planet are good with good, bad with bad. When they are at *Rome*, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*, *Formalists*, *Ambodexters*. * All their study is to please, and their God is their commodity, all their labour for to satisfie their owne lusts, and their indeauours to their owne ends. Whatsoever they pretend, or in publike seeme to doe, ^b *with the foole in their hearts, they say there is no God*. Their words are as soft as oyle, but bitternesse is in their hearts, like *Pope Alex.* under the 6, so euanning dissemblers, that what they thinke they never speak.

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^a De Ira. 16. 34
Iratu cælo quod obiret, ad pugnam vocans Ionem, quanta dementia putaret sibi nocere posse, & se nocere tamen Jovis posse.

^x Lib. 1. 3.

^y Differt. cum nunc. syder.

^a Rom. 12. 3.

^b Omnis Aristippum decuit color & status & res.

^c Psal. 13. 3.

^d Guicciardine.

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Many of them are so close, you can hardly discern it, or take any iust exceptions at them, they are not factious, oppressours as most are, no bribers, no simoniackall contracters, no such ambitious, lascivious persons as some other are, no drunkards, *Sobrii solem vident orientem, sobrii vident occidentem*. They rise sober and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but hee that knowes better how to iudge, hee that examines the heart, hee saith they are Hypocrites, *Cor dolo plenum; sonant vitium; percussa malignè*, they are not found within. As it is with writers ^d ostentimes, *Plus sanctimonia in libello, quam libelli authore*, more holinesse is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and wil now and then *dare operam Augustino*, read *Austin*, frequent Sermons, & yet professed Vsurers, meer gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lie with a Curtesan at night.

* Erasmus.

Qui Curios simulant & Bacchanalia vivunt.

Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt, sed intus latronem tegant*. They are wolues in sheeps cloathing, *Introrsum turpes, speciosipelle decora*, Faire without and most fowle within. ^e *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur*. Ostentimes vnder a mourning weed, lies lust it selfe, & horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If we may guesse at the tree by the fruit, neuer so many as in these dayes, shew me a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. He that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspeakable in malice, furious in their rage, flattering and dissembling, (all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, ^{*} *in se spuit, qui in cælum spuit*, and Hell it selfe is ready to receaue them.

^e Seneca consol.
ad Polyb. c. 21.

SUBSEC. 2.

*Despaires, Equivocations, Definitions, parties
and parts affected*

² Abernethy
cap. 24.
of his Physick
of the soule.

Here be many kindes of desperation, whereof some bee holy, some vnholly, as ^f one distinguisheth, that vnholly hee defines out of *Tully*, to be *Aegritudinem animi sive vlla rerum expectatione meliore*, a sickness of the soule without any hope or expectation of amendment: *Thomas 2. 2^a. distinct. 40. art. 4. Recessus à re desiderata propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities,

possibilities, not to bee performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph. lib. 1. de bello Iud. cap. 14. L. Dancus in Aphorism. polit. pag. 226.* & many politicians hold. It makes them improve their worth beyond it selfe, & of a forlorne impotent company become conquerours in a moment. *Vna salus victis nullam sperare salutem.* In such cases when they see no remedy, but that they must either kill or bee killed, they take courage, and oftentimes, *præter spem*, beyond all hope vindicate themselves. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, and seeing now no way but one, they must all dye, & thought they would not dye vnravenged, and therevpon desperately giuing an assault, conquered their enemies. *Nec alia causa victoriae* (saith *Iustine* mine author) *fuit, quàm quòd desperaverant.* *William* the Conqueror when he first landed in England, sent backe his ships, that his souldiers might haue no hope of retreating backe. & *Bodine* excuseth his countymens ouerthrowe, at that famous battle of *Marston*, in *Henry* the 5. his time (*cui simile*, saith *Froissard*, *tota historia prædicere non possit*, which no history can parallell almost, wherein one handfull of *Englishmen*, ouerthrew a Royal army of *Frenchmen*) with this refuge of despaire, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many *Diavels*, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † *Guicciardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suite. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, when I speake of despaire, saith *⁠k Zanckie*, I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and it is a most pernicious sinne, wherewith the Diuell seekes to intrap men. *Musculus* makes foure kindes of Desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may bee reduced easily to the former: all kinds are opposite to hope, that sweet moderator of passions as *Simonides* calls it, } doe not meane that vaine Hope which phantasticall fellowes faine to themselves, which according to *Aristotle* is that *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floating soule, *spes alit agricolæ*, and were it not for hope, we of all others were most miserable, as *Paul* saith, in this life, were it not for hope the heart would breake: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grievous, as *⁠i Patritius* holds. Some diuide it into finall and temporall, *⁠k* finall is incurable which befalleth reprobates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds ¹ from weaknesse of faith, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grievous sinne how soeuer: although some kinde of Despaire bee not amisse, when, saith *Zanckius*, we despaire of our owne meanes, and rely wholly vpon God: but that species is not here meant. This pernicious kinde of Desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule, as *Austin* tearmes it a fearefull passion, wherein the party oppressed thinkes he can get

† *Omissa spe victoriae in desimulæ mortem conſpirant: tanquā, arbor singulos cepit, ut victores se putarent si non multi morerentur.* *Infin. l. 20. & Method. hist. cap. 5.*

† *Hofii adire volenti iter minus intercludat, &c.*

⁠b Super præceptum primum de Relig. & par-tibus eius. Non loquor de omni desperatione, sed tantum de eâ qua desperare solent homines de deo, opponitur spei & est peccatum gravissimum, &c.
⁠i Lib. 5 tit 21. de regis inflant. Omnia perturbationum deterrima.
⁠k Reprobi vsq; ad finem pertinaciter persistunt, Zanckius.

¹ *Vitium ab infidelitate proficiscens.*

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Abnerbis.

no ease but by death, and is fully resolved to offer violence vnto himselfe; so sensible of his burden, and impatient of his crosse, that hee hopes by death alone to be freed of his calamity (though it proue otherwise) & chuseth with *Iob 6. 8. 9. 17. 5. Rather to be strangled and die, then to be in his bones.* The part affected is the whole soule, and all the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

MEMB. 3.

Causes of Despaire, The Diuell, Melancholy, Meditation, Distrust, Weaknesse of Faith, rigid Ministers, Misunderstanding Scriptures, Guilty Conscience, &c.

1. Sam. 2. 16.

Psal. 38.

Gen. 9.

Vers. 14.

P Immiscent se
mali genis. Lem.
lib. 1. cap. 16.

9 Cases of
conscience
L. 1. 16.

THe principall agent & procurer of this mischief, is the Diuell, those whom God forsakes, the Diuell by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience as he did *Indas*, *Saul*, and others. The Poets call it *Nemesis*, but it is indeed Gods iust iudgement, *serò sed serò*, he strikes home at last, and setteth vpon them *as a theefe in the night*, 1. *Thes. 2.* ° This temporary passion made *Dauid* cry out, *Lord rebuke me not in thy anger, neither chasten me in thine heauy displeasure, for thine arrowes haue light vpon me, &c. there is nothing sound in my flesh, because of thine anger. Againe, I roare for the very griefe of mine heart, and Psal. 22. My God, my God, why hast thou forsaken me, & art so far from my health, and the words of my crying, I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So Ps. 88. 15. and 16. ver. and Psal. 102. I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer me, and thy feare hath cut me off. Iob doth often complaine in this kinde, & those God doth not assist, the Diuell is ready to try & to torment, still seeking whom he may deuoure. If he finde them merry, saith *Gregory*, hee tempts them forth with to some dissolute act, if pensive and sad, to a desperate ende, aut suadendo blanditur aut minando terret. Sometimes by fayre meanes, sometimes againe by fowle, as he perceaues men scuerally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuells bath; and as in *Saul*, those euill spirits get in as it were, and take possession of vs. Black colour is a shooing horne, a bait to allure them, inso much that many writers make melancholy an ordinary cause, and a Symptome of despaire; for that such men are most apt, by reason of their ill disposed temper, to distrust, feare, griefe, mistake, & amplifie whatsoever they preposterously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali complectione melancholica*, saith *Nauarrus*, c. 27. num. 282. *Tom. 2. cas. conscien.* The body workes vpon the mind, by obfuscatting the spirits, and corrupted instruments, which 9 *Perkins* illustrates by that simile of an Artificer, that hath a bad toole, his skill is good, abillity correspondent, by reason of bad tooles, his worke must needs bee lame, and vn-*

perfect

without respect, rayle at and pronounce them damned, for giuing so much to sports and honest recreations, making every small fault and a thing indifferent, an irremissible offence, they so wound mens consciences, that they are almost at their wits ends.

Those bitter potions, saith [†] Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes, and they commonly that are most devout and precise, haue beene formerly most presumptuous, and certaine of their salvation, they that haue tender consciences, that follow sermons, that haue least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of *Parsons Resolution*, and other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggravating offences, great care and choice, much discretion is required in this kinde.

The last and the greatest cause of this malady, is our owne conscience, sense of our owne sinnes, and of Gods anger iustly deserved, a guilty conscience for some foule offence formerly committed,

——† *O miser Oreste, quid morbi te perdit?*

Or: *Conscientia. Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven, as *Pierius* in his *Hieroglyph*. compares it, another hell. Our conscience which is a great Ledgier booke, wherein are written all our offences, a register to lay them vp, (which those *Egyptians* in their *Hieroglyphickes* expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, & makes vs reflect vpon, accuse & condemne our owne selues. ^b *Sinne lies at doore, &c.* I know there be many other causes assigned by *Zanchius*, ⁱ *Musculus*, and others, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, &c. but this of conscience is the greatest, ^k *Instar ulceris corpus ingitèr percellens*: This scrupulous conscience (as ^l *Peter Forestus* calls it, which tortures so many, that either out of a deepe apprehension of their vnworthinesse, and consideration of their owne dissolute life, accuse themselves, and aggravate euery small offence, when there is no such cause, misdoubting in the meane time of Gods mercies, they fall into these inconveniences. The Poets call them ^m *Furies*, Dire, but it is this Conscience alone which is a thousand witnesses to accuse vs,

† *Nocte dièq. suum gestant in pectore testem.*

a continuall witness to giue in Evidence, to empanell a Jury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Serjant to arrest, an Attourney to plead against vs, a Jaylor to torment, a Judge to condemne, still accusing, condemning, torturing, pleading against vs. And as the statue of *Iuno* in that holy ciety neare *Euphrates* in ^{*} *Assyria*, will look still towards you, sit where you will in her Temple, she lookes full vpon you. If you goe by, she followes with her eye, in all sites, places, conventicles, actions, our conscience will be still ready to accuse vs, sinne lies at doore. After many pleasant dayes, and fortunate adventures, merry tides, this conscience at last doth arrest vs. Well hee may escape temporall punishment, ⁿ bribe a corrupt Iudge, auoide the censure of the Law, and flourish for a time, ^o *who euer saw* (saith *Chrysostome*) *a conetous*

[†] De futuro iudicio, de damnatione horendum cresunt, & amaras illas portiones in ore semper habent, et multos in desperationem cogunt.

[†] Euripides.

[†] Pierius.

[†] Gen. 4.

[†] 9 Causes

[†] Musculus

[†] makes.

[†] Plutarch.

[†] Alios misere

[†] affligit plena

[†] scrupulus conscientia

[†] nodum in

[†] serpo quærit,

[†] et ubi nulla

[†] causa subest, misericordie

[†] diuine diffidentes, se

[†] orco destinant.

[†] m Calus lib. 6.

[†] Iuuenal.

[†] Lucian. de deâ

[†] Syriâ.

[†] Si adfiteris, te

[†] afflicti; si transcas, visu te sequitur.

[†] Prima hæc est

[†] ultio, quod se

[†] dicere nemo nocens

[†] absolvitur, im-

[†] proba quamvis

[†] Gratia fallacis

[†] pretoris viceris

[†] unam. Iuuenal.

[†] Quis unquam

[†] vidit avarum

[†] ringi, dum lucrum

[†] adest, adulterum,

[†] dum positum voto,

[†] lugere in perpetrandis

[†] sceleribus, voluptate sumus

[†] ebrii, proinde non

[†] sentimus,

[†] &c.

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man troubled in minde when he is telling of his money, an adulterer mourne with his mistress in his armes: wee are then drunke with pleasure, and perceive nothing: but as the prodigall sonne had dainty fare, sweete musick at first, merry company, ioyfull entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And that Diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did *Cain* and *Iudas*, to bring them to despaire. Tragicall examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them. ^a *Kenethus* king of *Scotland*, when hee had murdered his Nephew *Malcolme* king *Duffes* sonne, Prince of *Cumberland*, and with counterfeite teares and protestations dissembled the matter a long time, ^b at last his conscience accused him, his vnquiet Soule could rest day nor night, he was terrised with fearefull dreames, and so miserably tormented all his life. It is strange to read what *Comineus* hath written of *Lewes* the 11. that French King, of *Charles* the 8. and of *Alphonfus* King of *Naples*, In the fury of his passion how he came into *Sicily*, and what pranks he plaid. *Gaietardine* a man most vnapt to beleue lies, relates how that *Ferdinand* his fathers ghost, who before had died for grieue, came and told him, that he could not resist the French King, he thought euery man cried *France, France*; the reason of it, saith *Comineus*, was because he was a vile tyrant, a murderer, an oppressor of his subiects, he bought vp all commodities, and sold them at his own price, sold Abbies to *Iewes*, and Falconers, both *Ferdinand* his father, and he himselfe, neuer made conscience of any committed sinne; and to conclude, saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* that *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed? ^q Why doth the Diuell haunt many mens houses after their deathes, & take possession of their habitations, as it were, of their palaces, but because of their seuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* that King of the *Gothes*, so suspicious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, & *Boethius* his sonne in law, those worthy *Romans*? *Celins* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, and sometimes GOD himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith; (diuine temptation, *Perkins* calls it, *Cas. consc. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the avenger, as ^r *Dauid* calls him, *ultor à tergo Deus*, his wrath is apprehended of a guilty Soule, as by *Saul* and *Iudas*, which the Poets expressed by *Adrastia*, or *Nemesis*.

*Assequitur, Nemesisq; virum vestigia seruat,
Ne male quid facias.* ———

And she is, as ^s *Ammianus* lib. 14. describes her, the Queene of causes, and moderator of things, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*, *Nicephorus* lib. 10. cap. 35. eccles. hist. in *Maximianus* & *Iulian*. Fearefull examples of Gods

^a Buchanan lib. 6. Hist. Scot.

^b Animus conscientia sceleris iniquus, nullum admisit gaudium, sed semper vexatus noctu et interdum, per somnum visis horrore plenis pertremefactus, &c.

^p De bello Neapol.
^q Thyreus de lucis infestis, part. 1. cap. 2.

^r Ps. 44. 1.

^s Regina causarum et arbitra rerum, nec erebri seruitur op-
pinit, &c.

perfect. But Melancholy and Despayre though often, doe not alwaies con-
 curre; there is much difference; Melancholy feares without a cause, this vpon
 great occasion; melancholy is caused by feare and grieffe, but this torment
 procures them and all extremity of bitterneffe, much Melancholy is without
 affliction of conscience, as † *Bright* and *Perkins* illustrate by foure reasons; &
 yet Melancholy alone againe may bee sometimes a sufficient cause of this
 terrour of conscience. * *Felix Platter* so found it in his obseruations, *de me-*
lancholicis alij damnatos se putant, &c. They thinke they are not predestinate,
 God hath forsaken them; and yet otherwise very zealous and religious, & 'tis
 common to be seene, † *Melancholy for feare of Gods iudgements and hell fire,*
drives men to desperation, feare and sorrow, if they be immoderate, and often with
it. Losse of goods, losse of friends, and those lesser griefes doe sometimes ef-
fect it, or such dismall accidents: Felix Platter hath a memorable example
in this kinde, of a Painters wife in Basil, that was melancholy for her sonnes
death, and from melancholy became desperate, she thought God would not
pardon her sinnes, † and for foure months still rauced, that shee was in hell fire, al-
ready damned. When the humour is stirred vp, euery small object aggravats
 and incenseth it, as the parties are addicted. † The same Author hath an ex-
 ample of a marchant man, that for the losse of a little wheat, which hee had
 ouerlong kept, was troubled in conscience, for that hee had not sold it
 sooner, or giuen it to the poore; yet a good Scholler, and a great Diuine, no
 perswasion would serue to the contrary; but that for this fact hee was dam-
 ned, in other matters very iudicious and discret. Solitarinesse, much fasting,
 diuine meditations, and contemplations of Gods iudgements, most part ac-
 company this Melancholy, and are maine causes, as * *Navarrus* holds, to cō-
 verse with such kind of persons so troubled is a sufficient occasion of trouble
 to some men. *Nonnulli ob longas in edius, studia & meditationes cælestes, de re-*
buis sacris & religione semper agitant, &c. Many, saith *Pet. Forestus*, through
 long fasting, serious meditations of heauenly things, fall into such fits, and as
Lemnius addes, *lib. 4. c. 21. If they be solitary giuen, superstitious, precise or very*
devout: seldome shall you finde a Marchant, a Souldier, an Inne-keeper, a Bawd,
an Host, an Usurer so troubled in mind, they haue cheverell consciences that will
stretch, they are seldome moued in this kind or molested: young men and middle
age are more wild, and lesse apprehensive, but old folkes most part, such as are ri-
morous and religiously giuen. Pet. Forestus obseruat. lib. 10. cap. 12. de morbis
cerebri, hath a fearefull example of a Minister, that through precise fasting in
Lent, and ouermuch meditation contracted this mischief, and in the end be-
came desperate, thought he saw Diuells in his chamber, and that hee could
not be saued, he smelled nothing, as he said, but fire and brimstone, and was
already in hell, and would aske them still, if they did not y smell as much. I told
him he was melancholy, but he laughed me to scorne, and replied that hee
saw Diuells, talked with them in good earnest, and would spit in my face, &
aske me if I did not smell brimstone, and at last he was by him cured. Such an
other story I finde in Platter obseruat. lib. 1. A poore fellow had done some
fowle offence, and for fourteene daies would eat no meat, in the end became
Desperate, the Divines about him could not ease him, † but so he died. Con-
tinuall meditation of Gods iudgements trouble many, Multi ob timorem fu-
turi iudicij, saith Guatimerius cap. 5. tract. 15. & suspicionem desperabundi sunt;

† *Tract. Melan.*
cap. 33. & 34.

* *Cap. 3. de men-*
tu alien. Deo
minus se cura
esse. nec ad sa-
lutem predesti-
natos esse.

Ad Desperatio-
 nem sepe ducit
 hec meli cholia
 & est frequen-
 tissim. ob im-
 plerumq. a-
 torumq. iudici-
 um, maior &
 minus in de-
 sperationem se-
 runq. desinunt.

† *Damnatos se*
putant & per
quatuor menses
gehennæ panā
le hinc.

† *1566. ob vi-*
ticium diutius
seruatum con-
scientie stimula
agitatur, &c.

* *Tom. 2. c. 27.*
non. 282. con-
uersatio cum
scrupulis, vizi-
lia, ciuitia.

* *Solitarios &*
superstitiosos
plerumq. exagi-
tat conscientia,
non mercato es-
lenoni, capu-
nes, feneratores
&c. largiorem
hi nasci sunt o-
scientiam. Iure-
nes plerumq. cō-
scientiam neg-
ligunt, senes au-
tem, &c.

* *Annon sentis*
sulphur, inquis
&c.

* *Desperabun-*
dus misere pe-
ruit.

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David himselfe complains that Gods iudgements terrified his soule. *Pf. 119 part. 16. ver. 8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito, saith Hierome, toto corpore contremisco, I tremble as often as I thinke of it.*

Especially if their bodies be predisposed by Melancholy, and they religiously giuen, and haue tender consciences, euery small object affrights them, the very inconsiderate reading of Scripture it selfe, and misinterpretation of some places of it, as, *Many are called few are chosen. Not every one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your saluation with feare and trembling. That night two shall be in a bed, one receaued the other left. Straight is the way that leads to heauen, and few there are that enter therein.* The parable of the seed and the sower, *some fell on barren ground, some was choked, whom he hath predestinated he hath chosen. He will haue mercy on whom he will haue mercy. Non est volentis nec currentis sed miserentis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously cōceaued offend many, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & puzzle themselves about those questions of grace, freewil, perseuerance, Gods secrets, they will know more then is revealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry of that which is revealed, mysteries, ceremonies, obseruations of Sabbaoths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolmen broach, which diuersely mistake, misconster, misapply to themselves, to their owne vndoing, and so fall into this gulf. *They doubt of their Election, how they shall knowe it, by what signes? and so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuel by Desperation to carry them to hell.* But the greatest harme of all proceeds from those thūdering Ministers, a most frequent cause they are of this malady: and doe more harme in the Church, saith Erasmus, then they that flatter; great danger on both sides, the one lulls them asleepe in carnall security, the other driues them to Desperation. Whereas S. Bernard well aduisech, *wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other securitie.* But these men are wholly for iudgement, of a rigid disposition themselves, that can speak of nothing but reprobation, hell, fire, and damnation, as they did, *Luk. 11. 46.* lade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with Purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to require charity, as Brentius obserues, of others, bounty, meeknesse, loue, patience, when they themselves breath nought but lust, envy, covetousnesse. They teach others to fast, giue almes, doe penance, and crucifie their minde with superstitious observations, bread and water, haire clothes, whips, and the like, whe they themselves haue all the dainties the world can afford, ly on downe beds, with a Curtisan in their armes: *Heu quantum patimur pro Christo,* as he said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they still aggrauate sinne, thunder out Gods iudgements without

^a In 17. Iobannis. Non pauci se cruciant, & exearnescunt in tantum, ut non parum absint ab insania, neque tamen aliud habentis anxietate efficiunt, quam ut diuino potestatem faciant ipsos per desperationem ad inferos produciendi.

^b Ecclesiast. lib. 1. Et audisco a multis discipulis ab his qui blandiuntur, ab his qui terrentur, ingens ueritatis periculum. alii ad securitatem ducunt, alii afflictionem. magnitudine mentem absorbeant, & in desperationem trahunt.

^c Bern. sup. 16. Cant. 1. alterum sine altero proferre non expectat recordatio solius iudicii in desperationem precipitat, & misericordie fallax ostentatio, pessimam generat securitatem.

^d In Luc. 11. 46. exigunt ab aliis ciuitatem, beneficentiam, cum ipsi nil spectent preter libidinem, inuidiam, auaritiam.

^e Leo Decimus,

iust iudgement, wrath & vengeance are to bee found in all histories, of some that haue beene eaten to death with Rats and Mice, as ^c *Popelius* the second King of *Poland*, A^o 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A^o 969, so deuoured by these vermine, which howsoeuer *Serrarius* the Iesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 2 Arguments, *Tritemius*, ^u *Munster, Magdeburgensis*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Camb. lib. 2. cap. 2.* and where not?

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^c *Alex. Gaguinus catal. reg. Pol.*

^u *Cosmog Munster. & Madag.*

SVBSEC. 4.

Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.

AS Shoemakers doe when they bring home shooes, flill cry, leather is dearer and dearer, may I justly say of these melancholy Symptoms; these of Despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expressed but negatiuely, as it is a priuation of all happines, not to be endured, for a wounded spirit who can beare it? *Prov. 18. 19* What therefore [†] *Timanthos* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowful *Menelaus*; and had shewed all his Art in expressing variety of affections, hee covered the maides father, *Agamemnons* head with a vaile, and lest it to euery spectator to conceiue what he would himselfe, for that true passion & sorrow in *summo gradu*, such as his was, could not be any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, grieffe, paine, terror, angor, dismal, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of Hell, an Extract, a Quintessence, a Compound, a mixture of all feriall maladies, tyrannicall tortures, plagues & perplexities. There is no sicknesse almost, but Physicke prouideth a remedy for it; to euery sore Chirurgery will provide a salue, friendship helpes pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, assuage, or expell a troubled conscience, a quiet minde cureth all them, but all they cannot comfort a distressed Soule: who can put to silence the voice of desperation. All that is single in other melancholy, *Horribile, durum, pestilens, atrox, ferum*, concurre in this, It is more then Melancholy in the highest degree, a burning feauer of the Soule, so made, saith ^x *Iacchimus*, by this misery: feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horreur of minde, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drinke, nor sleep for them, take no rest.

[†] *Plinius cap 10 lib. 35. Consumptis afflictoibus, Agamemnonis caput velauit, ut omnes quem possent, maximum marorem in virginis patre cogitarent.*

^x *cap. 15. in 9 Rhafis.*

¹ *Inuen. Sat. 13*

*y Perpetua impietas, nec mense tempore cessat
Exagitat vesana quies, somnig. furcentes.*

Neither at bed, nor yet at bord,
Will any rest Despaire afford.

Feare takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance, they are still (saith ² Lemnius) tortured in their soules. It consumes them to nought, *I am like a Pelican in the wildernesse*,¹ saith David of himselfe, temporally afflicted, *an Owle because of thine indignation*. Ps. 102. ver. 8. 10. and Psal. 55. 4. *My heart trembleth within me, and the terrors of death haue come vpon me, feare and trembling are come vpon me, &c. at deaths doore*, Psal. 107. 18. *Their soule abhorres all manner of meat. Their* ² *sleepe is, if it be any, vnquiet, subiect to feareful dreames, and terrors. Peter in his bands, slept secure, for he knew God protected him; and Tully makes it an argument of Roscius Amerinus innocency, that hee killed not his father, because hee so securely slept. Those Martyrs in the Primitiue Church were most* ^b *cheareful & mery in the midst of their persecutions; but it is farre otherwise with these men, tossed as a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant,* ^c *their conscience will not let them be quiet, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt still they shall be, ready to betray themselues,* ³ *as Cain did, he thinkes euery man will kill him: And roares for the griefe of heart, Ps. 38. 8. as David did, as Iob did, 3. 20. 21. 22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue. They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest. Gods heauy wrath is kindled in their soules, and notwithstanding their continuall prayers and supplications to Christ Iesus, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to blaspheme, and seeke to offer violence to themselues. Deut. 28. 65. 66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts. And so for the most part it is with them all, they thinke they heare & see visions, conferre with Diuels, that they are tormented, possessed, and in hell fire already damned, quite forsaken of God, they haue no sense for feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselues: Some thing talkes with them, they spit fire and brimstone, they cannot but blasphemate, they cannot repent, beleue, or thinke a good thought, so farre carried, ut cogantur ad impia cogitandum etiam contra voluntatem, saith ^d Felix Plater, They think euill against their wils; that which they abhorre themselues, they must needs thinke and speake. Hee giues instance in a Patient of his, that when he would pray, had such euill thoughts still suggested to him, and wicked ^e meditations. Another instance he hath of a woman, that was often tempten to curse God, to blaspheme, and kill her selfe. Sometimes the Diuell (as they say) stands without, and talks with them, sometime, he is within them, as they think, and there speakes & talks as to such as are possessed; As Apollidorus in Plutarch, thought his heart spake within him. There is a most memorable example of ^f Francis Spira an Advocate of Padua, An^o*

^a Mentem erigit timor hic uultum, totumq; corporis habitum immutat, etiam in delictis, in tripudiis, in symposiis, in amplexu coniugis carnificinam exerceat, lib. 4. cap. 21.

^a Non finit conscientia tales horum reuera uerba proferre, aut rectis quinquam oculis aspicere, ab omni hominum ceteru eisdem ex terminat, & dormientes perterrefacit. Philosoph. lib. 1. de uita Apollonii.

^b Eusebius, Nicephorus ecclesiast. lib. 4. c. 17.

^c Seneca lib. 18. epist. 106. Conscientia aliud agere non patitur, perturbata uisum agunt, nunquam vacant, &c.

¹ Lib. 1. obfer.

² Admaledicendum Deo.

³ Gualter.

1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things hee discoursed aright; but in this most mad. *Frisemelica, Bellonat*, and some other excellent Phytitians could neither make him eat, drinke, or sleepe, no perswasion could ease him. Neuer pleaded any man so well for himselfe, as this man did against himselfe, and so he desperatly died: *Springer* a Lawyer hath written his life. *Cardinall Crescence* died so likewise desperate at *Verona*, still he thought a black dog followed him to his death-bed, no man could drive the dogg away. *Sleidan* com 23. cap. lib. 3. Whilst I was a writing this I read, saith *Montaltus* cap. 2. de mel. 8 A Nun came to me for help, well for all other matters, but troubled in conscience for 5 yeares last past, shee is almost mad, and not able to resist, thinkes she hath offended God, and is certainly damned. *Felix Plater* hath store of instances of such as thought themselves damned, ^h for taken of God, &c. One amongst the rest, that durst not goe to Church, or come nere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended and remitted, as the malade it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

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^z Dum hec scribo, imporat opem meam monacha, in reliquis sana, et in meo relicto, p. 5. auro meo laetabunda demerant se dicit, conscientia sitim. Is opus, &c.

^h Alios conque- rentes audivisse esse ex damnatione iurata, Dico non esse curare, a magis finit, que proferre non audebant, vel abhorrebant

SUBSEC. 5.

Prognostickes of Despaire, Blasphemy, violent death, &c.

Most part these kinde of persons make away themselves, some are mad, but most offer violence to their owne persons. A wounded spirit who can beare, *Prov. 18. 14.* As *Cain*, *Saul*, *Achitophel*, *Iudas*, blasphemed & dyed. *Bede* saith, *Pilat* died desperate eight yeares after *Christ*, ^k *Felix Plater* hath collected many examples, ^l A Marchants wife that was long troubled with such temptations, in the night rose from her bed, and out of the window broke her necke into the streete, another drowned himselfe desperate as he was, in the *Rhine*, some cut their throats, many hang themselves. But this needes no illustration. It is controuerted by some, whether a man so offering violence to himselfe, dying desperate, may be saved J or no? If they die so obstinately and suddenly, that they can not so much as wish for mercy, the worst is to be suspected, because they die impenitent. ^m If their death haue bin a little more lingring, wherein they might haue some leisure in their hearts to cry for mercy, charity may iudge the best, diuers haue bin recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they haue beene very penitent, much abhorred their former fact, and haue confessed that they haue repented in an instant, & cryed for mercy in their hearts. If a man put desperate hands vpon himselfe, by occasion of madnesse or melancholy, if hee haue giuen testimony before of his regeneration, in regard he doe this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as a *Turke* doe, that thinke all fooles and madmen goe directly to Heauen.

ⁱ Musculus. Patrii us. ad vim sibi inferendam cogit homines.

^k 3. De mentis amentia observ. lib. 1.

^l Vxor Mercatoris diu vexationibus tentata, &c.

^m Abernethy.

ⁿ Enbreguine

SUBSEC. 6.

Cure of Despaire by Physicke, good counsell, comforts, &c.

EXperience teacheth vs, that though many dye obstinate, and wilfull in this malady, yet many againe are able to resist and ouercome, seeke for helpe, and finde comfort, are taken *è fancibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themselves to him. Some out of their owne strength, and Gods assistance, *Though he kill me, saith Iob, yet will I trust in him*, out of good counsel, aduice, and Physicke, *P Bellonacius* cured a Monke by altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to ouercome this ferall passion by Physicke alone; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themselves, yet *vis unita fortior*, they must goe hand in hand in this disease:

alterius sic altera poscit opem.

For Physick the like course is to be taken with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c. are to bee rectified by the same meanes. They must not bee left solitary, or to themselves, neuer idle, neuer out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be losse, feare, griefe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, or too grieuous an apprehension, and consideration of his former life, by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying GODS Worde to their distressed Soules: it must bee corrected and counter-poyised. Many excellent exhortations, paræneticall discourses are extant to this purpose, for such as are any way troubled in mind, *Perkins, Greenham, Hayward, Bright, Abernethy, Culmannus, Hemmingius, Calius Secundus*, are copious in this subiect: *Azorius, Navarrus, Sayrus, &c.* and such as haue written cases of conscience amongst our Põtifical writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advise, tending to this subiect, & out of Gods word, knowing, as *Culmannus* saith, vpon the like occasion, *how unavailable and vaine mens counsells are to comfort an afflicted conscience, except Gods word concurre and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza, Grenham, Perkins*, giue in charge, the parties to whom counsell is giuen be sufficiently prepared, humbled for their sinnes, fitte for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advise, before any remedies be applied: To such therefore as are so thoroughly searched and examined, I addresse this following discourse.

Two maine Antidotes ^b*Hemmingius* obserues opposite to Despair, good Hope out of Gods word, to be embraced, peruerse Security from the diuels treachery

• *Iohn Maior vitis patrum. quidam negavit Christum, per Chirographum, post restitutus. P Trincavelius lib.3. consil.46.*

† My brother George Burton, M. James Whitehead, Rector of Checkly in Staffordschire, my quondam chamber-fellow, and late fellow student in Christchurch Oxon.

^a *Scio quam vana sit & inefficax humanorum verborum penos afflictos consolatio, nisi verbum dei audiat, à quo vita, refrigeratio, solatium, penitentia.*

^b *Antid. aduersus desperationē*

treachery, to be reiected, *Ille salus animæ, hæc pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe.

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^c *Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God. 2. Physicke. 3. ^d avoiding such obiects as haue caused it. 4 Submission of himselfe to other mens iudgements. 5. Answer of all obiections, &c. all which *Caietan*, *Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approue out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all helpe comes from God. 2. That the cause of their present misery is sinne. 3. To repent and be hartely sorry for their sinnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Physicke. 7. To commend themselves to God, & relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spirituallly sicke, void of reason almost, ouerborne by their miseries, and too deepe an apprehension of their sinnes, they cannot apply themselves to good counsell, pray, beleue, repent, wee must as much as in vs lies occurre and helpe their peculiar infirmities, according to their seuerall causes and symptoms, as we shall finde them distressed and complaine.

^c *Tom. 2. cap. 27. 1. 4. m. 282.*
^d *Aze. fo cogitationis a re scrupulosa contraventione scilicet pulchra.*

The main matter which terrifies & torments most that are troubled in mind, is the enormity of their offences, the intolerable burden of their sins, Gods heavy wrath, and displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgiven. But these men must knowe there is no sinne so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgiven. *where sinne aboundeth, grace aboundeth much more, Rom. 5. 20.* And that the Lord said vnto *Paule* in his extremity *2. Cor. 1. 1. 9.* My grace is sufficient for thee, for my power is made perfect through weaknesse, concernes every man in like case. His promises are made finite to all beleeuers, generally spoken to all touching remission of sinnes, that are truly penitent, grieved for their offences, and desire to be reconciled. *Math. 9. 1. 13.* I came not to call the righteous, but sinners to repentance, that is, such as are truly touched in conscience for their sinnes. Againe, *Mat. 11. 28.* Come vnto me all ye that are heavy laden, and I will ease you, *Ezek. 18. 27.* At what time soeuer a sinner shall repent him of his sinnes, from the bottome of his heart, I will blot out all his wickednesse out of my remembrance saith the Lord. *Isay, 43. 25.* I even I am he that put away thine iniquities for mine owne sake, and will not remember thy sinnes. As a father (saith *David*, *Psal. 103. 13.*) hath compassion on all his children, so hath the Lord compassion on them that feare him. And will receaue them againe as the prodigall sonne was entertained *Luk. 15.* if they shall so come with teares in their eyes and a penitent heart. Though they cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, Thou liest *Cain* (saith *Austin*) Gods mercy is greater then thy sinne. His mercy is aboue all his workes, *Psal. 145. 9.* able to satisfie for all mens sinnes, *antitutoron. 1. Tim. 2. 6.* His mercy was great to *Solomon*, to *Manasses*, to *Peter*, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid vs pray (as *Austin* inferres) *Deliver vs from all euill*, *nisi ipse misericors perseveraret*, if he did not intend to helpe vs? Hee there-

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^e Magnam iniuriam, Deofacit qui diffidit de eius misericordia.

^f Bonitas invicti non vincitur infinita misericordia non finitur.

^g Hom 3. De penitentia: Tuae quidem malitia mensuram habet, Dei autem misericordia mensuram non habet. Tua malitia circumscripta est. &c.

^h Pelagus et si magnum meritarum habet, dei autem, &c.

ⁱ Non ut delictiores vos faciam, sed ut alacriores reddam.

^k Pro peccatis veniam poscere & mala de novo iterare.

^l Si bis, iter, si centies, si centies milies, toties penitentiam age

^m Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam demon ad perdendum.

ⁿ Peritus medicus potest omnes infirmitates sanare si misericors vult.

^o Omnipotenti medico nullus languor infanabilis occurrit, tu tantum docere sine, manum eius ne repelle, nonit quid agat, non tantum delecteris cum sovet, sed tolere quum fecat.

fore that ^e doubt of the remission of his finnes, denies Gods mercy, & doth him iniury, saith *Austin*. Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius*, ^f Gods invincible goodnessse cannot be overcome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude. Heare *Chrysostome*, thy malice may be measured but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite. As a droppe of water is to the Sea so are thy misdeeds to his mercy, nay there is no such proportion to bee giuen, for the Sea though great, yet may be measured, but Gods mercy cannot bee circumscribed. Whatsoever thy finnes bee then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speak not this, saith *Chrysostome*, to make thee secure and negligent, but to cheere thee up. Eye but thou vrgeest againe. I haue little comfort of this which is said, it concernes mee not, *inanis penitentia quam sequens culpa coinquinat*, tis to no purpose for me to repent and to doe worse then euer I did before, to perseuer in sinne, & to returne to my lusts as a dogge to his vomit, or a swine to the mire, ⁱ to what end is it to aske forgiveness of my finnes, and yet dayly to sinne againe and againe, to doe evill out of an habite. I dayly and hourly offend in thought, word, and deed, in a relapse by mine owne weaknes and wilfulnes, am false from that I was, or would be, worse & worse, and my latter end is worse then my beginning: *Si quotidie peccas quotidie*, saith *Chrysostome*, penitentiam age, If thou dayly offend, daily repent, ^k *twice, thrice, an hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent*. As they doe by an old house that is out of repaire, stil mend some part or other, so doe by thy soule, still reforme some vice, repaire it by repentance, call to him, for grace & thou shalt haue it, *for we are freely iustified by his grace*, Rom. 3. 24. If thine enimie repent as our Saviour enioyned *Peter*, forgiue him 77 times, & why shouldst thou thinke God will not forgiue thee? Why should the enormity of thy finnes trouble thee? God can doe it, he will doe it. Conferre the debt and the payment, *Christ* and *Adam*, sinne and the cure of it, the disease & the medicine, conferre the sicke man to the Physitian, and thou shalt soone perceauce that his power is infinitely beyond it. God is better able, as ^l *Bernard* informeth vs, *to helpe then sinne to doe vs hurt*, *Christ is better able to save, then the diuell to destroy*. ^m If he be a skilfull Physitian, as *Fulgentius* ads, *he can cure all diseases, if mercifull he will*. *Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodnessse is not absolute and perfect, if it be not able to overcome all mallice. Submit thy selfe vnto him, as *S. Austin* aduiseeth, ⁿ *he knoweth best what he doth*, & be not so much pleased when he sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when he sees his owne time. He looks downe from heauen vpon earth, that he may heare the mourning of prisoners, and deliuer the children of death, Psal. 102. 19. 20. and though our finnes be as red as scarlet he can make them as white as snowe. *Isay*. 1. 18. Doubt not of this, or aske how it shall be done, hee is all-sufficient that promiseth, *qui fecit mundum de immundo*, saith *Chrysostome*, he that made a faire world of naught, can doe this and much more for his part, doe thou only beleue, trust in him, relye on him, be penitent and hartely sorry for thy finnes. Repentance is a Soueraigne remedy for all finnes, a spirituall wing to ereate vs, a charme for our miseries, a protecting Amulet

to expell sinnes venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs. *o Peccatum vulnus, penitentia medicina*, sin made the breach, repentance must helpe it, howsoeuer thine offence came by error, sloath, obstinacy, ignorance, *exitur per penitentiam*, this is the sole meanes to be relieved. Hence comes our hope of safety, by this alone sinners are saued, God is provoked to mercy. *This vnloseth all that is bound, enlighthensh darknesse, mends that is broken, puts life to that which was desperately dying.* Makes no respect of offences, or of persons. *¶ This doth not repell a Fornicator, reiect a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all.* Who persecuted the Church more then *Paul*, offended more then *Peter*? and yet by repentance, saith *Chrysologus*, they got both *Magisterium & ministerium sanctitatis*, the magistrery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. *¶ This alone will turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Oliue, make a deuils fellow religious, a blasphemour sing Halleluia, make Alexander the Coppersmith truely devout, make a Diuell a Saint, ¶ And him that polluted his mouth with calumny, lying, swearing, and all filthy tunes and tones, to purge his throat with diuine Psalmes.* Repentance will effect prodigious cures, make a stupend meramorphosis. *An hawke came into the Arke, and went out againe an hawke, a Lion came in went out a Lion, a Beare a Beare, a woulfe a woulfe, but if an Hawke come into this sacred Temple of Repentance, he will gee forth a Dove, saith ¶ Chrysostome, a woulfe will goe out a Sheepe, a Lion a Lambe. ¶ This giues sight to the blind, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the Soule.* Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeed and all sufficient this, they doe confesse, if they could Repent, but they are obdurate, they haue cauterised consciences, they are in a reprobate sense, they cannot thinke a good thought, they cannot hope for grace, pray, beleue, repent, or be sorry for their sinnes, they finde no griefe for sinne in themselves, but rather a delight, no groning of spirit, but are carried headlong to their owne destruction, heaping wrath to themselves against the day of wrath, *Rom. 2. 5.* Tis a grievous case this I doe yeeld, and yet not to be despaired, God of his bounty and mercy calls all to repentance, *Rom. 2. 4.* thou maist be called at last, restored, taken to his grace as the theefe vpon the Crosse, at the last howre, as *Mary Magdalene* and many other sinners haue beene, that were buried in sinne. God, saith ** Fulgentius*, is delighted in the conversion of a sinner. he sets no time, *prolixitas temporis Deo non praiudicat, aut gravitas peccati*, differing of time or greiuousnesse of sinners doe not preiudicate his grace, things past and to come are as one to him as present, 'tis neuer too late to repent. *¶ This haue of repentance is still open for all distressed soules, and howsoeuer as yet no signes appeare, thou maist repent in good time.* Heare a comfortable speech of *S. Austin.* *¶ Whatsoeuer thou shalt doe, how great a sinner, thou art yet lining, if God would not helpe thee, he would surely take thee away, but in sparing thy life, he giues thee leasure, and invites thee to repentance.* Howsoeuer as yet, I say, thou perceaiest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure despaire not, or thinke thou art a reprobate, he came to call sinners to repen-

o Chrysostom. 3. de penit.

p Spes saluiss per quam peccatores saluantur Deus ad misericordiam provocatur. Ioh. 1. Omnia ligata tu solvis, contrita finas, confusa lucidas, desperata animas.

¶ Chrysostom. hom. 5. Non fornicatorem abnuat, non ebrium auerit, non superbium repellit, non auocatur Idolatram, non adulterum, sed omnes suscipit, omnibus communicat.

¶ Chrysostom. hom. 5. Qui turpibus cantilenis alit, quando inquinavit os, diuinis hymnis animum purgare.

¶ Hieron. 5. Introit hic quis accipit columba exit, introiuit lupus ovem egreditur, &c.

¶ Omnes languores sanat, lecis visum, claudu gressum, gratiam confert, &c.

¶ Delectatur Deus conversione peccatoris, omne tempus vite conversioni deputatur: pro presentibus habentur tam preterita quam futura.

¶ Austin. Semper penitentiae portus apertus est ne desperemus.

¶ Quicquid feceris quantumcumque peccaveris aduocin vitas, unde te

omnino se scire te nolle. Deus, auferret, parcendo clamas ut redcas, &c.

tance,

tance, *Luk. 5. 12.* of which number thou art one, he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revieve, as Trees are dead in winter but flourish in the spring, these vertues may lie hid in thee for the present and hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceave it. Tis Satans pollicy to plead against, suppress and aggrauate, to conceale those sparkes of faith in thee. Thou dost not beleue thou saist, yet thou wouldst beleue if thou couldst, 'tis thy desire to beleue, then pray, ^a *Lord helpe mine unbeliefe*, & hereafter thou shalt certainly beleue. ^b *Dabitur sitienti*, It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; bee of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort thy selfe, no time is overpast, tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness*, *Mat. 5. 6.* Hee that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord*, saith *David*, *Psal. 10. 17.* will heare the desire of the poore, that is of such as are in distresse of body and minde. Tis true thou canst as yet grieue for thy sinne, thou hast no feeling of faith, J yeeld, yet canst thou grieue, thou dost not grieue? It troubles thee I am sure thine heart should be so impenitent & hard, thou wouldst haue it otherwise, tis thy desire to grieue to repent and beleue. 'Tis a good signe of thy conversion, thy sinnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is nere them that are of a contrite heart*, *Luk. 4. 18.* ^c A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleue, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as ^d *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to bee grieved for it is grace it selfe. I am troubled with feare my sinnes are not forgiven, *Carelesse* objects, but *Bradford* answeres, they are for God hath giuen thee, *a penitent and beleueing heart*, that is *an heart which desireth to repent and beleue, for such a one is taken of him (he accepting the will for the deed) for a truly penitent and beleueing heart.*

All this is true thou replyest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common sinnes, but thine are of an higher straine, c. uen against the Holy Ghost himselfe, irremissible sinnes. Thou art worse then a Pagan, Infidell, Jew or Turke, for thou art an Apostat and more, thou hast voluntarily blasphemed, renounced God & all Religion, thou art worse then *Judas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy Soule to the Diuell, as Witches and Conjurers doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enemies, thou diddest neuer pray, come to Church, heare, reade, or doe any diuine duties with any devotion,

^a *Mat. 6. 23.*
^b *Revel. 21. 6.*

^c *Abernethy,*
Perkins.

^d *Non est penitentia sed Dei misericordia asserenda.*

tion, but for formality and fashions sake, 'twas troublesome and painefull to thee, to doe any such thing *prater voluntatem*, against thy will. Thou neuer madeft any Conscience of lying, swearing, bearing false witnesse, murder, adultery, bribery, oppression, theft, Idolatry, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends. In steed of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue bin euer harbored in his mind, euen against God himself, the blessed Trinity: the Scriptures false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toyes and fables; Religion, policy, an humane invention, to keepe men in obedience, invented by Priests and Law-giuers to that purpose. If there be any such supreme Power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or els hee is partiall, an excepter of persons, author of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doth he suffer *Turkes* to ouercome Christians, his enemy to domineere ouer his, such enormities to be committed, & so many such bloody warres, murders, massacres, plagues, feral diseases, why doth he not make vs al good, able, sound, why makes he venomous creatures, rockes, sands, deserts, this earth it selfe the muck-hill of the world, a prison, an house of correction, &c. with many such horrible and execrable conceipts, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate*. They cannot some of them, but thinke euil, they are compelled *volentes, nolentes*, to blaspheme, especially when they come to Church and pray, reade &c. such soule and prodigious suggestions come into their hearts.

These are abominable, vnspeakable offences, and most opposite to God, *temptationes fide & impia*, yet in this case, he or they that shall be tempted & affected, must know, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue bin so tempted in some sort, euill custome, omission of holy exercises, ill company, Idlenesse, Solitarines, Melancholy, our depraued nature, and the Diuell is still ready to corrupt, trouble and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane, monstrous, and wicked conceipts, If they come from Satan, they are more speedy, fearefull and violent, the parties can not auoide them; they are more frequent, I say, and monstrous when they come; for the Diuel he is a spirit, and hath meanes & opportunity to mingle himselfe with our spirits, & sometimes more slyly, sometimes more abruptly and openly, to suggest such diuelish thoughts into our hearts, he insults and domineeres in melancholy distempered phantasies and persons, especially; Melancholy is *balneum diaboli*, as *Serapio* holdes, the diuels bath, and invites him to come to it. As a sick man frettes, raues in his fits, speakes and doth he knowes not what, the Diuell violently compels such crazed Soules, to think such damned thoughts, against their wils, they cannot but doe it, sometimes more continueate, or by fits, he takes his advantage, as the subiect is lesse able to resist, he aggrauates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, braine, humors, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The

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Diuell commonly suggests things opposite to Nature, opposite to God and his Word, impious, absurd, such as a man would neuer of himselfe, or could not conceiue, they strike terror and horror into the parties own hearts. For if he or they be asked whether they doe approue of such like thoughts, or no, they answere (and their owne Soules truly dictate as much) they abhorre them as Hell and the Diuell himselfe, they would faine thinke otherwise if they could, hee hath thought otherwise, and with all his Soule desires so to thinke againe, he doth resist, and hath some good motions intermixt now & then: So that such blasphemous, impious, vncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humors, black fumes which offend his brain, & they are thy crosses, the diuels sinnes, and he shall answere for them, he doth enforce thee to doe that which thou doest abhorre, and diddest neuer giue consent to: And although he hath sometimes so slyly set vpon thee, and so farre preuailed, as to make thee in some sort to assent to such wicked thoughts, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou doest afterwards reiect and abhorre. Therefore be not ouermuch troubled and dismaide with such kind of suggestions, at least if they please thee not, because they are not thy personall sinnes, for which thou shalt incur the wrath of God, or his displeasure, contemne, neglect them, let them goe as they come, striue not too violently, or trouble thy selfe too much, but as our Sauour said to Satan in like case, say thou, *Avoide Satan, I detest thee and them. Satana est mala ingerere* (saith *S. Austin*) *nostrum non consentire*, as Satan labours to suggest, so must we striue not to giue consent, and it will be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise bee troubled, and intangled. Besides they must know this, all so molested and distempered, that although these be most execrable and greiuous sinnes, they are pardonable yet, through Gods mercy & goodnes they may be forgiven, if they be penitent and sorry for them. *Paul* himselfe confesseth, *Rom. 7. 19. hee did not the good he would doe, but the euill which he would not doe, 'tis not I, but sinne that dwelieth in mee.* 'Tis not thou, but Satans suggestions, his craft & subtilty, his malice: comfort thy self then, if thou be penitent and greiued, or desirous to bee so, these hainous sinnes shall not be laid to thy charge, Gods mercy is aboue all sinnes, which if thou doe not finally contemne, without doubt thou shalt be saued. *No man sinnes against the holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no saluation, from which grienous sinne, God of his infinite mercy deliuer vs.* Take hold of this to thy comfort, & meditate withall on Gods word, labour to pray, to repent, to be renewed in mind, keepe thine heart with all diligence, *Prov. 4. 13* resist the Diuell, and he will fly from thee, pray continually, as *Paul* inioynes, and as *Dauid* did, *Psal. 1. meditate on his Law day and night.*

Yea but this meditation is that marres all, and misconceiued, makes many men farre worse, misconceiuing all they read, to their owne ouerthrow, the more they search and read Scriptures, or diuine Treatises, the more they puffle themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulfe. *Many are called, few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with

e Perkins.

* Hemmingius.
Nemo peccat in
spiritum sanctū,
nisi quis finaliter
& voluntarie
renunciat Christi,
eumq; & eius
verbum extremē contem-
nit, sine quo nul-
la salus, a quo
peccato liberet
nos Dominus Ie-
sus Christus.
Amen.

with horror, they doubt presently whether they bee of this number or no, Gods eternall decree of predestination, absolute reprobation, and such fatall tables they forme to their own ruine, and impinge vpon this rock of despair. How shall they be assured of their saluation, by what signes? Who knowes saith *Solomon*, whether he be *irā, odio an amore dignus*, whether he be elect. This grinds their Soules, how shall they discern they are not Reprobates? But I say again, how shall they discern they are? From the diuell can be no certainty, for he is a lyar from the beginning, if he suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enemy of humane kinde, dispute not with him, giue no credite to him, obstinately refuse him, as the Collier did. For when the Diuell tempted him with the weaknesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion, and vrged him moreouer to know what he believed, what hee thought of such and such points and mysteries, the Collier told him, he believed as the Church did; but what, said the Diuell againe, doth the Church belecue? as I doe, said the Collier, and what's that thou beleuest? as the Church doth, &c. when the Diuell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ, he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will protect thee, vindicate thee, thou art one of his flock, he will triumph ouer the Law, vanquish death, overcome the Diuell, and destroy hell. If he say, thou art none of the Elect, no bele cuer, reiect him, defy him, thou hast thought otherwise, and maist so be resolu'd again; comfort thy selfe, this perswasion cannot come from the Diuell, & much lesse cannot it be grounded from thy selfe, men are lyers, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *Dauid*, haue bin receiued, an Apostat *Solomon* may be converted, no sin at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspicion? this opinion alone of particularity? Against that, & for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him & him, & them, each man in particular, and to all. *1. Tim. 2. 4. God will that all men be saued, and come to the knowledge of the truth.* 'Tis an vniuersall promise, God sent not his Sonne into the world to condemne the world, but that through him the world might be saued, *Iohn 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued. *Ezek. 33. 11. I will not the death of a sinner, but that he repent & live:* but thou art a sinner, therefore he will not thy death. *This is the will of him that sent mee, that euery man that beleueth in the Sonne, should haue euerslasting life, Iohn 6. 40. he would haue no man perish, but all come to repentance,* *2. Pet. 3. 9.* besides, the remission of sinnes is to be preached, not to a few, but vniuersally to all men. *Goe therefore and teach all Nations, baptizing them, &c. Mat. 28. 19. goe into all the world, and preach the Gospell to euery creature,* *Marke 16. 15.* Now there cannot be contradictory wills in God, he will haue all saued, and not all, how can this stand together; be secure then, beleue,

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Abernethy.

trust in him, hope well, and be saued. Yea that's the main matter, how shall I beleue or discern my security from carnall presumption, my faith is weak and faint, I want those signes & fruites of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, auoiding occasion of sinne, endeauour of new obedience, charity, loue of God, perseuerance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their Conversion. Thou maist in the Lords good time be converted, some are called at the 11 houre: vse, I say, the meanes of thy conuersion, expect the Lords leisure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which may be said to this effect, to ease their afflicted mindes, what comfort our best Diuines can afford in this case, Zanchius, Beza &c. This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture preposterously conceiued, torment still, and crucify the Soules of too many. To auoid which inconveniences, and to settle their distressed Soules, to mitigate those diuine Aphorismes (though in another extreame) our late Arminians haue reuined that plausible doctrine of vniuersall grace, which many Fathers, our late Lutherans and moderne Papists doe still mainetaine, that we haue free-will of our selues, & that Grace is common to all that will beleue. Some again though lesse orthodoxall, will haue a farre greater part saued, then shall bee damned (as Calius Secundus stiffly maintaines in his book de amplitudine regni cælestis, or some Impostor vnder his name) *beatorum numerus multo maior damnatorum.* He calts that other Tenent of speciall Election and Reprobation, a preiudicate, enuious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth many opposite parts of Scripture to it, Christ came into the world to saue sinners, &c. and foure especiall Arguments he produceth, one from Gods power. If more be damned then saued, he erroneously concludes, the diuell hath the greater Soueraignty, for what is power but to protect? and Maiesty consists in multitude. If the Diuell haue the greater part, where is his mercy, where is his power? He proceedes, we accompt him a murderer that is accessory onely, or doth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise accessory, and the author of sinne. The Nature of good is to bee communicated, God is good, and wil not then bee contracted in his goodnesse, for how is he the Father of mercy and comfort, if this good concerne but a few. O enuious and vnthankfull men to thinke otherwise. At last he comes to that he will haue those saued that neuer heard of, or beleueed in Christ, *ex puris naturalibus*, and proues it out of Origen, and others. They (saith Origen) that neuer heard Gods word, are to bee excused for their ignorance, wee may not thinke God will bee so vnjust as to condemn any man indictâ causâ. They alone (he holds) are in the state of damnation, that refuse Christs mercy and grace, when it is offered. Many worthy Greekes and Romanes, good morall honest men, that kept the Law of Nature, did to others as they would be done to themselves, are certainly saued, he

con-

^a See whole books of their arguments.

¹ Francofurti edit. 1616.

^k Lib 3. fol. 122. Preiudicata opinio, inuida, maligna, & apta ad impellendas animos in desperationem.

^l Potentior est Deo diabolus, & mundi princeps, & in multitudine hominum sita est inuestitas.

^m Homicida qui non subuenit quum potest: hinc de Deo sine scelere cogitari non potest, utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordie patet, &c.

ⁿ Venia laudanda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Index Deus, ut quæquam indictâ causâ damnare velit. Ii soli damnantur, qui oblatam Christi gratiam reiciunt.

concludes, as they were that liued vprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Iob* was, the *Magi*, the Queen of *Sheba*, *Darius* king of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca* & many other Philosophers, vpright liuers, no matter of what Religion, as *Cornelius*, out of any Nation, so that hee liue honestly, call on God, trust in him, feare him he shall be saued. This opinion was formerly maintained by the *Valentinian* and *Basiliidean* hereticks, revived of late in *Turkie*, of which sect *Rustan Basa* was patron, defended by *P. Galeatius Martius*, and fauored by *9 Erasmus*. His conclusion is, that not only wicked liuers, Blasphemers, Reprobates, & such as reiect Gods grace, but that the very diuells themselves shall be saued at last, as *Origen* long since deliuered in his works. But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, was from the beginning, before the foundation of the world was laid, we hold *perseuerantiam sanctorum*, we must be certaine of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and counsel of sauing men and Angells, God calls all, and would haue all to bee saued according to the efficacy of his vocation all are invited, but only the elect apprehend, they rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to be punished for their sinnes, are in a reprobate sence; yet wee must not determine who are such, condemne our selues or others, because wee haue an vniverfall invitation, all are commanded to beleue, and we knowe not how soone or late before our end we may be receaued.

But to my former taske. The last meane torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotred out as they suppose, but withall Gods heavy wrath, a most intollerable paine and grieve of heart seafeth on them, to their thinking, they are already damned, they suffer the paines of hell, and more then possibly can be expressed, they smell brimstone, talke familiarly with diuells, heare and see *Chimeraes* prodigious vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearefull noyses, shreekes, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blasphem, deny God, call his power in question, abiure religion, and are still ready to offer violence vnto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world was in such a wofull case. To such persons I oppose Gods mercy and his iudgement, his secret counsell & iust iudgement, by which he spares some, and sore afflicts others againe in this life; his iudgement is to be adored, trembled at, not to be searched or enquired after by mortall men; hee hath reasons reserued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sin, in that he doth it in some is to make way for his mercy that they repent & be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *David* did, *Psalm*. 119. 137. *Righteous are thou O Lord and iust are thy iudgements*, as the poore Publican, *Luk.* 18. 13. *Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had 13. 15. *Though he kill me I will trust in him*. So that this, which they take to bee such an insupportable plague

o Busbequius
Lonicerus Turk
hist. Tom. 1. lib. 2.
Clem. Alexan.
9 Paulus Iovius
Elog. xir. illust.
Non homines
sed & ipsi de-
mones aliquan-
do seruandi.

Castara con-
scientia sequitur
sensus ire diu-
inae (Hemagha)
frenitus cordis
ingens anime
cruciatum, &c.

plague, is an evident signe of Gods mercy and iustice, of his loue and goodnesse: *perisset nisi perisset*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleepe in peruerse security, foolish presumption, is stupified in his sinne, & hath no feeling at all of them *I haue sinned* (he saith) *and what euill shall come vnto me?* Eccus. 5. 4. and *tush how shall God knowe it?* and so in a reprobate sense goes downe to hell. But heere *Cynthia aurem vellet*, God pulls them by the eare, by affliction he will bring them to heauen & happines; *Blessed are they that mourne*, for they shall be comforted, *Mat. 5. 4.* a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I haue beene afflicted*, *Psal. 119.* Tribulation workes patience, patience hope, *Rom. 5. 4.* and by such like crosses and calamities, we are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the deity. And though it be most troublesome and grievous for the time, yet knowe this, it comes by Gods permission and prouidence, he is a spectator of thy grones and teares, still present with thee, hee will not suffer thee to be tempted aboue measure, the Lord will not quench the smoaking flaxe, or breake the bruised reed, but as a mother doth handle her child sicke and weake, not reiect it, but with all tenderresse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all pittie and compassion support and receaue vs, who he loues he loues to the end, *Rom. 8.* whom he hath elected, those he hath called, iustified, sanctified, and glorified. Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heauinesse of heart, but as David said, *I will not feare though I walke in the shaddowes of death*, Wee must all goe by hell to Heauen, as the old Romans put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best seruants and dearest children haue beene so visited and tried. Christ in the garden cried out, *my God my God why hast thou forsaken me*, his sonne by nature as thou art by adoption and grace, Job in his anguishes said, *the arrowes of the almighty God were in him*, Job. 6. 4. *his terrors fought against him*, *the venom dranke up his spirit*, cap. 13. 26. hee saith God was his enemy, *writ bitter things against him* (16. 9.) *hated him*. His heavy wrath had so seized on his soule. David complaineth, *his eyes were eaten up*, *sunke into his head*, *Psal. 6. 7.* *his moisture became as the drouth in summer*, *his flesh was consumed*, *his bones vexed*: yet nether Job nor David did finally despaire. Job would not leaue his hold, but still trust in him, acknowledge him to bee his good God. The Lord giues, the Lord takes, *blessed be the name of the Lord*, Job 1. 21. *behold I am vile*, *I abhorre my selfe*, *repent in dust and ashes*, Job. 39. 37. David humbled himselfe, *Psal. 31.* & vpon his confession receaued mercy. Faith, hope, repentance, are the Soueraigne cures and remedies, the sole comforts in this case confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith Chrysostome, the king of Ninives sackcloth and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfecit*. Turne to him hee will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as be afflicted in spirit, *Psa. 34. 18.* He came to the lost sheepe of Israel, *Mat. 15. 14.* *Si cadem sem inueniatur*, *clementia manum protendit*, he is at all times ready to assist. *Nū-*

quam spernit Deus penitentiam, si sincerè & simpliciter offeratur, he neuer reiects a penitent sinner, though he haue come to the full height of iniquity, wallowed and delighted in sinne, yet if he will forsake his former waies, *libèter amplexatur*, he will receaue him. *Parcam huic homini*, saith * *Austin*, *ex persona Dei quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit*, J will spare him because he hath not spared himselfe, J will pardon him, because he doth acknowledge his offence; let it bee neuer so enormous a sinne, *his grace is sufficient*, 2. Cor. 12. 9. Despaire not then, faint not at all, bee not dejected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, and deliuer thee, *Drame neere to him hee will drame neere to thee*, James, 4. 8. *Lazarus* was poore and full of boyles, and yet still hee relied vpon God: *Abraham* did hope beyond hope.

* Super Ps. 52.
Convertar ad liberandum eum
quia conuersus
est ad peccatum
suum puniendus.

Thou exceptest, these were chiefe men, divine spirits, *Deo chari*, beloued of God, especially respected, but J am a contemptible and forlorne wretch, forsaken of God, and left to the mercilesse fury of evil spirits. I cannot hope pray, repent, &c. How often shall J say it, Thou maist performe all these duties, Christian offices, and be restored in good time. A sicke man looseth his appetite, strength and ability, his disease prevaileth so farre, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dul, tongue distasts things of pleasant relish, yet nature lies hid, recovereth againe, and expelleth all those fæculent matters by vomit, sweate, or some such like evacuations. Thou art spiritually sicke, thine heart is heavy, thy minde distressed, thou maist happily recover againe, expell those dismal passions of feare and griefe, God will not suffer thee to bee tempted aboue measure, whom he loues (J say) he loues to the end. Hope the best. *David* in his misery prayed to the Lord, remembring how hee had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and pacified his owne tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within me? &c.* Thy soule is Eclipsed for a time, I yeeld, as the Sunne is shadowed by a clowd, no doubt but those gracious beames of Gods mercy will shine vpon thee againe, as they haue formerly done, those embers of Faith, Hope & Repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions, we must liue by faith, not by feeling, 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods owne heart, prayed long before he was heard, *expectans expectavit*, endured much before he was releued, *Psalms. 69.* he complaines, *I am weary of crying, my throat is dry, mine eyes faile, whilst I wait on the Lord*, and yet he perseuers. Be not dismay'd, thou shalt be respected at last. God often workes by contrarieties, he first kills and then makes alieue, he woundeth first and then healeth, he makes man sowe in teares, that hee may reape in ioy, 'tis Gods method: he that is so visited, must with patience endure and rest satisfied for the present. The pascall Lambe was eaten with sowre hearbes, wee shall feele no sweetnesse of his blood, til we first feele the smart of our sinnes. Thy paines are great, intolerable for the time, thou art destitute of grace & comfort, stay the Lords leasure, he will not (J say) suffer thee to be tempted aboue that thou art able to beare, 1. Cor. 10. 13. but will giue an issue to temptation. He workes all for the best to them that loue God, *Rom. 8. 28.* Doubt

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not of thine Election, is an immutable decree, a marke never to bee defaced, you haue beene otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his servants in their affliction, Psal. 91. 15. great are the troubles of the righteous, but the Lord deliuereth them out of all, Psal. 34. 19. Our light affliction is but for a moment, worketh in vs an eternall waight of glory, 2. Cor. 4. 17. Not answerable to that glorie which is to come, though now in heavinesse, saith Peter, 1. 1. 6. you shall reioyce.*

Part.1.

Now last of all to those externall impediments, terrible objects, which they heare and see many times Diuells and Morneluches, noysome smells, &c. These may come, as I haue formerly declared in my present discourse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a troubled braine for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes for want of repast and sleepe, suppose they see that they see not; Many times such terriculaments may proceed from naturall causes, and all our senses may be deluded. Besides, as I haue said, this humour is *Balneum Diaboli*, the Diuells bath, by reason of the distemper of humours, and infirme organs in vs, hee may so possesse vs as inwardly to molest vs, as he did *Saul* and others, by Gods permission, hee is Prince of the ayre, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, hee may terrifie vs but not hurt, God hath giuen *his Angells charge ouer vs, he is a walround about his people, Psal. 91. 11. 11.* There be those that prescribe physicke in such cases, tis Gods instrument, and not vnfit. The Diuell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius, cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, &c. and that Christian armour which *Paul* prescribes, he sets downe certaine Amulets, hearbs, and pretious stones, which haue marvelous vertues all *profligandis demonibus*, to driue away Diuells and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Que mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aërios arcendos, si veterum monumentis habenda fides.* Of herbes, he reckons vp *Pennirial, Rue, Angelica*, which rightly vsed by their suffitus, *Demonum vexationibus obfistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, which expell Diuells themselves, and all diuelish illusions, see more in him. *Cardan* would haue the party affected winke altogether in such a case, if he see ought that offends him, or cut the ayre with a sword in such places they walke and abide, shoot a pistoll at them, for being aëriall bodies (as many hold) if stroken, they feelee paine. Papists commonly inioyne and apply crosses, holy water, sanctified beads, Amulets, Counterfeit reliques, so many Masses, peregrinations, oblations, adinrations, and what not? *Thyrews* and *Hieronimus Mengus*, with many other Pontificiall writers, prescribe and set downe 'seuerall formes of exorcismes, as well to houses possessed by diuels, as to dæmoniacall persons; but I am of † *Lemnius* mind, 'tis but *damnosa adiuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose. If any man, saith he, will attempt such a thing, without all those juggling circumstances, Astro-

† Non desunt
mostrâ etate sa-
crificuli, qui ta-
le quid atten-
tant, sed à ca-
codemone irrisi
pulore suffecti
sunt, & re inse-
quâ abiernunt.

logical

Logicall Elections, of time, place, prodigious habits, fustian, big, sesquipedal words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling rearmes, cured a lame man, *Acts, 3. In the name of Christ Iesus rise and walke.* His name alone is the best and only charme against all such diabolicall illusions, to call on him, hope, pray, trust, relye on him, to commit our selues wholly to him.

Last of all. If the party affected shall certainly knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements (for the Diuell deceaues many by such meanes) in that other extreame he circumvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceauce that it hath begun first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedely remoue the cause, which is the cure of this disease, *Nauius* so much commends, *auertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him direct his thoughts, by himselfe and other of his friends. Let him read no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the aduise of good Physitians, & Diuines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong, peeuish, wilfull, selfe-conceited (as in this malady they are) but giue eare to good aduise, be ruled, & perswaded; & no doubt but such good counsell may proue as good to his soule as the Angell was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better aduise to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tenderest thine own good, in this, and all other menacholy, thy good health of body and minde, obferue this short precept, giue not way to solitarinesse and idlenesse. *Be not alone, be not idle.*

*Tom. 2. cap. 27.
num. 282.*

Nauius.

Jay. 50. 4.

SPERATE MISERI,
CAVETE FÆLICES.

Vis à dubio liberari, vis quod incertum est evadere? Age pœnitentiam dum sanus es, sic agens, dico tibi quod securus es, quod pœnitentiam egisti, eo tempore quo peccare potuisti. *Austin.*

FINIS.

Dddd

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